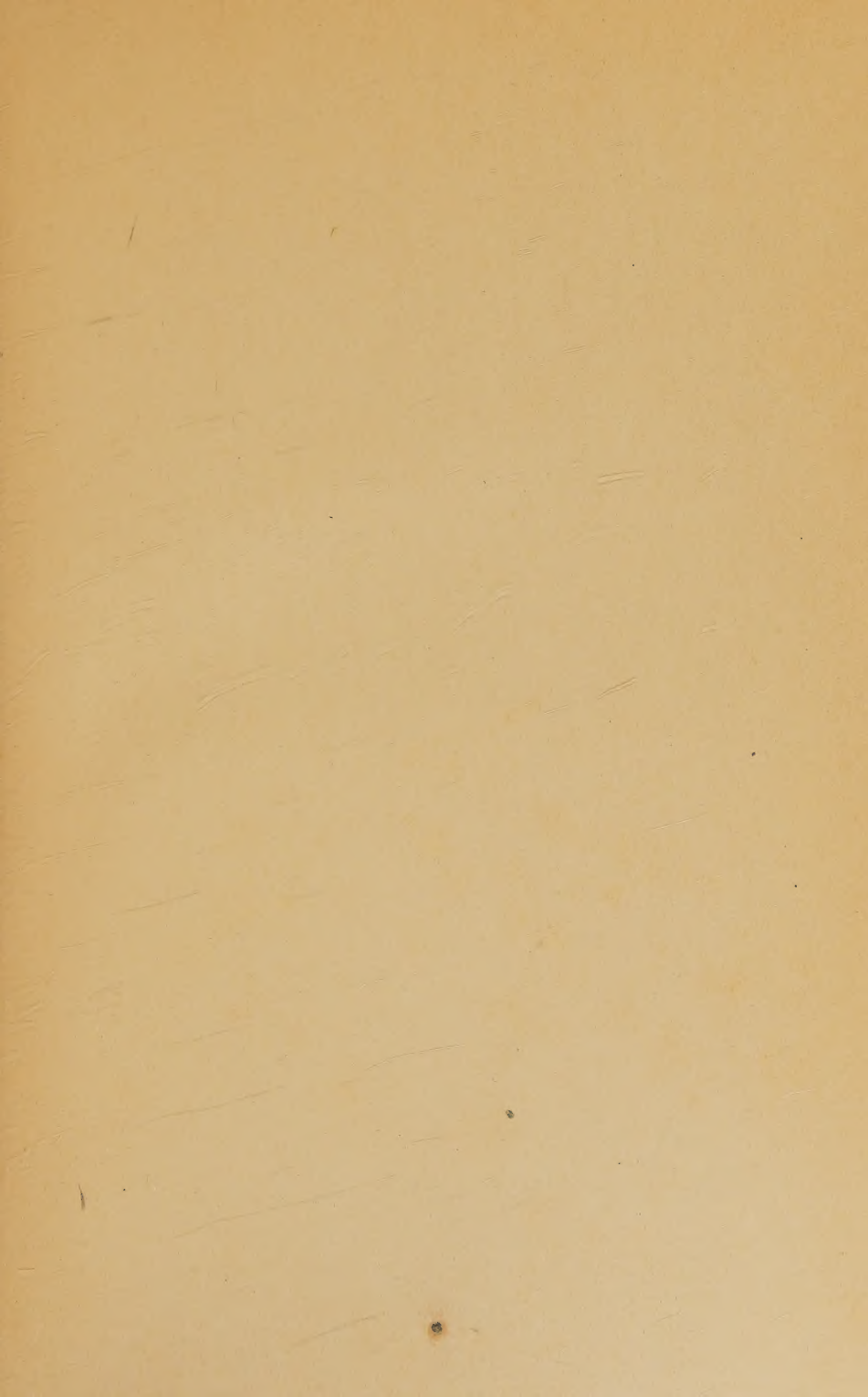


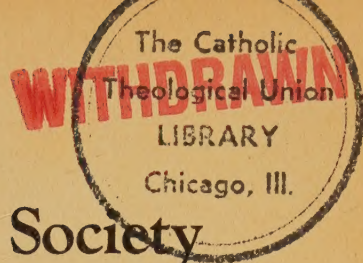
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of the
Holy Name Society.



The Holy Name Society

and its

Great National Convention

Edited and published under the direction of the
Very Reverend M. J. Ripple, O.P., P.G.
National Director of the Holy Name Society



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FOREWORD

This Memorial Volume of the National Convention of the Holy Name Society is presented to the public in compliance with requests on the part of hundreds of Holy Name Spiritual Directors and members. The extraordinary success of the National Convention of the Holy Name Society held in September 1924, in the City of Washington, made not only a profound impression upon the whole country, but what was more desirable, gave an unprecedented impetus to the Holy Name cause, not only in America, but throughout the world as well.

While the public functions connected with the National Holy Name Convention were both unusual and impressive, still they were by no means the measure of the great good which the Holy Name Convention accomplished. It was in the deliberations of the Convention sessions that this good was achieved. Unlike many Conventions of its kind, the Holy Name Convention was remarkably free from useless rhetoric and the conventional spell-binding speechmaking. The subjects proposed for discussion at the various deliberations of the Convention were of a practical kind and developed some very constructive and far-reaching action. This work has been carefully compiled from the official stenographic reports of the Convention and from the numerous papers, most excellent in their nature, which were submitted for discussion during that memorable event. Our Holy Name volume, therefore, comes into the Holy Name world practically as an encyclopedia of Holy Name knowledge. It is by far the most important publication that has yet been attempted in connection with this great movement of Catholic laymen in America.

We wish to acknowledge most gratefully the assistance which has been rendered us in gathering together the material for this volume. In a most special way are we indebted to Father T. M. Schwertner, O.P. editor of The Rosary Magazine for his generous services in linking together the various parts which go to make this work a unified whole.

The generosity of our Holy Name supporters whose names appear as subscribers and of those also where modesty has prevented us from publishing their names, has enabled us to meet the expense of publication. Our readers will agree with us that they have rendered a noble service to the Holy Name cause.

We are much encouraged in presenting this volume to Priests and laymen of the Holy Name Society in the hope that it will develop the fervor of the Holy Name Movement to a high point of efficiency and to promote the work of the Society in keeping with the well-known slogan "A Holy Name Society in every parish and every man a member."

Fr. M. J. Ripple, O.P.,P.G.

National Director

Holy Name Societies.

INTRODUCTION

The Washington Convention of the Holy Name Society provides an inspiring subject worthy of high place in the written record of Catholic accomplishment in the United States. Never in the history of the religious endeavor of American Catholics has this extraordinary manifestation of faith and fervor been equalled. The vast assemblage of earnest, honest, strong hearted men, united in noble and holy singleness of purpose, taught a forceful lesson in religion to the nation and to the world.

It is the truth to say that the influence of the Washington Convention was world wide. Our Holy Father, Pope Pius XI, at the Consistory of December of this year, in his study and review of the progress of religion during 1924 paid his august tribute to the meeting of the Catholic men of the United States in his acknowledgment of the supreme consolation afforded his soul by this demonstration of devotion and loyalty to religion. The words of the Sovereign Pontiff express the tremendous significance of the Washington Convention in the spiritual life of the world. At Washington the Holy Name Society was exalted to a position of honor before the Universal Church never before achieved in its long and glorious history.

The Washington Convention proclaimed the mission of the Holy Name Society in tones majestic and world encircling. The Holy Name Society exists to keep men's wills in close and intimate union with the will of Christ. This end, essential to human life, is approached by the natural and fundamental steps of reverence and respect for the Holy Name. Out of perfect reverence, rises love. Love effects the great transformation. The heart is changed; the individual becomes another man. Enthusiasm for the cause of Christ possesses his soul. With the all powerful assistance of divine grace, he takes on the abundant life of Jesus Christ. Behold the Christian man, benign father of his family, model citizen of his country, loyal son of Holy Mother Church, true Apostle of the peace of Christ, for Christ reigns supreme in his devoted heart!

In the Archdiocese of Boston the Holy Name Society is well understood and appreciated as a vital force in developing and strengthening the religious life of men. For seventeen years the existence of this society has been a matter of obligation in every parish of the Diocese. Each month of the year the men of the Society receive in Holy Communion the Sacred Body and Blood of Him Whom they are pledged to serve. Each month these men meet at the call of the Spiritual Director to venerate the Holy Name with praise and prayer and to receive salutary instruction on the dignity and the duties of Catholic manhood. On the Feast Day of the Holy Name great religious meetings are held throughout the Diocese. The parish societies gather in centrally located churches where union services are held in honor of the Holy Name. The solemn commemoration of the feast is a public profession of faith and love. Thus does the Holy Name Society touch the souls of the men of the Diocese. Membership in this active and vigorous organization under the banner of the Holy Name stirs generous hearts to zeal and enthusiasm for the greater glory of God.

The Washington Convention was a revelation to the world of the spirit and the purposes of the Holy Name Society. The Convention is a sacred and a precious memory to those privileged to have a part in its proceedings. It was a sublime occasion destined in the ways of Divine Providence to renew the hearts of men in their faithful service of God and country and to bring consolation to Holy Mother Church in her divine mission of salvation to all mankind.

William Cardinal O'Connell,
Archbishop of Boston.

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Chapter I.

THE STORY OF THE HOLY NAME SOCIETY.

by

V. Rev. M. J. Ripple, O.P.P.G., National Director.

Primary Object.

The primary object of the Holy Name Society is to honor and reverence the Holy Name of God and of Jesus Christ. This object is accomplished in a two-fold way. First, by cultivating reverence and worship for the most sacred of all names, by organizing its members in practices of piety, in frequent manly prayer and in group action of worship and devotion. Secondly, it opposes and denounces all crimes against the sacred name of God. Its active field campaign is directed against blasphemy, perjury, cursing, swearing, profane language and all manner of obscene and indecent speech.

Holy Name processions, or Holy Name rallies, as they are popularly called, are the outward expression through which the Holy Name Societies proclaim to the public their noble ideals and lofty mission.

Nearly every one of the larger cities in the United States has been witness to these Holy Name rally parades. The deep impression and the good example which they have given have been a matter of wide public comment and have elicited from the press words of highest praise.

That the existence of such a society today is opportune is plainly evident from the prevalence of the great variety of crimes which threaten the very dissolution of modern society and which have their root in that deplorable lack of honor for the Name of God and respect for His law which absolutely destroys conscience

and makes of intelligent members of human society the most cunning and dangerous of criminals.

This movement for the honor of the Holy Name had its origin under circumstances which are intensely interesting.

Beginning of the Society

To the student of history the Thirteenth Century is one of the most intensely interesting of all the Christian ages. It gave to humanity some of the greatest blessings in the history of the human race. At the same time it presented conditions than which in all human history there is nothing more deplorable.

The world will be grateful to the Thirteenth Century for the genius of Thomas Aquinas, Albertus Magnus and Dante, but at the same time it can never forget the political disturbances, the feudal wars, the rabid plunder and irreligion.

It was the century of the best and the worst; a century of Saints and demons. It reflected wonderful religious development and devotion, on the one hand, while on the other it reeked with immorality, infidelity and atheism. The terrible human passions let loose by war and political upheavals have in every age exercised a disastrous influence upon the cultivation of religion and devotion. The atheism and infidelity of the Albigensians, the hatred and animosity and civic destruction brought on by numberless petty wars in different points of civilization has perverted seriously respect and honor for the holy name of God as well as respect for His divine law.

It was the age old story repeating itself. As soon as the refining influence of religion and the Ten Commandments was repudiated invariably all respect for civil law and order was cast off at the same time. Consequently we read repeatedly in the history of the Thirteenth Century of acts of mob violence and outlawry. Bandits were numerous. Robbery and perjury arose almost to the dignity of profession.

As an example of the fanaticism and bigotry and veritable hatred of the name of Christianity and of Christ, we read of how a certain Peter of Bruys, out of contempt for the Church's symbolism, burnt a pile of crosses on Good Friday and roasted meat in the flames.

This action bears striking resemblance to the practice of certain hooded mobs of today, but Peter of Bruys was very unfortunate in his blasphemous performance, for the mob of Languedoc indignantly lynched him in punishment for his crime.

Papal Decree.

In this great world-wide moral crisis a Providential reaction set in. Pope Gregory X., with that vigilance and care for the moral well being of the Christian flock which have been characteristic in every age of the chief Pastor of Christianity, set in motion the forces which were aimed to combat atheism, blasphemy, irreligion and disrespect for divine and civil law.

On the 20th of September, 1274, he issued to John of Vercelli, the then ruling Master General of the Dominican Friars, a remarkable document. It reads as follows:

“Gregory Bishop, servant of the servants of God, to our beloved son, Master of the Order of Preachers, health and apostolic benediction:

“Recently, in the Council of Lyons, we have judged it meet to order the frequenting of the Churches with humility and devotion, and that there should be delivered pious instructions, calculated to please God, and to teach men and to nourish their souls. We have enjoined on the faithful who would there assemble, to revere in a particular manner that name which is above all names—the only name under heaven by which those who believe in it can be saved—the name of Jesus Christ, who has purchased his people from their sins. And as it is written that every knee should bend at the name of Jesus, we have recommended to each one to fulfill this precept, and that, when they celebrate the sacred mysteries, they would give some honor to that glorious name by bending the knee of their hearts and by proving their devotion by the inclination of their heads. For this purpose we pray and earnestly exhort your charity, and we enjoin on you by our apostolic authority, that, when you and the brothers of your Order announce the Word of God, you will endeavor to lead the people by the most efficacious discourses to perform what we have said, in order that you may receive the reward in the day of eternal remuneration.

"Given at Lyons on the 12th Kalends of October, the third year of our Pontificate."

Preaching Friars.

The white-robed sons of the great Dominic De Guzman received the command of the Pope with enthusiastic eagerness. On the 4th of November, 1274, John of Vercelli addressed a strong encyclical letter to every one of the Superiors of his Order advising them of Pope Gregory's wishes and commanding them to preach devotion to the Holy Name. Thus was born the great Holy Name movement. It constituted the Church's answer in the Thirteenth Century to those who denied the Divinity of Christ, blasphemed His Holy Name and repudiated obedience to the Ten Commandments of God and the civil law of the land.

Eloquent preachers from the pulpits of a dozen different European nations urged devotion to the Holy Name of Christ. Special altars dedicated to the Holy Name were erected in churches everywhere. Special shrines for the devotion were built and great processions composed of thousands of the people, their devotional banners, waving to the breezes, walked the streets of the great cities and along the roads of the countryside for no other purpose than to give public honor to the name of Christ; to make a great public Act of Faith in the Doctrine of His Divinity and by their prayerful meetings to protest against blasphemy, perjury, cursing, profanity and obscene speech.

Father of the Movement.

John of Vercelli is the Father of the Holy Name Movement. In anticipation of this direction to further the cause of the Holy name that great master mind of the Middle Ages, Thomas Aquinas, prepared the way for the movement by preaching and by his university lectures throughout France, Italy and Germany. His white robed brethren, who included in their numbers some of the greatest ecclesiastical figures of the succeeding centuries, gave universal publicity to devotion to the Holy Name throughout the civilized world. The popularity of the great Holy Name processions, which we today in America call Holy Name Rallies,

became so far-reaching that in 1401 we learn that Pope Boniface IX conferred special spiritual privileges to all of the faithful who would worship at a certain altar dedicated to the Holy Name in the Dominican Monastery of Seehausen in Saxony.

Not in the history of the world has there come to mankind a name that has stirred the human heart so profoundly as the name of Jesus. St. Paul uttered a great world prophecy in the second chapter of his letter to the Philippians, when he said that "In the Name of Jesus every knee should bow of those who are in Heaven, on earth and under the earth." The most dramatic climaxes in the history of Christianity are bound up in the records of the name of the Saviour. Peter of Verona repulsed the highwaymen who assaulted him because of his preaching against their denials of the Divinity of Christ. They struck him down with the dagger by the roadside and offered to spare him a death which they threatened if he would join in their blasphemous sect, but even though his speech had left him with a loss of blood, with his fingers dipped in the crimson of his veins, he bravely wrote the word "Credo" on the stones by the roadside and dropped over dead.

Ambrose of Sienna and Bernadine of Sienna set Tuscany on fire with their eloquent preaching defending the doctrine of Christ's Divinity and proclaiming honor to His Holy Name. Henry Suso, the Mystic, wrapped in transport in his enthusiastic love for his crucified Master, tattooed the name of Jesus on his breast with a sharp instrument. Vincent Ferrer known to religious historians as the Angel of the Judgment for his marvelous preaching, won thousands to the side of law and order by stirring in their hearts respect for the Divinity of Christ and honor for His Name. Thus for more than a century the Holy Name movement, though not enjoying that special organization which later came to it, gradually won its way to universal favor.

In 1432, the city of Lisbon in Portugal was afflicted with a terrible plague. The people were dying everywhere by the hundreds. With that peculiar turn which the religious mind of man has always taken in the face of great public calamities the people accepted the plague as a token of Divine anger against the sins of the people. The Bishop of Lisbon, Andrew Diaz, turned to the Holy Name devotion as the means of relief from this great

public disaster. Great public Rally parades were organized and in armies thousands strong the people sent up their great chorus of prayer in honor of the Holy Name, and the marvelous and unaccountable disappearance of the plague was accepted everywhere as a mark of the Divine bounty for devotion to the Holy Name. In gratitude for their deliverance, on January 1, 1433, all of the people of the City of Lisbon joined in a monster Rally parade in honor of the Holy Name to give thanks to God for their signal deliverance.

Didacus the Organizer

The next great figure in the history of the Holy Name Society was Didacus of Victoria. Didacus of Victoria wrote the rules and the constitution of the Holy Name Society. His masterly preaching of the Holy Name cause and the wide attention which he attracted to the great ideals and aims of the society won for the Holy Name movement its greatest triumph. Pope Pius IV on the 13th of April, 1564, solemnly raised the Holy Name Society to the dignity of a confraternity and attached to it extraordinary spiritual privileges and indulgences. At this time he observed that the Holy Name Society in various places was designated variably as "Confraternity of the Holy Name of God and of Jesus," "Confraternity of the Holy Name of Jesus" and "Confraternity Against Oaths."

Following the example of Pope Pius IV, the Popes of the sixteenth and seventeenth centuries, notably Pope Innocent XI, made the Society an object of special solicitude, encouraging its promotion and granting indulgences and regulating its organization. Pope Pius V in a special pontifical document issued in 1571 absolutely restricted the canonical erection of the Holy Name Society to the Dominican Order. Special letters patent designated a diploma which, in the language of modern society may be termed a charter, and which ever since then must be obtained from the Master General of the Dominican Friars.

While the Holy Name movement was fostered and spread by the great religious giants of more than five hundred years ago, it also attracted the attention of the civil rulers of the day.

Holy Name Society Backed By Kings

We read with interest how in the Sixteenth Century two powerful kings of Spain took up the Holy Name cause and ordered its establishment in every part of their Dominions. They were King Charles V and his successor King Philip II. These sagacious rulers appreciated deeply that the best way to secure respect for law and order to themselves in their dominions was to cultivate a love for divine law and divine order in the hearts of their subjects.

Charles V in his day came as near ruling the whole world as any man, perhaps, who ever lived. He was Emperor of Austria, King of Spain, Emperor of Germany, Master of nearly the whole of Italy and the then ruler in Europe. His boast that the sun never set upon his Dominions was justified by the greatness of his possessions. He bore upon his escutcheon two globes and had stamped upon his coin two pillars representing the pillars of Hercules with the motto "Plusultra" denoting that his Empire was bounded by the Western limits of Europe and then more beyond. The armies at his command were enormous. One of the historians says of him that one of the secrets of his greatness was his knowledge of men. He knew their weaknesses and their strong points and knew how to turn them to account. In the government of such a vast empire composed as it was of many peoples, nationally, racially and in many other characteristics distinct from one another, the problem of winning the loyalty to their Sovereign liege lord was one of no little magnitude.

The principles and ideals of the Holy Name Society stressing so solemnly faith in Christ and loyalty to country surely must have appealed to Charles V as a most appropriate means of welding his world wide possessions into one great loyal unit.

Accordingly he took up the cause of the Holy Name Society and fostered its spread in every part of his great Dominions. In Spain, in Austria, in Germany, in Italy and in the Netherlands we can picture Rally parades everywhere. Men and women marching solemnly in uncounted hundreds in the varied and picturesque garbs of the age. We can see their silken banners of varied patterns carried at the head of each local contingent. The predominating color is blue. Traditionally, from the very beginning of the

Holy Name movement the official color of the Society was a royal blue. Emblems depicting the head of the Christ Child or even the whole of the infant form were reverently borne in these parades for the babe Christ was always the official emblem of the Holy Name Society.

In its development in the United States the Society has lived up to this tradition. Here and there in odd places, before complete organization was effected, a variation from the above emblems had been observed. The most popular of these has been the figure of the Saviour of Mankind or the figure of the Sacred Heart with a background of red.

Since the establishment of the National Headquarters and the dissemination of better instruction on the history of the Society the ancient tradition, both as to the official color and the official emblem, has come into its own.

King Philip II followed his father Charles V as the presiding genius over this world wide power. Sagacious, shrewd and long lived monarch that he was, he quickly recognized the wisdom of his father in bestowing the royal favor upon this great association called the Holy Name Society. Instances are plentiful during the century and a half covered by the reign of these two rulers of the exceptional prestige in which the Holy Name movement was held.

Thus, we see that both Church and State appreciated in the highest degree the extraordinary power of the Holy Name idea for both spiritual and social welfare.

The growth of the Holy Name Society was extraordinary. By the end of the Sixteenth Century it existed in every country of Europe. The movement had even stretched itself across the great Western Ocean on the trail of Columbus in the newly discovered lands of America, for we read that a special Bull was issued by Pope Gregory XIII on the 24th of March, 1580, in which the Holy Father granted special indulgences to the Confraternity established at Cusco in Peru.

Around the world again it journeyed to the Orient. We find this wonderful Society for the honor of the name of Christ taking root in China.

The Holy Name Society in China

Francis J. Capillas and a little group of companions, all Domi-

nican Friars, after endless journeys by land and sea and many vicissitudes and adventures settled down at last in the Province of Fukien in China. There they built their little Mission Chapel and with apostolic zeal began to spread among the Chinese the ever wonderful message of Christianity.

Their success was most gratifying. Among their many activities was the establishment of a Holy Name Society. But in the very midst of their labors came the dreadful tragedy. A violent persecution of the Christians broke out and with little warning Francis J. Capillas and his companions were apprehended by the Mandarins and hurried on to death. With a lofty courage born of trust in the power of the Holy Name these men prepared for death as for some great festive function. We read in the account of their death how they marched out to the place of execution as in a Holy Name procession. The Holy Name Banners were carried at their head. They sang hymns in honor of the Holy Name and proclaimed their fidelity in the great doctrine of Christ's Divinity. The procession ended in death, but these religious heroes, eager for the crown of glory, offered no resistance, but kneeling bowed their heads which their Chinese executioners severed from their bodies with a stroke of the sword.

During the Seventeenth and Eighteenth Centuries the Holy Name Society prospered everywhere, effecting great good. During the six hundred and fifty years which have elapsed since the movement first began, the Holy Name Society has been endorsed and praised and blessed by no less than twenty-seven different Popes.

Introduced in the U. S. A.

With these wonderful credentials of religion and patriotism the Holy Name Society made its debut into the United States. We read of Holy Name Societies having been established in New Orleans, San Francisco and in many other points in the ancient Spanish and French possessions in America more than a hundred years ago. There is a fairly well authenticated record of a Holy Name Society having been established in Kentucky by the famous Missionary Father Nerinx the very early part of the last century, but for the real life of the Holy Name in America, i.e., the point

from which we can definitely trace the movement of the Holy Name as we now know it, we must go back a little more than fifty years ago. There are three outstanding figures in the history of the birth and development of the Holy Name movement in the United States. They are Rev. Stephen Byrne, Rev. P. A. Dinahan and the Very Rev. Charles H. McKenna. The last named, by reason of his overwhelmingly large share in the growth and development of the Holy Name Society, has well merited the title throughout the country of the Apostle of the Holy Name.

Father Byrne in his many Missionary journeys and in his wide missionary preaching always kept before the people the possibilities of this great Holy Name movement, but it fell to the lot of Father McKenna to throw into the Holy Name movement an organization and a concrete reality which have given a nationwide impulse and popularity to this greatest of all religious Societies for men. Father Dinahan, a Missionary of great fame and popularity, conceived the idea of collecting all of the Societies of the diocese together into one concrete organization which he called a Diocesan Union. These two zealous men, with their genius for organization and their unusual eloquence, laid deep and firm the foundations of the Holy Name Society in America. In 1871 the first diploma or Charter was obtained for a Holy Name Society in New York City. This Society had been established by Rev. Stephen Byrne at the Church of St. Vincent Ferrer as early as 1868, but the diploma giving it its proper legal standing was not obtained until three years later.

First Holy Name Union

In 1882 there were five Holy Name Societies canonically established in the City of New York. Then the idea was conceived of forming them all into a Diocesan Union. The leading spirit in effecting this Union and giving it its essential religious character was Father Dinahan. The idea of the Holy Name Society through the popularity of the Union quickly spread. Branches in various parts of the City were organized, while at the same time branches were established in Brooklyn and in North Jersey.

Hardly had the New York Union been successfully launched when a Diocesan Union was formed in Brooklyn and another one

in Newark, N. J.

In the early part of his activities in behalf of the Holy Name Society, in 1871 Father McKenna wrote the first Holy Name manual in English, which was known as The Manual of the Holy Name Society.

Everywhere new branches of the Society were established and everywhere the zeal and enthusiasm which his eloquence had the peculiar power to impart were injected into the Society.

In their eagerness to become associated with the Holy Name Movement, many parish organizations were formed without special attention being paid to the one essential thing which gives legal status to a Holy Name Society, namely, the procuring of the Diploma or Charter.

This defect, of course, had to be remedied. The zealous Holy Name Missionary left no stone unturned. He sought a remedy for it and even obtained from Rome special faculties which he was empowered to use in order to give the proper legal standing to defectively formed branches.

In a special journey to Rome made in 1895 Father McKenna obtained from the Holy See what was perhaps the greatest privilege that was ever given for the Holy Name Society.

Up to date not more than one Holy Name Society in any locality was permitted. By special Rescript from the Sacred Congregation of indulgences dated May 20, 1896, Pope Leo XIII so far dispensed from the previous constitution on this subject as to leave the establishment of the Society practically in the hands of the Hierarchy of America. Since that date the privilege of having a Holy Name Society is within the reach of every parish Church, Mission Church, or even within the reach of any public Chapel.

Holy Name Society Begins Twentieth Century

By the beginning of the present Century, i.e., in the year 1900, the number of the Holy Name Societies had increased and the movement had spread over such a wide area in the United States that Father McKenna was appointed by his Superior to devote himself exclusively to the great work which was dearest to his heart, that namely, of propagating the Holy Name Society throughout the country.

The appeal of the Holy Name Society and its wonderful vital spiritual energy made such an impression upon the Catholic Bishops of America that, without exception, every one of them gave his fullest endorsement for the establishment of branches in his diocese. Some members of the Hierarchy went so far as to command the establishment of the Holy Name Society in every parish under their jurisdiction.

One of the first official acts of Cardinal O'Connell, immediately after his elevation to the Archbishopric of Boston, was to enjoin the establishment of a Holy Name Society upon every parish in his Archdiocese. Thus he became the first great ecclesiastical leader in America to make the formation of a Holy Name Society in the parish obligatory upon its Pastor.

Soon after the organization of the three Holy Name Unions in what is now the Metropolitan district of New York there followed Holy Name Unions in New Orleans, Baltimore, Philadelphia, Boston, Pittsburgh, Chicago, Buffalo, Detroit, Milwaukee, Providence, R. I.; Hartford, Conn.; Albany, N. Y.; Harrisburgh, Pa.; Cincinnati, Ohio; Grand Rapids, Mich.; Rockford, Ill.; Peoria, St. Louis, Marquette, San Francisco, Los Angeles, Seattle and other places.

Up to date the Holy Name Society numbers forty-two diocesan Unions, a total number of branches exceeding six thousand and a membership which is variously estimated as between a million and a half and two million.

First Official Publication.

In the year 1907 the Holy Name movement had grown to such proportions that it was found advisable to establish an official publication as the mouthpiece of the movement in America. Accordingly, in May, 1907, with the Rev. E. G. Fitzgerald, O. P., S. T. Lr. as Editor-in-Chief, The Holy Name Journal, the official publication of the Holy Name Society, made its bow before the religious world. Under the able editorship of this clergyman and his talented successors The Holy Name Journal has been a leading element in the missionary activity furthering the growth of the Holy Name Society.

Permanent National Headquarters.

Still greater expansion necessitated the establishment in 1909 of a National Headquarters for the Holy Name Society which is officially known as the Bureau of the Holy Name Society. From an humble beginning in a little office room in the basement of a parish house at Lexington avenue and Sixty-fifth street, New York City, the National Headquarters, expanding with the growth of the Society, has now assumed the proportions of the large and busy missionary center. Its founder and first National Director was the Rt. Rev. John T. McNicholas, D.D., who has since become Bishop of Duluth, Minn. Holy Name activities throughout the United States are directed and advised from the National Headquarters. Through this agency, by special arrangement with the Holy See, the diplomas or charters for the Societies erected in its jurisdiction are issued.

Cardinal-Protector Appointed

Two years after the foundation of the Bureau of the Holy Name Society the Holy Name leaders of the country conceived the idea of holding a first National Congress of the Holy Name. The occasion was the celebration of the Golden Jubilee in the episcopacy of the late Cardinal Gibbons. Delegates from all the well-established Unions were gathered together in Baltimore. The various conferences, discussions and meetings of the Convention were held at the Lyric Theatre. The Society had so grown at that time that the theatre was packed to capacity with representatives from the numerous Societies. The progress of the Holy Name Society was further recognized by Rome on September 18, 1917, when Pope Benedict XV appointed His Eminence, Thomas Pius Cardinal Boggiani, O. P., Cardinal Protector over the whole Holy Name Society.

The prestige which the appointment of a member of the Sacred College as the special advocate of the Holy Name Society in the Roman Curia gives to the Holy Name Society represents an influence and an endorsement not equalled by that of any other organization of laymen in the Catholic Church.

Junior Holy Name Society.

The development of Holy Name work among the young boys of the Junior Branches has been one of the gratifying phases of Holy Name growth in the past fifteen years. From the Junior Branches the adult Branches are continually recruited. The Holy Name idea being firmly implanted in the impressionable years of life gives an assurance of permanency which is calculated to help the Holy Name ideals win out in the great moral battlegrounds of after life.

Holy Name directors deal differently with the problems surrounding the organization of Junior Holy Name Societies. In many localities school boys only are admitted into the Junior Holy Name Branches and their ranks are recruited from boys of the Seventh and Eighth Grade and throughout the High School years.

Other Directors maintain the custom of associating all boys regardless of whether they attend school or not up to the age of eighteen in the Junior Branches. But no matter what may be the custom as to whether school boys only should be restricted to the Junior Branches, the idea of inculcating as early in life as possible in the mind of the boy, that it is unmanly to curse and swear or to use bad language in any form is the fundamental work of the Junior Branch. The Holy Name Society works up such a spirit among the boys. A real boy wants to be popular with the crowd and to be regarded as the man among his boy friends. A surprisingly great number of boys are given to the use of profane and unbecoming language just out of the natural tendency in a boy to imitate men.

It is nothing short of a national calamity that the habit of profaning the Holy Name, of cursing, swearing and using indecent speech is so widespread among grown-up men. Recently the celebrated cartoonist, Clare A. Briggs, in a pen sketch entitled "When a Feller Needs a Friend" graphically portrayed the scandal and the moral shock which a little fellow receives from hearing his elders using outrageous and indecent language.

While the spread of the Holy Name Society throughout the United States was ably generated by Father McKenna and his zealous associates, the local building up of the Society in the various dioceses fell into masterful hands.

General Expansion.

When the idea of organizing the Holy Name Societies into Diocesan Unions was reduced to a practical basis, a special Committee waited upon the Archbishop of New York to have their plans approved and a Spiritual Director for the whole Archdiocese appointed. Archbishop Michael J. Corrigan, with that far-seeing vision which was his characteristic, recognized that this new Holy Name movement was worthy of the ablest leadership which his jurisdiction could produce. His appointment of Monsignor Joseph F. Mooney as Supreme Spiritual Director for the Archdiocese of New York vindicated the wisdom of his choice. For more than thirty years the great Monsignor, with admirable wisdom and unapproachable zeal, presided over the destinies of the New York Union and watched its development from a little group of five Societies to a grand total of three hundred and seven branches, and from a membership of a few hundred to a grand total of one hundred and five thousand. In 1913 the late Cardinal Farley in a letter to his clergy urged the establishment of the Holy Name Society in every Parish of the Archdiocese.

On the Jersey side of the Hudson River for the diocese of Newark, which embraces the northern end of the State of New Jersey, the genius of ecclesiastical leadership of Monsignor John A. Sheppard has advanced the growth and development of the North Jersey Union to a point of perfection not exceeded in the whole Holy Name world. The grand annual Holy Name Rally, wherein simultaneously in nine different sections of the diocese, from seventy-five to eighty thousand men take part in the parade, has for more than twenty years been an outstanding feature of the Holy Name activity of this masterful leader. Ranking in zeal with these two great Holy Name giants, we recall the names of Bishop Owen B. Corrigan, the founder of the Baltimore Archdiocesan Union, Father Polk, C.S.S.R. of the New Orleans, La. Union, Father McCoy and Monsignor M. J. Splaine of the Boston Union and Bishop McGavick of Chicago. These men and many other leaders of equal zeal in other centers have carried on the work of organization from State to State and have accomplished wonders in consolidating a dignified and sane American manhood into a most praiseworthy and religious patriotic organization.

Holy Name Big Brothers.

"To keep a Society alive you must give it something to do," declared Archbishop Mundelein shortly after his appointment to the See of Chicago, and so he charged the Holy Name Societies of his Archdiocese with the care of the Big Brother movement which had already been taken up by the Holy Name Union before his coming. The limitations of this article prevent the insertion here of the description of this laudable work which it deserves. Sufficient to say that several other Holy Name centers have followed successfully the lead of Chicago in the Big Brother work.

The Holy Name Rally.

The Holy Name movement receives its widest publicity through the Holy Name rally. There is not an important city in America to-day that has not been made acquainted with the Holy Name Rally. In fact, this Holy Name Rally parade or procession in honor of the Holy Name has been a feature of the Holy Name movement during the whole of the six hundred and fifty years of its existence. Everywhere during the whole history of the Society the enemies of religion have misconstrued the motives of these Holy Name processions and have accused those who participate in them of the most outrageous things. But on the other hand, the persistent good example, the absolute single mindedness and the clearly obvious reason for which these processions have been held, constitute a Holy Name Rally in America, as it has in other parts of the world at all times, one of the greatest public factors for civic and religious good.

In the beginning the evil minded and the bigot saw in the Holy Name Rallies a menace to American liberties, the proposed capture of the American Government for the Pope, and a lot of other rot. In Paterson, which in those far off days was nationally known as the hotbed of anarchy and radicalism, the opposition to the annual Holy Name Rally occasionally threatened to be characterized by open violence. But everywhere the silent, steady, persistent, annual profession of faith in the Doctrine of Christ's Divinity, the constant, annual, overwhelming protest by these public processions against blasphemy, perjury, cursing, swearing and profanity, had its inevitable influence. Paterson is no longer the



Pope Pius XI honored the Holy Name Society of the United States in the most distinguished manner, by sending his personal representative to preside at the convention services and exercises. The Papal Legate brought to the convention a special Pontifical letter.

headquarters for the Nation's vilest enemies. The spirit of fraternity, tolerance and good will which pervades the whole northern section of New Jersey can be largely credited to the work of the Holy Name Annual Rallies.

New York, Brooklyn, Baltimore, New Orleans, Boston, Providence, Philadelphia, Pittsburgh, Buffalo, Scranton, Cincinnati, Covington and a score of other great American centers have gazed with profound respect and with deepest edification upon these great Rallies of the Holy Name Society.

Learning the Other Fellow's Language.

One of the greatest sources of misunderstanding in the world today lies in the fact that so few people understand the other fellow's language. By this is meant mental language more than physical language. It seems difficult for many of us to get the other fellow's point of view; to understand his mental processes, his method of thought and the character of his emotions. This is exemplified in the following incident:

"An American was recently touring in Montreal. He had just come from New York. Unfamiliar with the strange sights which met his eye and unfamiliar, particularly, with the traffic laws of the Canadian City, he essayed to cross the street and was struck down by an automobile. A kindly Montreal policeman quickly came to his aid. Observing that the victim of the accident was American the policeman, whose only language was French, wished to know if the American could speak French and so he addressed him "Parlez vous Francaise?" to which the American, thinking the question bore some reference to the accident, replied "No, Chevrolet Coupe." Neither one of these men understood the other fellow's language.

And so it is with those who do not understand the Holy Name parade or Rally. The Holy Name Rally is simply a public act of Faith in the great belief in Christ's Divinity made by the members of the Holy Name Society. It is a public protest against perjury, blasphemy, profanity and obscene speech. It is a public pledge of patriotism and of the support of law and order. For six and a half centuries the Holy Name Society has attempted nothing else.

It has exploited the Holy Name of Christ all over the world

and it has cultivated patriotism in the hearts of its members in a hundred nations. The press of America everywhere where these parades have been held have interpreted the spirit of them honestly and without prejudice and in a manner calculated to help along the great cause of Christianity in the hearts of American citizens regardless of their religious affiliations. Press reports have always reflected accurately the deeply religious impression which these public Holy Name demonstrations have made upon the public mind. Some of the greatest men in American public life have expressed themselves in words of unstinted praise with regard to the nobility and dignity of the Holy Name cause.

Theodore Roosevelt.

President Theodore Roosevelt addressing a great Holy Name Rally at Oyster Bay in 1903 spoke as follows:

"I am particularly glad to see such a society as this flourishing, as your society has flourished, because the future welfare of our nation depends upon the way in which we can combine in our men, in our young men, decency and strength. I hail the work of this society as typifying one of those forces which tend to the betterment and uplifting of our social system. Our whole effort should be toward securing a combination of the strong qualities which we term virtues in the breast of every good citizen. I expect you to be strong. I would not respect you if you were not. I do not want to see Christianity professed only by weaklings; I want to see it a moving spirit among men of strength. I do not expect you to lose one particle of your strength or courage by being decent. On the contrary, I should hope to see each man who is a member in it become all the fitter to do the rough work of the world, all the fitter to work in time of peace; and if, which may Heaven forbid, war should come, all the fitter to fight in time of war."

The aim of the Society is so simple, so direct, so obviously religious and yet so all embracing in its Christian object, that it can escape the observation only of the malicious.

Unlike other associations of men it has not political ambitions. In fact, so rigorously is politics in any form excluded from the Society, that men with political ambitions have learned from salu-

tary lessons not to seek exploitation from the Holy Name Society. It is not a social organization, nor is it beneficiary in any material sense. The question of dues and assessments in the Holy Name Society is ridiculously absent. In fact, everything else is subservient to and accidental to the great main religious idea which is its heart and soul, namely: the honor of the name of Christ, protest against perjury, blasphemy, etc., and profession of allegiance to lawful authority. Perhaps it is because the Holy Name Society is so purely spiritual in its aims that it has flourished with such unabated success for so long a period of time. Other organizations disappear and collapse either through financial failure, political changes and upheavels or alterations in social system, but the impression upon the public mind by the simple and purely ideal appeal of the Holy Name Society seems to give it perennial life.

George Washington.

In the Revolutionary struggle for the Independence of America, George Washington recognized that simple and profound appeal. From Irving's "Life of Washington" we quote the following as a part of an order issued by George Washington to his troops:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice hitherto little known in our American Army, is growing into fashion. He hopes that the officers will, by example as well as influence, endeavor to check it and that both they and the men will reflect that we can little hope of the blessing of Heaven on our army if we insult it by our impiety and folly. Added to this it is a vice so mean and low without any temptation that every man of sense and character detests and despises it."

(Signed) George Washington."

Abraham Lincoln.

During the Civil War the men of a certain regiment were complained of to President Lincoln for their persistent use of profane language. On visiting the camp not long afterwards the President was overwhelmed by the fact that not even an officer could frame one sentence which did not contain an oath. Mr. Lincoln leaned against an old tree near the tent, with his eyes fixed on the blue

coats of the soldier boys in the camp, and said tenderly and soberly. "Boys, the Boys, Yes, Our Boys. I have one far removed from temptation in Paradise. My other two—I would rather see them die today than to have them grow up profane men."

These words of the great Emancipator spoken to the army Chaplain show how definitely the Holy Name idea was imbued in his nature.

Admiral Benson, Admiral Ziegemeier, Admiral McDonald, General J. H. Bullard and Colonel J. H. Bryson have testified as to its worth from the viewpoint of the efficiency, discipline and morale of our fighting forces.

Thomas F. Woodlock of the Wall Street Journal calls it "a powerful aid to living a good life." Semus McManus wrote a poem entitled "The Men of the Holy Name."

United States Senator Henry C. Ashurst in a recent public speech says: "The Holy Name Society appeals to me because it is non-political. It is one of those great organizations devoted to the promotion of religion and indirectly to the welfare of the country."

The well known non-Catholic clergyman Doctor Lyman P. Powell writes: "In the Holy Name Society I believe, because without disloyalty to its church it is developing a clean minded and noble citizenship."

Holy Name Idea Always Popular

In fact, the central idea of the Holy Name movement has always made a most profound impression upon the human mind. Numerous "Anti-swearing Societies," "Clean Speech Leagues" and the like have been fashioned after the Holy Name idea in the United States and Canada.

On his journeys through the turbulent cities of Italy, Bernadine of Sienna, a great Holy Name organizer, had a banner carried before him on which the Holy Name was painted surrounded by rays. He also had a monogram with the letters "I. H. S.", the Greek initials for the word "Jesus", surrounded by golden rays and painted upon a wooden tablet. With this emblem he is reported to have blessed the sick and wrought great miracles.

John Capistran warned Emperor Frederick III in vain of the

imminent danger of the Mohammedan invasion. Even while Mohammed III with a powerful army and navy was ascending the Danube towards Belgrade, the Key to Hungary and the Gate to Europe, Frederick III was indifferent. The courageous Franciscan took the initiative himself. He preached the crusade and together with John Hunyadi collected an army of sixty thousand men to turn back the onslaught of the Turks. With the Banner of the Holy Name flying in the air and the shout of "Jesus Victory" on his lips the Saint encouraged the far inferior number of his soldiers to battle valiantly against the mighty forces of the Sultan. Mohammed III was defeated and Capistran brought back to Europe the news of one of the greatest victories of the Cross over the holy moon.

An Outsider's View.

The unanimity with which the Holy Name movement has been endorsed by all classes of men in America has in the past decade been frequently exemplified by the action of non-Catholic parties seeking admission into the Holy Name Society. Recently a reader of the New York Times wrote as follows:

"We have read the pros and the cons of the Modernists and the Fundamentalists, the unhappy discussion between Bishop Manning and Dr. Parks, and the lesser lights. The exploitation of the Scriptures by some of them has left many adherents of the Anglican Church in such a state of doubt as to wonder if any one who still believes in the Book of Common Prayer can truthfully say with Peter: 'For we know and we believe that Thou art the Christ, the Son of the living God.'

"The adherents of the Roman Church have no such doubts. According to one of their publications (Holy Name Journal) they are to give public expression to their faith in the words quoted above in the City of Washington this coming September. They will gather in their thousands, men of every avocation, and from every town and city of our country, and on the streets of our capital city sing their credo to 'the Son of the living God.'

"While we differ on many points of Christian dogma, there are Anglicans who rejoice that thousands of their fellow citizens have the moral courage thus to publicly honor God, His Holy Name.

and the name of his Divine Son. The occasion invites co-operation. Let us unite with them and send delegates to this convocation of the Holy Name Society. I ask Bishop Manning and the Vestry of old Trinity, and other members of the Christian faith, to give their opinion."

"(Signed) Mortimer Vance Seton
New York City, April 24, 1924."

One of the features of the Holy Name Society is the simplicity of its method of affiliation. One is admitted to membership not by election, but by the declaration of his own desire. He is required to subscribe to three conditions. First, he must have his name registered on the roll of his local organization. Secondly, he must take the Holy Name pledge, and thirdly, he must accept the Holy Name practices.

Holy Name Pledge.

The ceremony of admission into the Holy Name Society usually takes place at one of the regular monthly meetings of the Society. Sometimes a special reception is arranged for and a Church service conducted so that the reception will take on a more solemn importance. At the proper time during the religious ceremony of reception into the Society the candidates pronounce their solemn pledge, copy of which is herewith printed:

"Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

I believe O Jesus

That Thou art the Christ

The Son of the living God.

I believe all the sacred truths

Which the Holy Catholic Church

Believes and teaches.

I proclaim my love

For the Vicar of Christ on earth.

I promise to give good example

By the regular practice

Of my faith.

In honor of His Divine Name
I pledge myself against perjury
Blasphemy, profanity and obscene speech.
I pledge my loyalty
To the flag of my country
And to the God given principles
Of freedom, justice and happiness
For which it stands.
I pledge my support
To all lawful authority
Both civil and religious.
I dedicate my manhood
To the honor of the Sacred Name of Jesus.
And beg that He will keep me faithful
To these pledges
Until death."

The candidates usually stand during the declaration of this pledge and all the members of the Society gathered together on the occasion join in the Chorus repeating the words after the Spiritual Director.

The Society enjoins upon its members a definite standard of action with regards to the practices of the Catholic religion. He is required to receive the Sacraments of Penance and Holy Eucharist once each month on the Second Sunday of the month. By compliance with this rule the Holy Name man is able to avail himself of certain special privileges and spiritual advantages which have, from time to time, been granted by the Holy See to members of this Society.

Urged by the force of this monthly compliance with this most sacred Church obligation, the Holy Name man is expected to exemplify the Christian virtues in a more than ordinary degree of perfection. The Society demands that he must practice justice, prudence, courage and temperance in a high degree.

Holy Name Society Hits Straight From The Shoulder.

Another one of the great attractions of the Holy Name Society is its manly appeal to piety. Men seem always inclined to associate piety with effeminacy. By some unaccountable contradiction in

human nature they seem to be much prouder of their shortcomings in the observance of the decalogue than they are of truly heroic conquests on the side of virtue. Ridicule is a terrible weapon against goodness. It has made more atheists and agnostics than all the reasoning and philosophical systems that have been invented. Many men become perfect cowards under the lash of ridicule; others do not hesitate to become criminals rather than submit themselves to ridicule. Sneer at some men for their dependence upon Providence and you may succeed in getting them to deny that there is a Providence. Laugh at a man because he kneels down to pray to God and he may get up and deny for you that there is a God. Smile pityingly upon him in the name of Science for his belief in certain fundamental Christian doctrines and you may succeed in making a perfect sceptic or agnostic out of him. Ridicule him because he is inclined to be steadfast in his search for truth and you may succeed in making a bigot or a fanatic out of him.

The Holy Name Society demands of its members that they concern themselves about the task of their own personal perfection. It enjoins upon them the secret declaration "Watch me live" advising them that by living well themselves they will induce their neighbors to imitate their example. The Holy Name Society is a deadly enemy against the "professional reformer." Its members are supposed to be kept so busy reforming themselves that they haven't the time to devote to reforming their neighbors. With its deep laid lesson of honor for the name of God and of Christ and respect for the divine law, the Holy Name Society becomes the Church's automatic answer to the principal social evils of the day.

Holy Name Society Answer to Atheism.

One of our great American Universities has for years enjoyed the reputation of being the hotbed of atheism. Many high class boys and girls of solid and honest Christian parentage have entered its halls as Christian angels and have left them little more than well trained intellectual animals. No system of education can break down the sense of moral responsibility in a man by blasting away the rocks of belief in the existence of God and the Divinity of Christ from under his feet and leave him an improved human being. A shocking murder was recently the outward expression

of an atheist soul that boldly declared that it should not be deprived of any thrill that life had to give. The Holy Name Society is the Church's answer to this intellectual crime.

Holy Name Society Answer to Divorce.

The nation is rocking as from an earthquake with countless daily shocks of our divorce courts. Divorces always saturated with scandal and the morbid history of sin and crime reflect very little the teachings in the sermon on the Mount or the epistles of St. Paul. The Holy Name Society with its strenuous advocacy of the sanctity of marriage is the Church's answer to the modern divorce evil. One of the Ten Commandments reads "Thou Shalt Not Steal." But our nation is so filled with robbers and burglars and bandits that we do not seem to have room enough in our public newspapers every day to give complete accounts of all their depredations. A taxicab driver the other day, after having dismissed a fare, found \$75,000 worth of jewels in his taxicab. He did the ordinary thing which every Christian man has been taught to do for two thousand years. He simply looked up the owner of the jewels and restored the property. His very ordinary act of honesty was almost as much a shock to the nation at large as was a three million dollar mail robbery which occurred a few days later. The taxicab driver was a Holy Name man. His Society had taught him the Church's answer to burglary, robbery and banditry. The bigot, fanatic, pharisee, all three welded into one covered over with a white sheet stalking the streets and the country roads and the hidden places after dark, concealing his name and his identity as far as possible from his fellow citizens, understanding not the very fundamental principles of the American form of Government is one of the chief menaces to the Nation. He is the enemy of fraternity, charity and tolerance, but he is always prattling loudly about 100 per cent American citizenship. He is a slacker in war, but in peace is a constant promoter of civil strife. He is a miserable coward at heart and hates with a coward's malice. Like the wolf he hunts in droves, but when caught alone flies in terror. The Holy Name Society is the Church's answer to this type of hypocrite who calls himself an American citizen.

Supports The Flag.

The Holy Name Society maintains that by reason of its straightforward and open support of the fundamental religious truths and its courageous advocacy of the fundamental religious practices it is doing to the nation a service of inestimable value. It protests that it is giving to America a type of citizen best calculated to perpetuate the great ideals of the Republic. It believes that the future destiny of the country lies in the fidelity with which the coming generations reflect the sturdy colonial virtues of the signers of the Declaration of Independence. And thus firmly entrenched in its traditions six hundred and fifty years ago the Society offers to the nation a spirit of loyalty and patriotism all the more profound because it is all the more deeply religious. The Holy Name leaders of the country invite the attention of all religious minded American citizens to the profound act of worship of the Holy Name, which is the object of their convention in Washington in the week of September 18-21, and it invites every one of its Christian brethern to join, at least in spirit, in their great act of faith in the divinity of Christ and reparations for blasphemy against His Holy Name and in their patriotic act of allegiance to the principles of the American Constitution.

Chapter II.

THE PRELIMINARIES OF THE CONVENTION

Earliest Stirrings.

* * * * *

During the years intervening between 1872 and 1911 there were never voiced any articulate hopes for such a thing as a national meeting, or congress, of the Holy Name Society although during all that time the indefatigable preacher, Father Charles H. McKenna, O.P., had visited hundreds of towns and cities of these United States in his ambition to unfurl its standard widely like a modern St. Bernardine of Sienna. At the time of his death, on May 21, 1917, there were in the United States no fewer than 1734 Societies. A large number of these had been founded directly through his own efforts and sermons or else, indirectly, through the impetus given to his religious brethren and the secular clergy by a life-long and insistent preaching of this devotion. To facilitate its establishment and spread he had obtained from the Holy See the abrogation of the Clementine Law which allowed but one Holy Name Society in every city. He had preached and written and enlisted the interest of the American Hierarchy in the campaign. And when he went down to his death he must have had the satisfaction of knowing that he had set on foot a movement which, more than any other, has made for the safeguarding of our Catholic American manhood.

Of course, before Father McKenna's time the Holy Name Society was found in every one of the Dominican Churches in the United States, since there is a statute in the Constitution of the Friars Preachers which makes the canonical erection of the Society obligatory. Thus, for instance, in the sparse correspondence of the Apostle of Ohio, Bishop Edward Dominic Fenwick, O.P.,

we find several petitions to the Dominican Master General for faculties to erect this Society. The claim has been put forth, and has been defended stoutly that Father Charles Nerinckx, the Apostle of Kentucky, established the first Holy Name Society in the United States in one of the many parishes he administered. Its ranks were open to black and white and members of both sexes.

The Many Catholic societies in the United States by reason of their numbers and influence began to feel the need, shortly after the opening of the new century, of meeting at irregular intervals in national conclave. Largely through the efforts of Bishop James A. McFaul, of Trenton, N. J., the Federation of American Catholic Societies was launched in December 1901 which by its annual meetings sought to establish a bond of solidarity amongst the various Catholic organizations and outline for them a concerted and uniform plan of campaign. About the same time the Knights of Columbus began to hold their national conventions with such success that they not only impressed themselves upon the notice of the American people but brought it home forcibly to our Catholic men that membership in the ranks of the Order was a badge of progressive Catholicity. As a result of this movement in the direction of national meetings we find that the first Holy Name Congress convened at Baltimore October 17 and 18, 1911, under the presidency of Cardinal Gibbons. A large number of members of the American Hierarchy were in attendance. They made the trip from Washington where they had just held their first annual meeting of the American Bishops. As a consequence of this Holy Name Congress interest in the cause spread rapidly. Probably, the surest proof of this is the large increase of new Societies and the growing esteem amongst non-Catholics for the organization. Through the untiring efforts of the National Director, Father John T. McNicholas, O. P., who now graces the episcopal throne of Duluth, Minn., the Society developed by such leaps and bounds that aside from *The Holy Name Journal*, which had been founded in May 1907, it became imperative to call into play various agencies of propaganda not only to familiarize the thousands of members with the activities of the Society but also of firing them with the ambition of making every Catholic man of the country a member

of its ranks.

In this decade we see the full development of the Holy Name rallies which each year drew the flower of our Catholic manhood into a long procession that wound itself quietly, religiously and with fitting decorum through vast defiles of people in many of the larger cities of the East and Middle West. The influence of the annual Holy Name rallies upon the American Catholic mind in promoting a desire for a national convention cannot be discounted. They helped to accustom our men to the thought that a public profession of Faith in the public streets of our cities is not an imposition upon the good-nature and fairmindedness of tolerant non-Catholics and unbelieving fellow citizens, but one of the surest ways of bringing it home to the average churchless person that there are large bodies of men who take their religion seriously enough to come out for it openly in procession. This has been a sentiment expressed frequently by the secular press which immediately proceeded a step further by dropping a hint as to the feasibility of a rally on a larger, a regional or even a national scale. In a general way it can be said that the idea of a national convention became articulate through the combination of these separate and disparate influences.

Now, the character of the Holy Name Society, as it has crystallized itself into the United States through the removal of the Clementine Law, is frankly parochial. This is so true that in many sections of our country no parish is looked upon as actively Catholic without its thriving Holy Name Society. The good pastors of our churches as a rule depend for many of the works of a spiritual kind on the support and cooperation of the Holy Name Society. Lest, however, it stereotype into a narrow and iron parochialism the idea of diocesan and archdiocesan Unions was put forth, first in New York and, after its successful operation there, in many other parts of the land. Without in any way interfering with the autonomy of the individual Holy Name Societies these Unions have focussed the interest of the men and consolidated the works of the various parochial units. Thus they bred a spirit of solidarity and supplied a broad outlook. As a result we find that the various Holy Name Societies of the country were well prepared for a concerted move,—spiritual as by the very nature of the case

and the requirements of the Society it must necessarily be,—when the proper opportunity presented itself. That the Holy Name men could rise as a unit was shown in 1922 when thousands of them received Holy Communion on the occasion of our Holy Father, Pope Pius' first birthday as head of the Catholic world. The genial idea perpetuated itself in a pictorial fashion in the album of photos presented to the Holy Father in person by Very Rev. M. J. Ripple, O.P., the National Director of the Holy Name Society, during his visit to Rome in the autumn of 1922. In this unique album there were thousands of photographs of Societies which had received Holy Communion for the Pope's intention. Not only was the Holy Father well pleased with this mark of Catholic piety and manly loyalty, as he himself confessed to the National Director, but on his orders the collection of pictures was deposited in the Vatican Archives as an eloquent testimonial and memorial of Holy Name devotion in the United States to the person of the Vicar of Christ on earth. The Supreme Protector of the Society, Cardinal Pio Boggiani, in a letter to the Holy Name Societies of America expressed the greatest satisfaction of His Holiness not only in seeing this collection of photos but also in having it close at hand where, in the few free moments at his command or in moments of mental fatigue, he could refresh and rejuvenate his spirits by looking at a solid phalanx of men whom he can count upon in any work making for the good of religion in this country. Again, on the occasion of the Golden Jubilee of the establishment of the first Holy Name Society in the United States in the Church of St. Vincent Ferrer, New York City, the Pope showed his interest in the movement by granting the Society the privilege of a Jubilee with attendant indulgences. It was the first time in the history of this country that such a spiritual distinction had been conferred on any religious body. And the Holy Name men rose to the occasion in right royal fashion. They availed themselves largely of the extraordinary privileges and unusual indulgences which had been put within their reach by the Holy Father. Aside from the personal and individual blessings to the members which this Holy Name Jubilee provided it did engender a spirit of solidarity which could not have been accomplished in the Society in any other way. It is, therefore, not straining a point to say that this Jubilee and the

tribute of affection offered to the Pope on his first birthday have worked mightily together in preparing the way for the recent Holy Name Convention. For had our men been crippled by a narrow parochialism or paralyzed by an *esprit de clocher* they would not have agreed to gather on a basis of common enthusiasm in a national convention. Just because the First National Holy Name Convention was a religious event of such stupendous proportions and significance it is necessary to seek its roots hidden far back in the past. It is necessary to discover adequate reasons how it came about that men of all walks of life, in every section of this country, immediately grew enthusiastic about a proposal which would bring them together in one place in a public profession of Faith.

The Proposal of the Convention.

As a result of all these remote and immediate causes the hope of a National Convention grew stronger as the six hundred and fiftieth anniversary of the foundation of the Society by Gregory X, in 1274, at the Fourteenth Oecumenical Council of the Church at Lyons, drew near at hand. The National Director, scenting what was in the hearts of many men, approached the legitimately appointed leaders of the faithful on the subject in December of the year 1923. In the course of a tour around the country for this very purpose the conviction was borne in upon him that practically all the Bishops of those dioceses which gloried in well organized Holy Name Societies, or Unions, were heartily in sympathy with a National Convention. Not only were the Prelates of the Eastern diocese consulted, as naturally they deserved to be because of their active promotion of the organization, but the Bishops of the Middle West and the Far North and South held out a hope that such a Convention was in line with the earnest hopes and wishes of their Holy Name men. With but one exception every Bishop of the United States endorsed the proposal. Individual Unions, like those of Philadelphia, Chicago and San Francisco determined to have a diocesan celebration of the foundation anniversary of the Society not only as a most potent means of stirring up interest in a national commemoration of the event but also as the easiest way of firing men with the ambition of making it the most gigantic outpouring of its kind ever staged in the country. San Francisco, owing to

the absence in Europe of Archbishop Hanna, could not bring out its many thousands of men before October 5th. But Philadelphia kept the holy anniversary on January 29th with fitting splendor. At the Adelphia Hotel seven hundred members of the Philadelphia Union were told by Father Ripple that a feature of the anniversary might be a national convention of Holy Name Societies. No definite steps had been taken he said but the sentiment throughout the country favored the convocation of a national assembly at this time. What immense results for good would accrue from such a convention could not at this day be fully estimated but it was evident that a gathering of priests and men from all points of the United States would deeply impress the country with the fact that the Divinity of Christ is the impelling and sole motive for their membership and profession in the Holy Name Society.

In tracing the history of 650 years of great achievements in the cause of the Holy Name, Fr. Ripple congratulated the members of the Philadelphia Union for being the first to commemorate the anniversary. "It is a privilege," he said, "to be associated with you in this cause, and to mark your enthusiasm and zeal; to observe that the same spirit which animated the founders of the Holy Name Society 650 years ago, animates the 50,000 members of the Philadelphia organization. You are the first Archdiocesan Union to commemorate the event."

He then outlined the history of the movement, from the Council of Lyons in 1274 to the present day; he paid tribute to the great labors of such men as Blessed John of Vercelli, Suso, Ambrose and others.

"Yet we look back on our history not so much as a picture, a masterpiece to be admired and praised as something intangible, ideal, visionary or impractical, but as a real, vital and substantial connecting link, and we bring it up-to-date, we bring it into the lives of all about us. We consider its positive characteristics, its ideal of true manhood, its attributes of self-restraint, character upbuilding, firm principles, confidence in God, and proclaim them to the world in the lives of our Catholic men."

Since the founding of the organization in the United States, the movement has spread until it is synonymous with the Catholic



His Eminence Thomas Pius Boggiani, O.P.,
Cardinal Protector of the Holy Name Society.

name. Fr. Ripple stated that in this country there are thirty-six diocesan Unions, each with branches in most parishes.

May Hold Convention

Discussing the feasibility of holding a national convention, the National Director said: "During a recent trip to the West, where I have been sounding the sentiments for a general Convention, enthusiasm at the suggestion is running high. Catholicity of the West is unanimous in the support of such a meeting; whether it will be held or not is yet to be decided, but the Holy Name men of the West are anxious to show their brothers of the East what progress they have made."

In concluding his address Father Ripple made a fervent plea for the spread of the Society in the United States:

"It is our desire to see the insignia of the Holy Name Society on the breast of every Catholic man in the United States. Look at the magnificent service we can render to our country! The Holy Name Union will be the great motive power in building up the manhood of our country; it will teach all to respect the law of God. It will tell all men that the basis of law is the Ten Commandments and if men obey the Ten Commandments they will obey lawfully constituted authority. Religion and patriotism are the missionary keystones of the Holy Name Society."

What Cardinal Dougherty said on that occasion is so much to the point that it deserves to be registered here permanently for perpetual consultation.

"The members of the Holy Name Society have various reasons to rejoice and to be proud of their organization. One reason is its numbers. Father Ripple has informed me that, exclusive of the uncanonically established branches throughout the country, there are in the United States 5,600 canonically founded parish units, with a membership of more than one and one-half millions. Your president told me just now that in the diocese of Philadelphia alone there are more than 50,000 members; and that the number is increasing every year. Moreover, the increase represents a solid augmentation; that means that those who join can be counted upon to remain.

"Another motive for self-congratulation is the fact that your Society is the oldest lay organization in the Catholic Church. It began at the same time as some of the great universities of Europe: Cambridge, Salamanca and Lisbon. It arose simultaneously with some of the great Cathedrals of Europe, masterpieces of Gothic architecture.

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"It originated with the Oecumenical Council of Lyons, held six and a half centuries ago, in the year 1274. This Council was attended by 500 Bishops comprising the Greek Patriarch of Constantinople, other oriental prelates, and laymen of high estate, representatives of the Greek Emperor, Michael Palaeologus. That was in the thirteenth century; regarded by some as the greatest of centuries. St. Bonaventure died at that Council; St. Thomas Aquinas died on his way to it.

"What gave rise to your Society? At the time the fairest part of southern France, called Provence, was ravaged by the Albigensians. In order to counteract the blasphemies of these fanatics, the Council of Lyons directed that there be established throughout the world a special devotion to the Holy Name of Our Savior. Inasmuch as St. Dominic, then lately dead, had been the standard bearer of the Catholic Church against the Albigensians, Pope Gregory X, the reigning Pontiff at that time, entrusted to the Order of Friars Preachers the task of spreading it throughout the world. The Dominicans established the Holy Name Society as the best means to propagate that devotion.

"Your Society, therefore, was founded 250 years before Luther raised the banner of revolt against the Catholic Church; and over 200 years before the discovery of America.

"It is not a beneficial organization: it is not a social club; it is in no way connected with civil matters, much less with politics. It is intended to foster reverence and love for the most Holy Name of Our Redeemer, and to suppress in others blasphemy, profanity, perjury, unlawful oaths. In other words, it is a crusade to shield the majesty of God from the outrages of men.

"In reading the lives of holy men, who in past centuries most propagated your Society, men like St. Vincent Ferrer, St. Bernardine, and Blessed Henry Suso, one is struck with the wondrous effects and reforms which resulted from the propagation of that Confraternity. Where previously blasphemy and contempt for things sacred had run riot, piety and devotion sprang up.

"In our day and in our country there is as much need for the Holy Name Society as there was 650 years ago. The fruits of the Holy Name Society today are as great as those of the past. The Society brings our Catholic men together, and causes them to know one another; there is reciprocal encouragement to live up to the teachings and practices of the Catholic Church; membership in your Society, and especially the fulfillment of its rules, are a perpetual profession of the divinity of Our Lord, Jesus Christ; and that profession is needed more, perhaps, today than ever. Your Society prescribes monthly Communions, which entails Confession once a month. By going to Confession and Communion once a month, you are naturally pervaded with the higher life. You go to Mass regularly, hear the word of God regularly, and give good example to others. There is nothing more inculcated, nor more exacted, by your Society than submission to ecclesiastical authority. Am I wrong, therefore, gentlemen, if I say that no priest, no Bishop can have a better asset in his parish or

diocese than the Holy Name Society?

"Now that we are celebrating the 650th anniversary of the Holy Name Society, is it not fitting that we bring back to our minds, for praise and for the expression of our gratitude, those priests and laymen of the past, who in this country propagated your organization? I may be permitted to single out for special mention the name of Father McKenna, that illustrious Dominican, who is regarded as the Apostle of the Holy Name Society in the United States; a man who was endowed by nature with a gift of singular eloquence, and blessed by grace with a saintly life and a deeply religious character. He followed in this country along the path traced by the Blessed Vercelli, the Master General of the Dominican Order, who in the thirteenth century received from Pope Gregory X a mandate to spread throughout the world the devotion of the sacred Name of Our Savior; and who, in pursuance of that mandate, established your Society.

"It is my wish, Gentlemen, that there be a branch of your Society in every parish of this diocese. It is my wish that every Catholic man of this diocese join a branch of your Society. It is also my wish that not only those who now belong to your organization, but also all future members, may live up to its spirit; fulfill the requirements of your Society; receive monthly Communion; and live exemplary Christian lives."

The first public proposal of a Convention was broached in *The Holy Name Journal* which was in the hands of all its readers by the middle of December 1923. In the meantime Father Ripple approached the Bishops of the country for an expression of opinion as to where the proposed Convention should be held and what it should set out to do. All were unanimous in selecting the National Capitol as it offered advantages which no other city of the land could approach or duplicate. With the undoubted approval of the Hierarchy safely in his hands the National Director now turned to the individual Societies themselves to explore just how they felt on the subject. The following letter was, therefore, dispatched from the National Bureau to all the Holy Name Societies:

Dear Father:

Through the public press you have no doubt been already made aware of the coming National Convention of the Holy Name Societies which is to take place in Washington, D. C., September 18, 19, 20 and 21st, 1924.

This National Convention of all the Holy Name Societies of America is intended by the great Diocesan Holy Name leaders as a fitting way in which to celebrate the 650th Anniversary of the foundation of the Holy Name Society.

It is designated as a great national act of faith in the Divinity of Christ, and, at the same time, a great national act of patriotism and declaration of endorsement of the principles of the American Constitution.

You are hereby cordially invited to be present at the deliberations of this Convention and you are especially urged to be present for the grand general meeting of Spiritual Directors which will take place on Friday, September 19th.

It is expected that many hundreds of Priests will be present for this meeting of the Spiritual Directors in order that they might take mutual inspiration and instruction by coming in close personal contact with the most successful Holy Name workers of the Nation.

The General Convention Committee has obtained from every Railroad in the United States and Canada the concession of a special Convention rate which will be equivalent to a fare and a half for the round trip from any point in the United States or Canada to Washington and return. Every Priest is respectfully invited to bring as many Holy Name men along with him as possible. Every Holy Name Society is requested to bring along its Banner. Every Holy Name man is asked to wear the Holy Name Button and the standard Convention Holy Name Badge.

The leading spectacular features of the Convention will be the national act of patriotism at the Tomb of Washington in Mount Vernon and a similar demonstration before the Lincoln Memorial in Washington. At each of these ceremonies the public declaration by the assembled thousands of the Holy Name pledge will be the feature.

Sunday September 21st, will be designated as National Rally Day. A monster Holy Name parade, in which it is hoped that more than a hundred thousand men will take part, will march in religious procession through the streets of Washington and assemble for public Benediction of the Blessed Sacrament at the foot of the Washington Monument. This ceremony will terminate with the ensemble declaration of the Holy Name pledge.

If you are the Spiritual Director of a Holy Name Society, we respectfully urge that you send to the National Committee in behalf of your Society some little contribution to help defray the expenses of the Convention. The leading Holy Name Unions have agreed upon a donation of ten dollars from each Society as a minimum contribution and an additional contribution of ten cents per member for membership over one hundred where it can be afforded.

The Special Hospitality Committee in Washington has undertaken to secure and provide Hotel accommodations for delegates coming to the Convention. All information concerning the Hotel accommodations, sight-seeing trips, etc., can be obtained from the National Convention Committee, 1314 Massachusetts Ave., N. W., Washington, D. C. Your attention is especially directed to the enclosed prize offer which is advertised by the National Convention of the Holy Name Society. Every Priest and layman who is interested in Holy Name affairs is invited to participate in these prize offers.

Hoping to see you at the National Convention of the Holy Name So-

cieties in Washington next September, and wishing you every blessing in the Holy Name, we remain

Faithfully yours in the Holy Name,
M. J. RIPPLE, O. P.

It is to the eternal credit of our various Holy Name Societies that the reply to this "feeler" was absolutely unanimous. Even the smallest and youngest Unions immediately waxed enthusiastic over the proposition. The vast correspondence which rained in on the National Headquarters guaranteed that the Convention, if it should ever materialize at all, would be a real flowering of our Catholic men's piety. Probably, never have such a large number of separate social entities ever entered so whole heartedly into a proposal which after all was put before them in a very tentative way. At the various branch meetings of the Society, as also at the Quarterly Meetings of delegates, the matter was taken up and discussed freely. But the inevitable conclusion at which they all arrived quickly and, one might almost say, instinctively in a general way was that here was a proposal which had long been vaguely desired; a proposal which was eminently actual in view of the disputes in the Protestant Churches about the very fundamentals of Christianity. It almost seemed as if the kindest fates were awakening Catholics to the need of a Convention. Whilst, of course, our Catholic men never for so much as one moment harbored any doubts in their hearts about the Virgin Birth of Christ, and such other fundamental dogmas of Faith, yet they were scandalized at the sorry exhibition of unbelief amongst those who still pretended to be followers of Christ. It pained our manhood in its heart of hearts that amongst those who professed Christianity, even though they rejected its one authentic form—Catholicity—there should be found those who were not ashamed to come out in public with their ugly doubts. Therefore, since so-called Christians outraged the Name of Christ our Catholic men, on their part, would go out of their way to show on a colossal scale that Christ was still good enough for them and that they believed the Scriptural word that "in His Name alone is there salvation." Without wishing to stress this point of the Fundamentalist dispute too much it is only just to keep in mind that it did contribute, negatively, to the enthusiasm with which the idea of a National Holy Name Convention was

taken up. Even the so-called old fashioned Protestants seized upon the idea with gladness as is plain from this letter which was printed in *The New York Times*.

"To the Editor of The New York Times:

"We have read the pros and cons of the Modernists and the Fundamentalists, the unhappy discussion between Bishop Manning and Dr. Parks, and the lesser lights. The exploitation of the Scriptures by some of them has left many adherents of the Anglican Church in such a state of doubt as to wonder if any one who still believes in the book of Common Prayer can truthfully say with Peter: 'For we know and we believe that Thou are the Christ, the Son of the living God.'

"The adherents of the Roman Church have no such doubts. According to one of their publications (*The Holy Name Journal*), they are to give public expression to their faith in the words quoted above in the City of Washington this coming September. They will gather in their thousands, men of every avocation, and from every town and city of our country, and on the streets of our capital city sing their credo to the Son of the living God.'

"While we differ on many points of Christian Dogma, there are Anglicans who rejoice that thousands of their fellow-citizens have the moral courage thus to publicly honor God, His holy name, and the name of His Divine Son,. The occasion invites cooperation. Let us unite with them and send delegates to this convention of the Holy Name Society. I ask Bishop Manning and the vestry of old Trinity, and other members of the Christian faith, to give their opinion.

Mortimer Vance Seton."

And like sentiments were to be read in some of those Protestant journals which did not have to make a bid for increased circulation by tampering with the fundamentals of Christianity and playing up luridly new fangled doctrinal disputes.

After having carefully gathered the mind of the Hierarchy on the subject and adequately sounded the popular feeling amongst the men the Editor of *The Holy Name Journal*, in March 1924, saw fit to issue the first call to the National Convention in the following editorial:

We have just returned from a trip across the country during which we have visited the leading Holy Name centers of the nation. The object of these visits was to sound out the feelings of the great Holy Name leaders of America on the subject of the proposed National Convention of the Holy Name Society.

In recent months insistent appeals to the National Headquarters for the announcement of a National Convention of Holy Name Societies has stirred us to final action.

The result of the interviews has been gratifying in the extreme. Everywhere the sentiment is unanimous. Ohio, Illinois, Wisconsin, Michigan in one voice endorse the sentiments of their numerous Holy Name brethren in the East that the most fitting way to commemorate the Six Hundred and Fiftieth Anniversary of the birth of the Holy Name Society is by a monster National Convention.

The decision is unanimous that this convention should take place in Washington, D. C. The time and the programme alone remain yet to be announced.

Holy Name leaders are now busy formulating definitely the plans for this coming great Holy Name event.

The April number of the Holy Name Journal will announce the date and other particulars concerning the convention.

In the meantime we invite every *Journal* reader to give the forthcoming Holy Name Convention his serious thought.

If you have any constructive ideas to offer write them down and send them to the National Director. We shall be very glad to receive suggestions from our readers for no stone must be left unturned which will enable us to make this convention a great historical event in the ecclesiastical annals of the Church in America.

Getting Down to Business

Whilst all these remote preparations were going on the Supreme Moderator of the Society, Cardinal Boggiani, approached His Holiness, Pope Pius XI, for an expression and definite endorsement of the plan. It needed no prophet to foretell that the Holy Father would be in hearty sympathy with the idea. For on various occasions he had given grants of spiritual favors to the Holy Name Society as marks of his approval and pleasure over its activity in this country. Besides he must undoubtedly know of the faint imitation—and is not imitation the best flattery?—of the American Holy Name Society by the Anti-Blasphemy League—the Comitato Centrale Civile di Verona—which had its headquarters in Verona from where it spread all over Italy millions of tracts and posters against the misuse of the Name of God and the universal cheapening of the "*madre lingua*". He must be familiar with the impressive book of Professor Giuseppe Capretz "*Bestemmia e Turpiloquio*" (Bologna 1923), one of the Italian Senators and supporters of Signor Benito Mussolini, in which are gathered together a telling array of strictures by the outstanding churchmen, statesmen, writers and jurists of Italy on profanity, blasphemy, vulgarity and loose

speech. He must have heard of the efforts of the Italian Dominicans in trying to inject into their languishing Holy Name Societies the spirit and methods of the Society as these were evolved and adapted in America and put into practical operation. He must be cognizant of the campaign to spread devotion to the Holy Name amongst the Italian clergy, promoted by Father Paolini, at Naples, who in almost every issue of *Il Zelatore del SS. Nome di Gesu* appearing about this time, went out of his way deliberately to extol those Holy Name methods applied with such astounding success in the United States. It was no surprise, therefore, at Holy Name Headquarters that Cardinal Boggiani soon wrote that not only would the Holy Father bless this Convention with all the affection of his heart but that he also would heap upon it spiritual privileges.

Nor did Father Ripple have to wait long for a more glorious Papal endorsement than that bespoken by Cardinal Boggiani. At the psychological moment the following communication from Rome was released to the press:

Office of the Secretary of State to His Holiness
Vatican.

July 21, 1924.

Very Reverend Joseph Ripple, O. P.

National Director of the Holy Name Society, Washington, D. C.

Very Reverend Father:

The Holy Father has read with great interest your recent letter informing him of the National Convention of the Holy Name Societies of the United States to be held in Washington, next September.

The Pope is very much impressed with the work, both of yourself and of the members of the Holy Name Society, and see in it the consummation of the hopes which he has placed in this organization. Particularly gratifying to the August Pontiff are the many public manifestations of faith in the doctrine of the divinity of Our Blessed Lord due directly to their zeal.

His Holiness will send you at an appropriate time a special pontifical letter; in the meantime, He prays God that everything which you shall do shall redound to the greater glory of His Holy Name. And in token of these heavenly graces which he desires both you, Very Reverend Father, and for all who are associated with you, or contribute to the success of this National Convention the Holy Father imparts from his heart the Apostolic Benediction.

May I take this opportunity of extending to you my own sincere and heartfelt congratulations.

Your devoted servant,

(Signed) P. CARDINAL GASPARRI.



Very Rev. Raymond Meagher, O.P., S.T.Lr., the American Dominican Provincial whose executive forethought has made the growth of the Holy Name movement possible.



Most Reverend Louis Theissling, O.P., S.T.M., present Master General of the Dominican Order who continues in our time the work of Blessed John of Vercelli, O.P.



Right Reverend John T. McNicholas, O.P., D. D., bishop of Duluth, Minn., Founder of the Bureau of the Holy Name Society and first National Director of the Holy Name movement in America.

That the Convention was to be a colossal undertaking could be surmised from the thousands of answers that came in reply to the letter quoted above. That it might run its appointed course smoothly the need of a General Committee, to attend to all the questions connected with the Convention, was immediately realized.

The following committee was, therefore, appointed:

Cardinal Protector—His Eminence, Pius Cardinal Boggiani;

For His Holiness, Pope Pius XI, His Excellency The Most Reverend Pietro Fumasoni-Biondi, D.D., Apostolic Delegate to the United States.

Hosts to the National Convention—His Grace, The Most Reverend M. J. Curley, D.D., Archbishop of Baltimore and Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University, Washington, D. C.

Washington Committees—Chairman, P. J. Haltigan; General Finance Committee, J. J. McLarney; Grand Marshal, Capt. Harry Walsh.

Executive Committee—Very Rev. M. J. Ripple, O.P., P.G., Chairman; Rt. Rev. O. B. Corrigan, D.D., Rt. Rev. J. J. Dunn, D.D., Rt. Rev. E. F. Hoban, D.D., Rt. Rev. A. J. Brennan, D.D., Rt. Rev. Msgr. J. A. Sheppard, LL.D., Rt. Rev. Msgr. P. A. Gavin, D.D., Rt. Rev. Msgr. M. J. Splaine, DD., Rt. Rev. Msgr. J. P. Turner, D.D., Rt. Rev. Msgr. J. E. Cassidy, D.D.

Patrons—His Eminence, William Cardinal O'Connell; His Eminence, Denis Cardinal Dougherty; His Eminence, George Cardinal Mundelein; His Eminence Patrick Cardinal Hayes.

Archdiocesan Spiritual Directors—Rt. Rev. Owen B. Corrigan, D.D., V.G., Baltimore; Rt. Rev. M. J. Splaine, D.D., Boston; Rt. Rev. Edw. Hoban, D.D., Chicago; Rev. John Hickey, Cincinnati; Rev. Wm. J. Weirich, Dubuque; Rev. A. J. Tallmadge, S.J., Milwaukee; Rt. Rev. John J. Dunn, D.D., New York City; Rt. Rev. Msgr. Daniel Burke, New York City; Rev. John L. O'Regan, C.Ss.R., New Orleans; Rt. Rev. Msgr. J. Turner, Philadelphia; Rev. William P. Sullivan, San Francisco.

Diocesan Spiritual Directors—Rev. Robert M. Reilly, Albany; Rev. James Flynn, Brooklyn; Rev. J. J. McMahon, Buffalo; Rev. James McDonough, Cleveland; Rev. Thomas J. McCaffrey, Covington; Rev. F. J. O'Connell, Des Moines; Rev. John J. Hunt, Detroit; Rt. Rev. Msgr. Michael Boland, V.G., Duluth; Rt. Rev. Msgr. James E. Cassidy, Fall River; Rev. Bernard Galvin, Grand Island; Rev. T. R. Dark, Grand Rapids; Rev. F. X. Van Nistleroy, Green Bay; Rev. Wm. A. Keefe, Hartford; Rev. Martin Sommers, Marquette; Rev. Thomas A. Judge, C.M., Mobile; V. Rev. H. A. Spengler, Natchez; Rt. Rev. Msgr. J. A. Sheppard, V.G., P.A., Newark; Rev. C. J. Crowley, P.R., Ogdensburg; Rev. Thomas Bryson, Pittsburgh; Rt. Rev. Wm. A. Hickey, D.D., Providence; Rev. Edward A. Brosnan, Richmond; Rev. J. A. Solon, Rockford; V. Rev. Chas. L. Grunenwald, St. Cloud; Rt. Rev. A. J. Brennan, D.D., Scranton; Rev. Fr. Bonaventure, C.P., Spring-

field; Rt. Rev. Msgr. John M. Owens, Superior; Rt. Rev. Msgr. J. T. O'Connell, LL.D., P.A., Toledo; Rt. Rev. Msgr. Wm. T. McKean, Trenton; Rev. Martin Ryan, Wilmington.

Diocesan Union Committees, Chairmen—Joseph V. Mitchell, New York; H. J. Shields, Brooklyn; Jos. F. S. Fitzpatrick, Newark; L. E. Thoman, New Orleans; Patrick J. Haltigan, Baltimore; Stephen Barry, Pittsburgh; Edward A. Daly, Philadelphia; John J. Hayes, Chicago; Wm. G. Bruce, Milwaukee; B. J. Woerman, Cincinnati; Dennis C. Harrington, Buffalo; Timothy Burke, Scranton; E. V. Weber, Green Bay.

As the Bishops of the country in the preliminary consultations had unanimously suggested Washington as the most feasible meeting place, and as Archbishop Michael J. Curley, of Baltimore, was eager to welcome the delegates to his diocese it became necessary to form a local committee of men who, knowing intimately the resources and capacities of Washington, would be in a position to make all arrangements for the comfort of thousands who would be the City's guests for the space of a few days. By this time it became generally known that the Convention would convene from September 18-21. Archbishop Curley extended a welcome in the following words:

Archbishop's House
408 N. Charles St.
Baltimore, Md.

March 27, 1924.

Rev. M. J. Ripple, O. P.

Holy Name Bureau, 839 Lexington Ave., New York.

Rev. dear Father Ripple:—

In connection with the coming National Convention of the Holy Name Society of the United States, to be held in the city of Washington September eighteenth to twenty-first, I will be very glad if you make it known to the Holy Name Society of the country, that I extend them a sincere invitation to come to the capital city of the nation. And you can say for me that no men ever received a more warm-hearted welcome than the Holy Name men will receive when they come to celebrate the "Six hundred and fiftieth Anniversary" of the foundation of the Holy Name Society. Kindest regards.

Yours sincerely,
✠Michael J. Curley,
Archbishop of Baltimore.

If there is one place in Washington admirably suited as a meeting place for a Convention, which called for and would be accompanied by religious services of a striking kind, that place in the opinion of all was the Catholic University of America. It would

be difficult to find anywhere in the land a better stage for such a celebration. More appropriate religious surroundings could not be constructed hastily by the deftest stage impressario. With scarcely any trouble and any displacement of fixed and permanent settings the University grounds would lend themselves easily to the forthcoming religious pageant. Right Rev. Thomas Shahan, Rector of the Catholic University, was fully awake to the blessed influences such a gathering would make to pulse throughout the land. Graciously he consented to postpone the opening day of the University so as to leave its grounds and buildings free for the delegates. The new Stadium, which was nearing completion, could not be blessed and consecrated in a more acceptable way than by the presence of those who came within its bowl for the first time in its existence not to shout themselves hoarse over some fine play in baseball or football, but to testify by a mighty roar to the vibrant Faith in their souls. Writing to Father Ripple, on April 7, 1924, Bishop Shahan said:

Dear Father Ripple:—

I have great pleasure in welcoming to the Catholic University of America the National Convention of the Holy Name Society. The buildings and groups of the University are at your disposal at the date agreed on, with any service that we can render the Holy Name Society on this splendid occasion.

We are highly honored by the Holy Name Society's selection of the Catholic University of America as its meeting place for this year, and are certain that many great blessings will follow the presence in our city of so many representative Catholic men from all parts of the nation, zealous for the Divine honor, and devoted to the welfare of Holy Church.

With every good wish I remain,

Very sincerely yours in Xto.,

✠Thomas J. Shahan,

Rector.

Now that the Convention was well on foot the practical interest of Holy Name men all over the country began to manifest itself in a really consoling way. At the Communion Breakfast of the New York Police Holy Name Society a pledge was given Rev. Edward Hughes, O. P., Assistant National Director, that two thousand uniformed men, together with the Police Band, would put in an appearance at Washington. The Brooklyn Union took the practical step of appointing Mr. Henry J. Shields, Mr. E. P.

Prendergast and Mr. Peter F. Dunn, together with Rev. J. Flynn, Diocesan Director, as a committee to further the attendance of the Brooklyn Societies at the Convention. About this time, too, the Baltimore Diocesan Union pledged One Thousand Dollars in cash as a sign of its practical interest in the forthcoming Convention. A resolution was passed by the delegates of the Philadelphia Archdiocesan Union at their Quarterly Meeting, on March 16, 1924, approving the Convention and promising to send at least 20,000 members. Chicago, which from the first had been in sympathy with the plan because of the wise direction and broad outlook of its Archdiocesan Director Rt. Rev. Edward F. Hoban, D.D., promised a large number of delegates, and, to increase their number, guaranteed so early in the proceedings to provide a "Chicago Special". The Archdiocesan Union of Milwaukee took the same wise step and, by spreading literature on the subject frequently, seconded the efforts of its Director, Rev. A. J. Tallmadge, S.J., who from the very start had applauded the plan right heartily. Not to be outdone by such hearty sympathy and support the Archdiocesan Union of New York, in answer to a call of its Director, Rt. Rev. John J. Dunn, D. D., Auxiliary Bishop of New York, assured a large attendance of delegates. All the strong Holy Name centers—such as Pittsburgh, Detroit, Grand Rapids, Buffalo, Scranton, Cincinnati, Louisville and Providence—responded immediately to the Convention call. In every way these Unions, as also other Unions and individual Societies throughout the country, pledged themselves to a hearty participation in the deliberations of the Convention.

Chapter III.

THE APPROVAL OF THE HIERARCHY

In his ambition to project a national congress which would promote powerfully the Holy Name cause and, incidentally, give the lie to those who believed that Faith in Christ was dying down in our land because of the glib sophestries of the Modernists, Father Ripple knew full well that no success could be hoped for without the blessing and approval of the consecrated leaders of Christ's forces. For though the good Master welcomes the individual efforts of all His children in the spread of the Divine Kingdom in this world He did see the wisdom of appointing leaders whose official business it must ever be to direct all undertakings that take on a show of anything more than the purely personal or local. That this supreme guidance of the Regent of Christ on earth might not become vague or shadowy the Church divided Christendom into dioceses at the head of each one of which was placed a Bishop who, in his own See, had rights which all must recognize; rights which he could cede to no other than the Sovereign Pontiff. The united approval of the Bishops was the best guarantee of success for the proposed Convention.

Long before seeking out the approval and *beneplacitum* of the American Hierarchy Father Ripple had turned to Rome itself as do all real Catholic apostles. And Rome which is always anxious to promote anything that will make for the good of souls and the advancement of religion was not slow or vague in its answer. By presenting a very definite schematic outline of what was proposed and what was expected from it the Holy Father knew just what to look for from the Holy Name Convention. Through Cardinal Pio Boggiani, whom Benedict XV had constituted the Cardinal Protector of the Holy Name Society, the answer of Rome came. He informed Father Ripple that by all means should such a gigantic

demonstration of Faith be staged for the edification of the Nation and the increment of the Society; that he should not quail before the enormous labors such an undertaking would entail; that he should not doubt that the blessing of the Holy Father, as a token of love and interest, would be withheld. In the long hours made weary by arranging the multitudinous details, this blessing of His Holiness would make a well of new courage, strength and consolation to spring forth in his heart. Knowing well the splendid work of the Society and remembering its loyalty and devotion to his person as manifested so touchingly in the Communions offered up by the men on the occasion of his first birthday as Vicar of Christ the Holy Father would, undoubtedly, follow with interest the development of the idea and show in an unmistakable way his hearty sympathy with the undertaking. As for himself Cardinal Boggiani put his services at the entire disposal of Father Ripple. Anything he might do in Rome to promote the splendid work it would be a pleasure for him to proffer. These and many such other assurances came like a sweet, soft encouraging manifesto from the highest spiritual court of the world. There was nothing for Father Ripple to do but to heed the command!

Naturally, the first step after this Roman hint and proffered approval was to approach the Bishops of America for their formal and explicit support. As a consequence, on the 14th of March the National Director of the Holy Name Society, after having made a personal visitation to most of those Bishops in whose diocese the Holy Name Society was flourishing, sent the following message to all the leaders of Israel. With but one exception every Bishop in the United States ranged himself generously behind the undertaking. Many of the prelates by personal and intimate communications to Father Ripple offered their valuable services, and on many occasions gave practical suggestions for the working of the Convention which were highly appreciated and acted upon. It was evident that the Hierarchy of the country saw the wisdom of gathering together the Catholic forces of the land for a grand review. None seemed intimidated by the fears expressed in less authoritative quarters that a Convention of Catholic men during the presidential campaign season might be construed in a political sense or used by crafty politicians for party ends. The Bishops

well knew that there was very little danger of this as long as all the major details and general direction of the Convention remained in the safe hands of the National Director. He could be absolutely and implicitly trusted to steer this Convention between Scylla and Chrybdis. For had he not shown himself a capable pilot of the Holy Name coracle on more dangerous and treacherous seas?

The letter of Father Ripple to the American Bishops was as follows:

Dear Bishop:

The National Director of the Holy Name Society invites you and the Holy Name Societies of your diocese to take part in the National Convention of the Holy Name.

September 20, 1924 is the day upon which the Holy Name Society commemorates the 650th Anniversary of its foundation. Its splendid growth in America during the past half century and the wonderful work it has done for the spiritual welfare of our Catholic men is one of the proud achievements of the Church operating through her zealous Hierarchy and Priests.

The place the Holy Name Society occupies in your diocese is a matter of great pride to you. Its value as a builder of solidly pious Catholic men, you, shepherd of your flock, can best appreciate.

As National Director of the Holy Name Society I have recently visited personally all of the populous Holy Name centers. I have interviewed the diocesan directors and in many cases the Bishop themselves.

By reason of the magnitude of the undertaking and the expense involved, it was not possible for me to visit every one, but the result of my inquiry was overwhelmingly in favor of a great National Convention and Congress of the Holy Name Societies as a fitting method of celebrating the venerable anniversary of its foundation.

I am writing to you, dear Bishop, to ask that you add your endorsement and encouragement to the thus far unanimous sentiment of the other Bishops, Archbishops and Cardinals of America.

All have agreed that the Convention shall be held in Washington, D. C. on the days surrounding the anniversary date itself, viz. September 18-19-20 and 21.

The object of the Convention is to formulate and advertise as follows: "National Convention of the Holy Name Society commemorating the 650th Anniversary of its foundation. The Holy Name men will gather in Washington, a hundred thousand strong, to make a National profession of faith in the doctrine of Christ's divinity and to make an act of patriotic fealty at the National shrines of Washington and Lincoln to subscribe to the principles of the Constitution of the U. S. A.

His Grace, Archbishop Curley, has already welcomed the Convention to his Archdiocese and Bishop Shahan has turned over the Catholic University with its splendid equipment, its great gymnasium and sta-

dium for the use of the thousands of delegates.

Will you please, dear Bishop, in reply to this letter write to me a few lines expressing your approval and giving your blessing. At the same time I would respectfully request that you transmit to the priests and to the laymen of your diocese an urgent appeal that they cooperate with the National Headquarters so that the Holy Name Convention may be made an ever memorable historical event, to the glory of the Holy Name, to religion and to citizenship.

Again asking your blessing, I remain,

Humbly yours in Christ

Fr. M. J. Ripple, O.P.

National Director Holy Name Societies.

'This is not the place to publish the vast correspondence about the Convention carried on with the Bishops of America by Father Ripple. If we print below their approving letters it is because they show just what the ecclesiastical leaders habitually think about the Holy Name Society. This symposium must be a real balm of Gilead to Holy Name men who will want to have the authoritative story of the Convention for, after all, our laymen are so thoroughly Catholic in heart and feeling that they never tire of reading the words with which the appointed shepherds approve the religious conduct of their sheep. This is, perhaps, one of the most touching aspects of American Catholicity. Abroad, Americans are credited with being a difficult, intractable lot—sometimes even in matters of religious practice. That this is utterly false can best be shown by the eagerness with which the men seized upon the approving words of the Bishops and sought by heart and hand to realize them in Washington. As a perpetual monument to the farsightedness of our Bishops as regards the contemporary mission of the Holy Name Society in America we are glad to append, in alphabetical order, practically all their endorsements of the Convention which in the last analysis is nothing else than an endorsement of the Holy Name crusade itself.

ENDORSEMENTS OF AMERICAN CARDINALS

April 4, 1924.

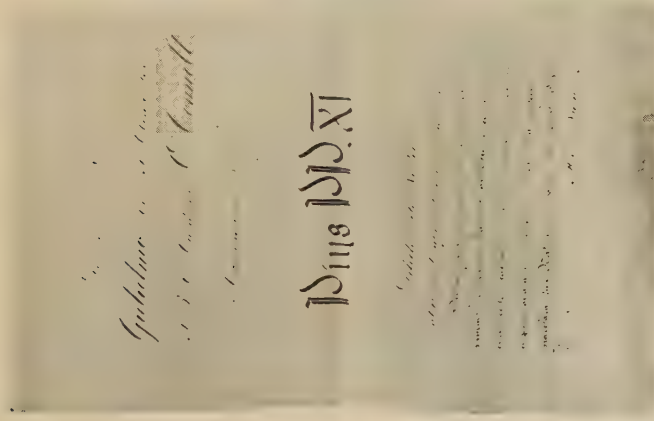
Rev. M. J. Ripple, O. P.
National Director, Holy Name Society,
839 Lexington Avenue,
New York.

My dear Father Ripple:

The projected National Convention of the Holy Name Society, to be



His Eminence William Cardinal O'Connell, appointed by Pope Pius XI Papal Legate Extraordinary to the Holy Name Convention



Photographic Reproduction of the Special Pontifical Letter designating Cardinal O'Connell as Papal Legate and bearing an inspiring message to the Holy Name men of America.



Very Rev. M. J. Ripple, O.P., P.G., National Director of the Holy Name Society. Father Ripple planned and brought to a most successful conclusion the greatest religious convention in the history of our country.

held in Washington in the month of next September, will, I am sure, evoke enthusiasm not only amongst the members of that Society but also amongst Catholics in general throughout the country.

The Convention will attract public attention to the purpose and work of your Society and should result in an increasing membership and in greater zest of all who are enrolled on its list.

Needless to say you have my best wishes for success; and I hereby offer you my cooperation.

With sentiments of esteem, I remain my dear Father Ripple

Very sincerely yours,

D. Cardinal Dougherty,
Archbishop of Philadelphia.

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July 22, 1924.

Rev. M. J. Ripple, O. P. National Director,
Holy Name Society,
839 Lexington Avenue,
New York City.

Dear Father Ripple:

I am pleased to learn of the approaching Holy Name Convention at Washington in September. I am sure that the high and holy purpose of conveying in the Capitol of the nation, thousands of our Catholic men who openly proclaim their loyalty to Christ, Our Lord, and their devotion to His Sacred Name, will make for a more ardent attachment to religion, a deeper reverence for authority, Divine and human, and greater love for our beloved country.

I trust that the members of the Holy Name Society of this diocese may be well represented at the Convention.

With a blessing on all connected with the Convention, I am

Faithfully in Christ,

Patrick Cardinal Hayes,
Archbishop of New York.

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July 12, 1924.

The Very Rev. M. J. Ripple, O. P.
National Director,
Bureau of the Holy Name Society,
839 Lexington Avenue,
New York City.

My dear Father Ripple:

Bishop Hoban, our Diocesan Director, has just brought to my attention your request for approval of the approaching Holy Name Convention in September. Gladly do I endorse any movement that has for its object to promote the enthusiasm and zeal of the members of the Holy Name Society and the greater efficiency of the work of this splendid organization. And even as I am desirous that every Catholic man in the

diocese be a member of the Holy Name Society, so, too, would I be gratified to see as large an attendance from Chicago as possible at your coming Convention. And may they bring back with them and communicate to their associates a greater fervor for the work of the Society and the more intense devotion to Christ's Holy Name

Sincerely yours in Christ,
George Cardinal Mundelein,
Archbishop of Chicago.

* * * * *

March 31, 1924.

Rev. M. J. Ripple, O. P., P. G.
National Director of the Holy Name Society,
839 Lexington Avenue,
New York City.
Dear Father Ripple.

I thank you for your interesting communication of March 25th acquainting me with the plans for a National Convention of the Holy Name Society at Washington, D. C., next Fall. Such a meeting undoubtedly will prove of far-reaching benefit to the great Society of the Holy Name and to the Church at large.

I am pleased to have this opportunity of giving my approval and blessing to this work and I assure you I shall do whatever is possible to cooperate with you in the successful fruition which your plans promise.

Very sincerely yours,
W. Cardinal O'Connell,
Archbishop of Boston, Mass.

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ENDORSEMENTS OF AMERICAN ARCHBISHOPS

May 14, 1924.

The Rev. M. J. Ripple, O. P. National Director,
Bureau of the Holy Name Society,
New York City.
My dear Father Ripple:

I am delighted to learn from you that the Holy Name Society will fittingly commemorate the 650th Anniversary of the founding of the Society, during its National Convention to be held in Washington next September; and it is most gratifying to know that the success of the celebration is already assured.

Most gladly do I endorse and commend the project. The nobility of the aims of the Holy Name Society and the glory of its history cannot but make strong appeal to the pride of our Catholic men. The praiseworthy zeal of the Hierarchy and clergy of the United States and the docile spirit of the laity have made the Society the great and flourishing organization that it is, and I assure the members, through you, that Our

Holy Father finds genuine consolation in the widespread and holy activities of their many units throughout the land.

Let me express my sincere hope that the coming celebration will bear good fruit in emphasizing the exalted purpose of the Holy Name Society and extending more and more its benign influence upon the lives of our people.

I shall find great pleasure in being present at the celebration if the affairs of my office so allow.

With kindest regards and in union of prayers, I remain

Sincerely yours in Xt.,

P. Fumasoni-Biondi,
Archbishop of Dioclea,
Apostolic Delegate.

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March 27, 1924.

Rev. M. J. Ripple, O. P.
Holy Name Bureau, 839 Lexington Ave.,
New York.

Rev. dear Father Ripple:

In connection with the coming National Convention of the Holy Name Society of the United States, to be held in the city of Washington September eighteenth to twenty-first, I will be very glad if you make it known to the Holy Name Society of the country, that I extend to them a sincere invitation to come to the Capital City of the Nation. And you can say for me that no men ever received a more warm hearted welcome than the Holy Name men will receive when they come to celebrate the "Six Hundred and fiftieth Anniversary" of the foundation of the Holy Name Society.

Kindest regards,

Yours sincerely,

Michael J. Curley,
Archbishop of Baltimore.

* * * * *

May 6, 1924.

Fr. M. J. Ripple, O. P.
839 Lexington Avenue,
New York City.

Dear Father:

I am profoundly interested in the work of the Holy Name Society, and we are endeavoring to build it to a high degree in the Archdiocese of Oregon City.

It is a Sodality for men that I greatly appreciate, and it gives me pleasure to commend and endorse this organization which is doing such good work among the Catholic people.

Wishing you all success, I am

Sincerely in Xto,

Alexander Christie,
Archbishop of Oregon City.

May 6, 1924.

Very Rev. M. J. Ripple, O. P.
839 Lexington Avenue,
New York City.

Very Reverend and dear Father:

I am in receipt of your letter regarding the forthcoming National Convention of the Holy Name Societies, which will be held in Washington, September 17-22.

I have not the slightest hesitation in going on record as being heartily in favor of and cordially endorsing the great Holy Name Society. The evidence of this approval is in the deep interest I take in the local development of the Society here in this diocese.

I hope the Convention will be very successful.

I must confess, however, that I am not so certain that public demonstration in the form of parades and so on, are not opportune just now. Some Non-Catholics see in them not an expression of the spiritual life of the Church, but interpret them as having a political significance. They misinterpret the truly religious motives that sustain the Society.

With best wishes, I remain

Yours sincerely,

John J. Glennon,
Archbishop of St. Louis.

* * * * *

May 9, 1924.

Rev. M. J. Ripple, O. P.
839 Lexington Avenue,
New York City.

Reverend dear Father:

Some months ago you wrote to me about your purpose of having a National Convention to commemorate the 650th anniversary of the foundation of the Holy Name Society.

I regret that I have kept you waiting so long for my answer to your proposed plan. I am sure a public and country wide demonstration of the Society will have a salutary effect and will give new stimulus to the organization. I favor your ideas. I suggest that the plan be somewhat modified. I fear you have crowded too many things into a few days.

Asking God to bless your efforts, I remain

Sincerely yours in Christ,

Henry Moeller,
Archbishop of Cincinnati.

* * * * *

September 5, 1924.

Very Rev. dear Fr. Ripple:

I feel that I owe a little apology for delaying so long to acknowledge your courteous invitation to attend the deliberations of the National Convention of the Holy Name Society in Washington, Sept. 18-21.

While I deeply appreciate your thoughtful kindness, I regret to say that I shall not be able to attend. I am leaving here on the 9th inst., for New York en route to Rome to make my ad limina visit.

Our various Societies of the Holy Name are making a big effort to have a respectable delegation to attend the National Holy Name Convention on the 20th inst.

With all good wishes for the success of the Convention and the Grand Parade in honor of the Holy Name, I am

Yours sincerely in Xto.,

J. W. Shaw,

Archbishop of New Orleans.

* * * * *

September 9, 1924.

Dear Father Ripple:

In as much as I would have desired to be present at the Holy Name Convention in Washington, it is quite impossible for me to do so. I have several confirmations on my list at this time and no chance of making a change.

I pray to the Lord that the Convention may be a success and bring forth much good for the Holy Cause.

Sincerely yours,

S. Messmer,

Archbishop of Milwaukee.

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ENDORSEMENTS OF AMERICAN BISHOPS

May 3, 1924.

The Very Rev. M. J. Ripple, O. P.

National Director,

Holy Name Societies,

New York, N. Y.

Very Rev. and dear Father:

The Holy Name Society is a noble organization. It exists in most of the more important parishes of this diocese. It is my earnest wish that in the near future, the same may be found in all the parishes. Wishing your efforts, Very Rev. and dear Father, abundant success, I beg to remain

Devotedly in Christ,

H. J. Alerding,

Bishop of Ft. Wayne.

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March 29, 1924

Dear Father Ripple:

Yesterday I saw His Eminence after his arrival home and during my conversation with him I spoke to him concerning your plan for a National Convention of the Holy Name Societies at Washington in Sep-

tember and also your desire to see him. This morning I received your letter with the copy of the one you had sent to him. I think that it would be well now after I have thus prepared the way for you to call upon him as soon as possible. I know that he will readily endorse the idea and program as he seemed favorably disposed to all that I said.

With best wishes and kindest regards.

Yours sincerely in Christ,
J. G. Anderson,
Aux. Bishop of Boston.

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March 26, 1924.

Very Rev. M. J. Ripple, O. P.

Very Reverend and Dear Father:

Your letter of March 14, in reference to holding a convention in Washington on September 18th, 19th, 20th and 21st, 1924, in commemoration of the 650th anniversary of the foundation of the Society, is before me.

Your plan meets with my heartiest approval. I sincerely hope that the societies throughout the country will cooperate and make the gathering a very memorable one.

I am sure our organization here will do all in its power to make the event a notable one.

Wishing you every blessing in the undertaking, I am, Very Reverend and dear Father,

Sincerely yours in Christ,
Edward P. Allen,
Bishop of Mobile.

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April 5, 1924.

Very Rev. M. J. Ripple, O. P.

National Director,

Holy Name Societies,

New York, N. Y.

Reverend dear Father:

I was pleased to receive your esteemed letter informing me that the Holy Name Society will celebrate the 650th Anniversary of its foundation this year.

The Holy Name Society exists in a number of parishes in our diocese, where it is held in high esteem by the clergy and people, because it shows such splendid results in inculcating a deep faith and solid piety in the hearts of our Catholic men, and because it offers them numerous and great spiritual favors.

The coming Convention which you have planned, will reveal the wonderful work of the Holy Name Society, and extend more and more its influence for good, especially in bringing our Catholic men to a greater love and reverence for the Most Holy Name of Jesus. I pray, therefore, that God may bless the Convention and render it fruitful and beneficial to Church

and Country. I shall gladly ask the clergy and people of our diocese to cooperate with the National Headquarters.

Sincerely yours in Christ,
Henry Althoff,
Bishop of Belleville.

* * * * *

March 25, 1924.

Dear Father Ripple:

I am indeed pleased to add my feeble voice to the chorus of approval from the Hierarchy on your plans for the National Convention of Holy Name Societies.

I sincerely hope and pray that said plans may be successfully carried out and that abundant blessings may attend your ardent zeal and a rich harvest of grace result from the devout demonstration in honor of our Eucharistic Lord whose Holy Name will be so devoutly and publicly venerated.

Sincerely yours,
Patrick Barry,
Bishop of St. Augustine.

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March 25, 1924.

Dear Father Ripple:

I learn with great satisfaction that the "National Convention of the Holy Name Society commemorating the six hundred and fiftieth anniversary of its foundation" will be held in Washington, September twentieth, 1924. The blessings which the organization brings in its train wherever it has been established are very evident, and anyone zealous for the coming of Christ's Kingdom among men must welcome and encourage every effort to widen the sphere of the influence of Holy Name Societies. I trust that you will have a large attendance, and that your effort to increase the growth of the Society in the United States through this Convention will meet with success.

Sincerely yours in Christ,
Hugh C. Boyle,
Bishop of Pittsburgh.

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May 5, 1924.

Very Rev. M. J. Ripple, O. P.
Bureau of Holy Name Society,
Dear Father Ripple:

I am very glad to know that there is being planned, for next September, at Washington, a National Convention of the Holy Name Society. There at our National Capital, where the Chief Executive of the nation swears, in the Name of God, to uphold our laws and Constitution; and where, also, there sits the Supreme Court, our highest tribunal sworn also in the Name of God to mete out justice to all, it is fit indeed,

to gather a multitude of men, to honor His Name, in Whom we have security and happiness under our Constitution.

I wish you God's blessing and every success in all that you plan for this great event.

Yours faithfully in Xto.,

Christopher E. Byrne,
Bishop of Galveston.

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May 6, 1924

Dear Father Ripple:

In response to your request of April 27th, I am very happy to lend my endorsement to the purpose of the Bureau of the Holy Name Society to hold a National Convention of the Holy Name Societies in Washington in September. May God bless this project and give increased influence to the splendid work that the Holy Name Societies throughout the country are doing.

With all good wishes, I am

Very sincerely yours,

John P. Carroll,
Bishop of Helena.

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May 5, 1924.

Dear Father Ripple:

I send my cordial endorsement and blessing for the National Convention of the Holy Name Societies, and I am sure this public act of Faith will be the cause of especial heavenly favours to you and to the Church in this country. With sentiments of high regard, I am

Your humble servant,

Joseph Chartrand,
Bishop of Indianapolis.

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May 16, 1924.

Very Rev. M. J. Ripple, O. P., P. G.

839 Lexington Avenue,

New York City, N. Y.

Very Reverend and dear Father:

I gladly add my voice to that of the other Bishops of the United States in heartily endorsing the proposed plan for a National Convention of the Holy Name Societies, to be held in Washington in September. A public demonstration of Catholic men of the proportions contemplated, cannot fail to have a salutary effect upon the Faith of our people, and will undoubtedly inspire men to a greater reverence for that Name which is above all names.

Although our distance from Washington precludes the possibility of our

attending the Convention, be assured our prayers and sympathy will be with you for the success of its deliberations.

Very sincerely yours,

John J. Cantwell,

Bishop of Los Angeles and San Diego.

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September 15, 1924.

Very Rev. M. J. Ripple, O. P.

National Director Holy Name Society,

839 Lexington Avenue,

New York City.

My dear Father Ripple:

I am very sorry that I am unable to avail myself of the special provisions which you so kindly made for the members of the Hierarchy who will attend the National Holy Name Convention as I have promised Bishop Hickey to confer Diaconate on several seminarians at Rochester on the Saturday previous to the Convention, and on the day of the Convention I have Confirmations at Syracuse.

Trusting that the Convention will fully meet your expectations, and with very kind regards, I am

Very sincerely yours in Christ,

Daniel J. Curley,

Bishop of Syracuse.

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March 20, 1924.

Reverend and dear Father Ripple:

I hail with delight the plan mentioned in your letter of holding the Convention and Congress of the Holy Name Societies in the National Capital. No doubt renewed life and vigor will come from such a Congress and that the splendid Catholic spirit that animates our Holy Name Societies will be more and more diffused throughout the parishes of our great country. It will be edifying and an inspiration to see members from every corner of this vast land gathered together under the banner of the Holy Name of the Saviour. I pray that this Convention may be a rousing success.

I am with best wishes and cordial greetings,

Yours truly in Xto.,

Arthur J. Drossaerts,

Bishop of San Antonio.

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March 19, 1924.

Rev. M. J. Ripple, O. P.

Dear Father: I endorse and bless your idea of a National Congress of Holy Name Societies. Our Diocesan organization is pretty well completed and we look on it with great consolation.

Yours very truly,

T. W. Drumm,

Bishop of Des Moines.

September 7, 1924.

Dear Father Ripple:

Yesterday the letter of His Eminence was sent to all Holy Name directors by special delivery. It is strong and direct and should produce good results. I came home earlier than planned, to find that our men had been active under your direction and suggestion. I shall do my utmost to increase the number.

I am informed that I shall have ordinations at Maryknoll on Saturday and at Dunwoodie on Sunday, Sept 21. I shall make an effort to advance them so as to be with you at least on the closing day.

Yours in Christ,

John J. Dunn,
Aux. Bishop of New York.

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May 31, 1924.

Rev. M. J. Ripple, O. P.

839 Lexington Avenue,

New York, N. Y.

Reverend dear Father Ripple:

I am very glad to know that the plans for the National Convention of the Holy Name Society are receiving the approval and the blessing of the Bishops and Archbishops of the country. You may be sure that the Bishop of Salt Lake rejoices in this great movement and prays for its ultimate and complete success.

May God bless you in the great work you are doing for the glory of the Name of the Son of God.

Yours very sincerely,

Joseph S. Glass,
Bishop of Salt Lake City.

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May 9, 1924.

Rev. M. J. Ripple, O. P.

839 Lexington Avenue,

New York City.

Rev. and dear Father:

I wish to assure you of my sincere sympathy and appreciation of your efforts in the interests of the Holy Name Society. The power of the Holy Name Society, the greatest organization in the Church of God, is immeasurable.

It is my earnest wish and will be my fervent prayer that the National Convention in Washington will be a grand success and will give additional impetus to the rapid growth of this organization.

With kindest personal wishes and praying God to bless your efforts,

Very sincerely yours in Xto.,

Daniel M. Gorman,
Bishop of Boise.

May 5, 1924.

Rev. M. J. Ripple, O. P.
839 Lexington Avenue,
New York City.

My dear Father Ripple:

I am very happy indeed to have an opportunity of endorsing your many efforts for the promotion of our Holy Name Societies and I hope your plans for a National Convention to be held in Washington in September will result in a great gathering to do honor to the Sacred Name of Our Divine Saviour.

With every good wish and prayer for the success of your project, I am

Sincerely yours in Christ,
Edmond Heelan,
Bishop of Sioux City.

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September 14, 1924.

Rev. M. J. Ripple, O. P.
839 Lexington Avenue,
New York City.

My dear Father Ripple:

I have received your invitation to be present at the National Convention of the Holy Name Society in Washington during the latter part of this week.

I postponed answering until I should be able to do so with definiteness. As it is, I hope to be present on the 19th and, if possible, to show some interest in the proceedings.

With best wishes, and thanking you for your courtesy in the matter, I remain.

Sincerely yours in Xto.,
W. A. Hickey,
Bishop of Providence.

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August 27, 1924.

Rev. M. J. Ripple, O. P.
National Director, Holy Name Society.

My dear Father Ripple:

I should like to be present at the National Convention of the Holy Name Society at least one day, but I fear that I cannot have that pleasure. The gathering of pious, earnest Christian men in our National Capital in such large numbers, openly proclaiming their Faith in Christ, the God-Man, and publicly professing their love for their country, must needs have some effect on the minds of our fellow-citizens.

I congratulate you in advance on the wonderful success of the coming Convention and I pray that God may bless you and all those who shall par-

ticipate in the meetings and in the procession. .

Faithfully yours in Xto.,
M. J. Hoban,
Bishop of Scranton.

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June 16, 1924.

Rev. M. J. Ripple, O. P.
National Director Holy Name Societies,
839 Lexington Avenue,
New York.

Rev. and Dear Father.

The National Convention of the Holy Name Society, to be held in Washington September 18-21, will do much good, not only by giving the world a splendid example of loyalty to Catholic Faith, but also by stimulating a new growth within this great society of Catholic men.

Wishing the Convention every success, I am,

Sincerely yours in Christ,
P. J. Keane,
Bishop of Sacramento.

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April 5, 1924.

My dear Fr. Ripple:

I am delighted to know that you are going to have the National Convention of the Holy Name in Washington this year. We will certainly be represented. I hope it will be all you desire it to be—in attendance and results.

Sincerely in Xto.,
E. D. Kelly,
Bishop of Grand Rapids.

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March 21, 1924.

Very Rev. M. J. Ripple, O. P.,
National Director Holy Name Societies,
New York City.

Very Rev. and dear Father:

I wish to say that I am entirely in favor of the plans outlined by you for a great National Convention and Congress to be held in Washington next September as a fitting method of celebrating the 650th Anniversary of the founding of the Holy Name Society. I trust that not merely one hundred thousand Catholic men, but twice as many, may be able to gather in the Nation's Capital to proclaim openly to an unbelieving age their Faith in the Divinity of Christ, and to assert anew what our people have so often proven with their best blood, an unanswering devotion to the principles set forth in the Constitution of the United States.

As a matter of course so meritorious a project has my blessing, and I

shall pray that Our Divine Master may grant it the success it so richly deserves.

With kindest regards to you personally, I am

Sincerely yours in Xto.,

Michael J. Keyes, S.M.,
Bishop of Savannah.

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March 21, 1924.

Fr. M. J. Ripple,
839 Lexington Avenue,
New York, N. Y.

My dear Mr. Ripple:

With much delight I learn that the National Convention of the Holy Name Society, commemorating the six hundred and fiftieth anniversary of its foundation, will be held in our National Capital and I hope for this gathering a full measure of success.

God will bless those who hold His Name in reverence and the Holy Name Society must grow and extend its influence because of its noble purposes and inspiring efforts.

I wish your Convention God's blessing, and I remain

Sincerely your friend,

Thomas F. Lillis,
Bishop of Kansas City.

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March 22, 1924.

Very Rev. M. J. Ripple, O. P.

National Director,
Holy Name Societies,
839 Lexington Avenue,
New York, N. Y.

My dear Father Ripple:

It gives me great pleasure to add my testimony of approval to the Convention of Holy Name Societies which is to be held in Washington next September. I think that the project is a splendid one. The presence of so many Holy Name men from all over the country, gathered together in our National Capitol, is bound to bring inspiration and encouragement.

The moment, too, is opportune. When so many irresponsible persons are casting reflections on the most august doctrines of Christian belief it is only right and proper that the Holy Name men should go on record as willing to make reparation for the blasphemies that are written and uttered on all sides. There is need of a modern crusade to rescue, not exactly the Holy places, but the doctrines that have always been estimated holy, from those who have not the justification of the ancient infidels for their unbelief and disrespect to the person of Our Lord. To me, the Holy Name men of the United States have the duty and the destiny to carry on a crusade that will redound to the good of the Church and will be a source of strength to

our government because it will revive the only ideals on which democracy can hope long to survive.

Wishing you every success in your efforts to make the gathering a notable one and to assure you that I will follow with interest its work, I remain

Yours sincerely,

Bernard J. Mahoney,
Bishop of Sioux Falls.

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March 20, 1924.

The Reverend M. J. Ripple, O. P.

Dear Father Ripple:

The coming convention in Washington of the Holy Name Societies has my cordial endorsement.

In due time I shall place the matter before the spiritual directors of the Holy Name Societies in the Diocese of Harrisburg.

Praying that every blessing may attend the meeting, I am

Sincerely yours in Christ,

Philip R. McDevitt,
Bishop of Harrisburg.

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May 2, 1924.

My dear Father Ripple:

The idea of holding in Washington a National Convention of the Holy Name Societies during the approaching September is a happy one and has my hearty endorsement.

The Society is making good progress in this Diocese and during the present summer we expect to call a general meeting for the purpose of organizing a Diocesan Union. The Rev. Peter Pape, rector of the Cathedral, has been appointed Diocesan Spiritual Director.

Sincerely yours in Christ,

Alexander J. McGavick,
Bishop of La Crosse.

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May 5, 1924.

Dear Father Ripple:

I wish to express my hearty commendation of the Holy Name Society, whose accomplishments are beyond all praise.

Sincerely yours in Dmo.,

Patrick A. McGovern,
Bishop of Cheyenne, Wyo.

May 7, 1924.

Rev. M. J. Ripple, O. P.
National Director,
Holy Name Societies,
New York.

Dear Father Ripple:

It affords me great pleasure to endorse your plans for a great National Convention and Congress of the Holy Name Societies as a fitting method of celebrating the 650th anniversary of the foundation of this Society which has done so much for Catholic men.

With best wishes, I am

Sincerely yours in Christ,
Joseph F. McGrath,
Bishop of Baker City.

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June 4, 1924.

Very Reverend M. J. Ripple, O.P., P.G.,
National Director of the Holy Name Society,
New York City.

Very Reverend dear Father:

The Holy Name Society is a striking proof that the plan of Pope Pius X to have men receive the Holy Communion frequently is practical. It has made this duty all the more easy by the public opinion which it has formed. Men, in discharging their religious duties, need encouragement, confidence and freedom from a certain masculine timidity and self-consciousness. The group action of the Holy Name Society, the power of example and the blessing and grace of God which are bestowed when men are gathered together in His Name, make members of the Society spiritually courageous—make them crusaders for the Divine Saviour of the world.

The spiritual director of a Holy Name Society who is unfailing in his attention to the men of his parish cannot but succeed as a spiritual guide. His success with Holy Name men will confer at the same time the greatest benefits upon the entire parish, for the wives, mothers and daughters of Holy Name men will not be less, but rather more, religious than their husbands, sons and fathers.

There is a greater need today than in the past of making a public profession of faith in the Divinity of Christ and a public declaration of the necessity of religion for men. The revolt today against all authority, domestic, civil and religious, calls upon Holy name men to give the best examples as fathers and sons, as patriotic citizens and as fearless Catholics. The greatest strength of America today is in her Catholic homes, guarded by true Holy Name men, and in the Catholic Church, because of the respect for and obedience to civil authority which she insists upon not only as a civic but a religious duty. The shocking prevalence of perjury in our courts is known to every judge on the bench. The need of a public condemnation of blasphemy, profanity and obscene speech is manifest to all priests. All

these are clearly within the scope of the Holy Name Society. A National Holy Name Congress will present them as nothing else.

A National Holy Name Congress will likewise arouse enthusiasm, record the notable achievements of the Society during half a century and prove helpful to spiritual directors by timely suggestions and resolutions.

The Holy Name Congress will not fail, I am sure, to pay its tribute to the memory of zealous priests like McKenna, Mooney, O'Brien, Turner, Dinahan, Splinter, and hundreds of other earnest spiritual directors, now gone to their reward. These priests took advantage of every apostolic opportunity to make and to hold our American men practical Catholics. Questions ever present to Father McKenna's mind were: "Will our men ever get away from the influence of religion and the Church?" "Are we doing all that we can for our men spiritually?" Monsignor Mooney's great desire was that Holy Name men should not only be American citizens of the highest type, but that they should be universally recognized as such.

The work of organizing the Society is now practically completed: but the greater and more difficult task is yours to help spiritual directors to maintain the entire membership of their Societies faithful to its obligations. You are extending that help through the Holy Name Congress.

Perhaps the Holy Name Congress will make a national vow to defend by practical measures, under the guidance of the Church, the Divinity of Christ, now denied on every side. Cannot the Holy Name Congress confer a great benefit on our country by working in every State against the divorce evil, which defies the authority of Christ in the Sacrament of Matrimony and in the sanctuary of the home?

May those attending the Congress seek and receive the light and guidance of the Holy Ghost in all their sessions!

Faithfully yours in the Holy Name,
John T. McNicholas,
Bishop of Duluth.

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March 27, 1924.

Rev. M. J. Ripple, O. P.
839 Lexington Avenue,
New York City, N. Y.

Reverend dear Father Ripple:

Allow me to inform you that I readily and heartily endorse your proposed plan of a National Convention of the Holy Name Societies.

The public gathering of delegates from all sections of the Country would represent indeed a magnificent tribute to the Holy Name of Jesus Christ.

At the same time the proceedings of a Convention of this kind would stimulate undoubtedly greater reverence for the Son of God and awaken a wider interest in His teachings which offer to our beloved Country, as well as to all mankind, the only sound and effective principles for personal righteousness and social peace and security.



The Formal Reception of the Papal Legate with the full splendor of the Ceremonial of the Church, took place at the Oblate Study House.

Reading from left to right: Rt. Rev. Msgr. M. J. Spaine, D.D., of Boston; the Most Rev. M. J. Curley, D.D., Archbishop of Baltimore, who made the address of welcome; His Eminence William Cardinal O'Connell, the Papal Legate; Rt. Rev. Msgr. R. J. Haberlin, D.D., of Boston; Very Rev. M. J. Ripple, O.P., P.G., National Director, who greeted the Apostolic Legate for the Holy Name men.

In recognition, therefore, of the sublime and useful purposes to be fulfilled by your plan of a National Convention of Holy Name Societies, I gladly give it my full approval and I offer my humble prayers for its successful realization.

Faithfully yours in Christ,
Thomas E. Molloy,
Bishop of Brooklyn.

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May 3, 1924.

Rev. M. J. Ripple, O. P.
National Director Holy Name Societies,
New York City.
Rev. and dear Father:

It gives me pleasure to add my endorsement and approval of the National Convention of the Holy Name Societies which will be held in Washington, September 17-22, 1924.

With heartiest good wishes and prayers for its success, I am

Yours faithfully in Christ,
John J. Monaghan,
Bishop of Wilmington.

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March 22, 1924.

Rev. M. J. Ripple, O. P.
839 Lexington Avenue,
New York, N. Y.
Dear Father Ripple:

I beg to join with my confreres in endorsing the work of the Holy Name Society, and I hope the Congress will be a great success, increasing devotion to the holiest of Names.

With best Wishes.

Yours sincerely in Christ,
John B. Morris,
Bishop of Little Rock, Ark.

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March 21, 1924.

Rev. M. J. Ripple, O. P.
Rev. and dear Father Ripple:

Most heartily do I commend the National Convention of the Holy Name Societies, and I will endeavor to stir up interest and enthusiasm in the societies of this diocese.

Wishing you success in this big and I hope beneficial undertaking, I am
Very sincerely,

Peter J. Muldoon,
Bishop of Rockford, Ill.

March 20, 1924.

Very Rev. M. J. Ripple, O. P.

National Director,

Holy Name Societies,

Very Rev. and dear Father Director:

It gives me very great pleasure to learn that a general Convention of the Holy Name Societies will be held in Washington, D. C. the 18, 19, and 20th of next September and I sincerely trust it will be a great success. I shall spread the news through our diocesan director and I hope to be present if my health permits.

With best regards and wishes, I remain

Sincerely yours in Xto.,

Denis J. O'Connell,

Bishop of Richmond, Va.

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September 3, 1924.

Rev. M. J. Ripple, O. P.

Bureau of the Holy Name Society,

839 Lexington Avenue,

New York City.

Dear Father Ripple:

Were my health to permit nothing would afford me greater pleasure than to be present at the National Convention of the Holy Name Society on September 18-21. This truly providential Society, which is one of the great bulwarks of the Church in America, deserves all the encouragement that every Bishop and priest in the land can give it, and I sincerely trust and pray that God will abundantly bless the Convention and its deliberations for the greater glory of God and the salvation of souls.

Yours sincerely in Sso Corde Jesu,

Edward J. O'Dea,

Bishop of Seattle.

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March 23, 1924.

Rev. M. J. Ripple, O. P.

National Director,

Holy Name Societies,

New York.

Dear Rev. Father:

I welcome with deep appreciation, the news of your plan to hold a National Convention of the Holy Name Societies at Washington, D. C., this year in commemoration of the 650th anniversary of the founding of the parent society.

This Convention cannot fail to stimulate the spirit of Christian Faith and fortitude in our men.

As a work designed for purely spiritual purposes, it certainly, amid

the rampant materialistic tendencies of the day, is deserving of the highest commendation and support.

May God bless your endeavors.

Sincerely yours in Christ,
Paul P. Rhode,
Bishop of Green Bay.

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March 22, 1924.

Rev. M. J. Ripple, O. P.
839 Lexington Avenue,
New York City.
Rev. dear Father:

Yours of March 19 received. I think such a celebration as you intend having in Washington is excellent. Not only on account of the spiritual good it will do but on account of its patriotic effect. I most cordially give my blessing to your every effort to a successful celebration. I shall be pleased to write a letter to the various pastors in my diocese who have Holy Name Societies (in some of our parishes we have no more than one hundred souls scattered over a large area) calling their attention to the celebration and expressing my approval of it.

Sincerely yours in Christ,
Wm. T. Russell,
Bishop of Charleston.

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April 2, 1924.

Reverend M. Ripple,
National Director of the Holy Name Society,
839 Lexington Avenue,
New York City.
My dear Father Ripple:

The idea of commemorating the Six Hundred and Fiftieth Anniversary of the foundation of the Holy Name Society by a National Convention, to be held in the city of Washington, is a splendid one and has my hearty approval. In these days when men who profess themselves consecrated to the cause of Jesus Christ, do not hesitate to deny His divinity, thus relegating Him to the category of a charlatan or an insane religious fanatic, it is highly fitting that we should make a solemn and national profession of our undying Faith in the divinity of Jesus Christ.

Wishing you every success for this great undertaking and assuring you of my hearty coöperation, I remain

Very faithfully yours in Christ,
Joseph Schrembs,
Bishop of Cleveland.

Rev. M. J. Ripple, O. P.
839 Lexington Avenue,
New York.

August 29, 1924.

My dear Father Ripple:

Let me thank you for your kind invitation to the Holy Name Convention at Washington, in September.

It happens that I shall not be able to be with you at the Convention owing to pressing duties in the Diocese.

The Right Reverend Vicar General who is the Diocesan Director will be there to represent the Diocese.

Wishing you all success,

Faithfully in Christ,

Samuel A. Stritch,
Bishop of Toledo.

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March 24, 1924.

New York.

Very Rev. M. J. Ripple, O. P.

Rev. dear Father:

I received your communication of March 20, concerning the contemplated Holy Name celebration to be held in Washington, D. C. I give my most hearty approval to the movement, beg God's blessing upon it, and assure you that we in this Diocese will cooperate to the best of our ability.

Yours devotedly in Xto.,

John J. Swint,
Bishop of Wheeling.

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September 9, 1924.

Dear Father Ripple:

You have little time these days to read letters so, I shall say, in one word, that local affairs of very great importance deprive me of the happiness of being in Washington for the Rally. Hence my telegram of this date, declining invitation.

With every wish for success,

Sincerely yours,

William Turner,
Bishop of Buffalo.

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Dear Father Ripple:

August 30, 1924.

I wish to acknowledge your kind invitation to be present at the Holy Name Convention but I find that it will not be possible for me to be present. However, various representations from the Diocese will be there and I wish every success to the good work.

Sincerely

John Ward,
Bishop of Leavenworth.

March 28, 1924.

Very Rev. dear Father Ripple:

I thank you for your favor of March 20th regarding the Holy Name Society Convention at Washington, D. C. to be held next September. I have on several occasions recommended to the Catholic men of my diocese the Holy Name Society; I consider it the most simple and most practical society for Catholic men, the one which, more than many others, develops the supernatural life—which is always the most needed, especially in these materialistic times.

On account of the great distance and also on account of the present discouraging conditions among our farmers you cannot expect that we send a delegation to the Convention; but I take this opportunity to express to you my great love for the Holy Name Society and also my best wishes for a very successful Convention.

Very sincerely yours in Christ,
Vincent Wehrle, O.S.B.
Bishop of Bismark.

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May 12, 1924.

Rev. M. J. Ripple, O. P.

New York, N. Y.

Reverend dear Father:

Both of your communications, relative to the Convention of the Holy Name Society, have been received. However, I beg to advise you, that when the first letter was received, Archbishop Daeger had already left for his *ad limina* visit in Rome. As he may not return to this country for some time, I am sure, that it would meet with the approval of His Grace, if his name were among those of the American Hierarchy, who have given their approval and blessing to this project. So you might add his name to the list.

With best wishes for success for this Convention, I am

Sincerely yours in Xto.,

Fr. Bernard Espelage, O.F.M.
Chancellor, Santa Fe.

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May 13, 1924.

Rev. M. J. Ripple, O. P.

National Director,

Holy Name Societies,

839 Lexington Avenue,

New York City, N. Y.

Very Rev. and dear Father.

The Bishop requests me to inform you that he is making a personal appeal to the Holy Name Societies of the Marquette Diocese to attend the National Convention of the Holy Name Society to be held in Wash-

ington, D. C. He has received assurances from several Societies that they will send delegates.

Yours sincerely,
Timothy Fitzpatrick,
Chancellor pro tem, Marquette.

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March 24, 1924.

Rev. Michael J. Ripple, O. P.

New York City.

Dear Reverend Father:

In reply to your favor of the 18th inst., addressed to Rt. Rev. Theo Meerschaert, Bishop of Oklahoma, will say:

His Lordship died on the 21st ult.

His successor will be pleased, I am sure, to give you the words of encouragement and blessing, which you requested.

Very truly yours,

J. F. McGuire,
Chancellor, Oklahoma.

* * * * *

August 28, 1924.

Dear Father Ripple:

The Right Reverend Bishop directs me to write that the condition of his health will preclude his attendance at the National Convention of the Holy Name Society, Washington, D. C.

With best wishes for the success of this event, I remain

Yours sincerely,

T. H. McLaughlin,
Acting Chancellor, Newark.

* * * * *

August 29, 1924.

Very Rev. Father M. J. Ripple, O. P.

National Director,

Holy Name Societies,

Washington, D. C.

Very Reverend dear Father:

Your kind invitation addressed to Bishop Gannon at this address was received this morning and in the absence of His Lordship, Bishop Gannon, I wish to acknowledge receipt. Bishop Gannon sailed August 22nd for Europe, and according to a radiogram arrived at Southampton O. K. yesterday. You see it will be impossible for him to accept your kind invitation.

Wishing you a successful Convention and with kind personal regards, I beg to remain,

R. T. Guilfoyle,
Secretary, Erie, Pa.

March 28, 1924.

The Very Reverend M. J. Ripple, O. P.
The National Director,
The Holy Name Societies,
New York City.

My dear Father Ripple:

His Grace, Archbishop Harty, has received your letter of the twentieth, and has directed me to acknowledge it.

The Archbishop gladly gives you and your work, the Holy Name Society, his cordial approval and blessing. He wishes the coming Convention every success, and will take up the Convention with the various pastors of this diocese.

To the Archbishop's expression of his personal regard for yourself I add my own humble good wishes.

Sincerely yours in Christ,
Thomas C. B. Healy,
Secretary, Omaha.

* * * * *

September 7, 1924.

Rev. M. J. Ripple, O. P.
National Director, Holy Name Society.
Reverend and dear Father:

The Right Reverend Bishop directs me to tell you that owing to his departure for Rome it will be impossible for him to be present at the Holy Name National Convention. Delegates from Indianapolis and the Diocese will be in attendance and also a number of the clergy. He also directs me to express to you his best wishes and assurance of prayers that the Convention will be a success.

Very sincerely in Christ,
Elmer J. Ritter,
Secretary, Indianapolis.

Chapter IV.

THE WELCOME OF THE PRESS

Obviously, it is not our purpose in this chapter to give a *resumé* of the "stories" carried by the press during the months preceeding the Convention. To do such a thing would require volumes. It is the general consensus of opinion that no Catholic event in American history was ever played up so well or so extensively. We can readily understand why most of the secular papers in the beginning did not lend a propitious ear to it. But as soon as the mighty approval of Catholics became audible in their ears and the several Roman endorsements were bruited abroad they threw their columns open to anything that had the remotest connection with the great meeting of America's Catholic manhood. As the Convention approached there was scarcely a day in which the metropolitan papers did not feature something pertaining to the Convention. In another place we point out the large numbers of papers all over the country—175 of them—which published "*The Story of the Holy Name Society*" by Father Ripple in six lengthy installments. And the rural press, exercising its passion for cutting from the big dailies morsels that would be palatable to their people, helped themselves quite generously to these and other articles.

Many of the papers as occasion presented itself gave the forthcoming Holy Name Convention editorial space. It would be as lengthy as tiresome to detail all this editorial comment. Out of the vast mass we have selected those which present the question from some individual and fresh angle.

As a body the Protestant press, of all shades of opinion, took very little notice of the forthcoming Convention. Some of the more radical and strident sheets screeched their anathema as soon as the subject was definitely broached. But to the credit of the non-Catholic press it must be said that if they mentioned the fact at all,

they did it with becoming dignity and charity. Probably, one of the best editorials inspired by the Convention was written in *The Presbyterian* by Rev. Alford Kelley; it read:

A lie is a lie, whether it is called "black" or "white." And, God's name may be taken in vain—irreverently—by the thoughtless use of expressions that are supposedly harmless.

Nearly every person, in conversation or in expressing some form of emotion, employs an expletive, which is described as "a word, not necessary for the sense, inserted in a sentence for ornament."

Numbers of the uneducated classes are profane, thinking it adds to the force of their limited vocabulary. But, there are other individuals, intelligent enough to express themselves without objectionable language, whose education in social and ethical, to say nothing of religious, principles, is shown to be lacking by their utter various attributes of the diety in a sinful manner.

And yet, many moral people, even professing Christians, who would not, under any circumstances, take the name of God in vain deliberately, unhesitatingly—of course unknowingly—break the second commandment by ejaculations or expletives that are a contraction or thinly veiled substitute for the name of one of the persons in the divine Trinity.

"Proxy" is defined as "the agency of a substitute." The use of these substitutes—profanity by proxy—is found in words frequently heard in various circles.

"Gad," we are informed by the dictionaries, "is a minced form of God, recurring in gadzooks, begad, egad, etc." They are not listed, possibly because of their recent origin. "Gosh" is a variation of God, a minced oath, commonly in the phrase, "By gosh!" "Gol darn it" is a similar utterance, as the same dictionary explains that "darn is a minced form of damn. "God" is "God". "For goodness, sake" is said to have been "used originally with reference to the divine Goodness, that is, God." "Good gracious" was "originally a mild oath, 'Good' or 'Gracious God'." "By heavens," we are told, referred to the "Supreme Being, God." "O Lord" seems to be the most common form of disobedience to the divine requirement, even with some church members, including a few ecclesiastical leaders and dignitaries, whom I have met among the various denominations.

While discussing with some friends the study of this subject, I was asked the meaning of "dog-gone." I replied that I thought it entirely harmless, but would look it up at once. To the great surprise of us all, while it appeared to be the most innocent-looking of all expletives, it proved to be the most objectionable on that account, because it is "an allusive mitigation of the oath 'G— d—'."

For many years I have been distributing to swearers, who use the name of the diety with the prefix "my" or "by," and to cursers, who call down God's wrath upon some person or thing, a card with a quotation from Cowper, as follows:

Profanity

It chills my blood to hear the Blest Supreme
Rudely appealed to on each trifling theme.
Maintain your rank, vulgarity despise,
To swear is neither brave, polite or wise.
You would not swear upon the bed of death.
Reflect! Your Maker now can stop your breath.

—William Cowper.

Often men have apologized, saying, they did not think" or did not mean anything," and then they have asked for one or more of the cards to be given to friends, who used similar language. (Why is it, may I ask parenthetically, that profane people feel at liberty to express themselves freely before all strange men and are careful before all women, who are strangers?)

What a sad commentary on the attitude of both nations, towards reverence for God's holy name, is shown in the custom of the French, in calling an Englishman—they might with equal accuracy apply the term to Americans—by a profane title, because of this expletive being the national oath. The term is supposed to be applied in humor.

Good people should refrain from using those expletives that are "not necessary for the sense," and thus avoid setting a bad example before those inclined to "ornament" their speech with what is admitted by themselves to be a breaking of the decalogue.

Profane individuals, frank in their bad language, hearing the above-mentioned substitute expressions, see clearly that they are slightly disguised imitations of their own utterances, and they wonder why they are condemned, possibly by those uttering the substitutes.

While endorsing these sentiments of Cowper and circulating the above card, or a similar one, with these striking thoughts tending to check violations of the letter of the third commandment, it will be well for us to abstain from expressions that are, on examination, found to be plain infraction of the spirit of that member of the decalogue by being profanity by proxy.

The Penalties of Profanity.

It is strikingly significant that in His incomparably comprehensive prayer, offered to the Disciples not merely as a model prayer but as a summary of the whole of the new religion, Jesus gave the place of honor to the maintenance of the sanctity of the holy name. God, the universal Father who has His dwelling place in heaven, is addressed, as it were, to attract His attention, and "Hallowed by Thy name" is the first petition.

Men who habitually have the name of God on their lips in a profane way must pause to think when this fact is brought to their notice. Why should Jesus, whom even the atheist admits to have been the Ideal Man, have deemed the habit of reverence toward God's name so essential?

If we ask ourselves the question thoughtfully, we shall find that it is almost its own answer. If we do not reverence the name of God, we shall

not reverence God Himself. We have an abundance of analogies in our everyday human experience. We mention lightly or contemptuously only those whom we dislike. We mention our friends, those whom we love or admire, in terms only of affection and deep respect.

Furthermore, we cannot bear to hear those whom we love spoken of with disrespect by others. We cannot be more easily hurt than by such an affront. So the man who believes in God, who reverences God, can speak of God only in one way, and can bear to hear God's name mentioned only in that way by others.

Light and profane treatment of the name of Him who sits at the heart of all life affects our whole attitude to Him just as surely as an impudent attitude on the part of a child toward its parents kills the seed of filial reverence in its mind and makes home influence (one of the most sacred things on earth) of no account in its life.

Reverence is the root of all the virtues. From it grew gentleness, truth, honor, purity, love, mercy, and all the blessed divine things which Christ died in order to endear to men. There is no religion without reverence. There is no divinity without reverence.

In fact, without reverence there is not any true humanity. The great Goethe saw this when he extolled and magnified the three reverences: first, reverence for what is above us (for example, God and God's name); second, reverence for ourselves and our equals; third, reverence for those beneath us. And it is this last reverence which makes us merciful, humane, forbearing, and kind, as Christ was.

It is not surprising that Jesus, then, should have enjoined reverence in His model prayer's first petition. It would, we can perceive, have been surprising had He done otherwise. Without reverence for the name of God, no reverence for or faith in God's power or God's very reality! If no faith, then no piety, no spiritual development and progress, no religion!

It is the folly of swearing, perhaps, as much as the spiritual danger of it, that has brought it into general disfavor. There are still many men who swear, some of them inveterately and unconsciously, just as an idiot gibbers. But the fact that men who make any pretense of manners avoid swearing in the presence of women or in public addresses where a man is eager to appear at his best, is a general confession that profanity is a social handicap, even though it involves no moral nor spiritual impairment whatever. It betrays one's intellectual limitations.

To say the least, the man who has to resort to oaths in order to impress his hearers must be lacking in either personality or vocabulary—probably in both. Profanity and culture, like obscenity and culture, are not often seen together. Except as deliberate blasphemy, profanity is as meaningless and foolish as the slobberings of a drunkard; it is therefore foolish on every account and is despised even by the clean and decent atheists.

There was a Mr. Pierson mentioned in Asa Bullard's "Incident of a Busy Life" as one of the most profane men on record (It is one of the curses of profanity that it finally becomes as unconscious and involuntary

as breathing). Taken to task one day by a clergyman's wife for whom he was doing some work, Pierson replied:

"Why, madame, I don't mean anything when I swear, anymore than you do when you are praying."

This profane man's disbelief that anybody could mean anything more by praying than he meant by his coarse, irreverent, meaningless swearing was convincing evidence of the effect that swearing has upon the moral and spiritual character, which it eats into and wears away as the constant dropping of water will wear away stone.

George Washington, on Aug. 3, 1776, issued a proclamation to his army saying: "The general is sorry to learn that the foolish and wicked practice of profane cursing and swearing, a vice hitherto little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can little hope of the blessing of heaven on our army if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Swearing, in Washington's plain opinion, is a great waste of character!

St. James says: "But above all things, my brethren (and my juniors), swear not; neither by heaven, neither by earth, neither by any other oath; but let your yea be yea, and your nay be nay lest ye fall into condemnation."

Swearing, in St. James' plain opinion, is a great loss of soul! St. James asks us to be specially watchful against the habit of swearing. "Above all things"—that is, we shall find it more difficult to keep from this sin than it is to keep from any other besetting sin.

Oh, yes, and the evil spirit which tries to hold humanity is particularly pleased (just as the great beautiful spirit of Jesus would have been particularly grieved) to hear profanity of the Hallowed Name on the lips of children.

One of the meanest things about adult profanity is that little children hear and imitate it. We never realize so keenly how vile a thing it is as when we hear it thus defiling the speech of innocence.

As Mr. Farrar has pointed out, if Satan cannot get a boy or girl to swear with the tongue, he will try to get a swear through the hands or feet. Slamming a door when you are mad is hand-swearing. When you have been corrected and go out of the room as though each step would put holes in the floor you are foot-swearing. Sometimes a swear spreads over the face like a cloud across the sky. Swearing is thus, as Mr. Farrar remarks, a great loss of happiness!—*Pittsburgh Press*, November 4, 1923.

Working for Clean Unfilthy Speech.

Appearance in the Sun on Saturday of the first installment of "The Story of the Holy Name Society," a Roman Catholic organization, should and will interest all denominations locally because the principles which un-

derlie this society are non-sectarian in that, as the first installment shows:

"The primary object of the Holy Name Society is to honor and reverence the Holy Name of God and of Jesus Christ. This object is accomplished in a two-fold way. First, by cultivating reverence and worship for the most sacred of all names, by organizing its members in practices of piety, in frequent manly prayer and in group action of worship and devotion. Secondly, Its active field campaign is directed against blasphemy, perjury, cursing swearing, profane language and all manner of obscene and indecent speech."

And this reverence is what all Christians believe in, whether they are Catholic, Protestant or even Mohammedan, for, the fact is that the latter do not misuse the name of Christ or God in the shameful manner that many so-called believers in Christianity do every day. Even the Mohammedans who primarily worship Mohammed, respect Jesus Christ to a marked extent and while they do not worship as they do their Patron, they regard Christ as one of the world's greatest teachers and for that reason pay him due deference.

The Holy Name Society therefore, while launched by Roman Catholics, has as its foundation stones, principles which should appeal to all classes and sects and its work in the world should be encouraged by all denominations. It's a fact that a Roman Catholic can swear as proficiently as a Protestant; it's a fact that a Protestant can swear as proficiently as a Catholic; it all depends on the individual; that's why the move started by the Holy Name Society to show reverence to the Deity, to avoid profanity and to make one's speech clean and unfilthy is a laudable one and should be backed up by all creeds and sects and people.

The story of the society appeared first in the Sun Saturday and will continue for each Saturday for the next five weeks.—*The Waukeegan (Ill.) Daily Sun, Aug. 4, 1924.*

An Inspiration for Clean Speech.

The Evening Union begins today, in serial form, the story of the Holy Name Society. It is an interesting story, told in a vivid way. Every parent, every boy and girl, who is interested in keeping the language clean, discouraging verbal filth and, above all, dissuading against the all-too prevalent use of that profanity which takes divinity and sacred institutions in vain—everybody who perceives the value of the tarnished tongue should read this story. And it is a story for any particular creed of faith. People of all religions persuasion—or none—many read and follow the moral it teaches with profit. One of the tendencies of the day is "lip laziness," the ordinary vocabulary is altogether too meager to express the thoughts of even the ordinary mind and as a result profanity is substituted all too often for superlatives and expletives which are easily to be had from the unlimited confines of the English tongue. There is an inspiration for everybody in the history of the Holy Name Society.

Atlantic City (N. J.) Daily Press. Aug. 4, 1924.

THE CATHOLIC PRESS

The Name Above all Names.

The approaching Holy Name Convention at Washington we trust will accomplish its object of promoting reverence for the name of God. Of all sins, irreverence to the Holy Name is one of the most unreasonable. Other sins have some little reason in the pleasure or profit that the sinner vainly imagines may be obtained from their commission. There is no excuse for profanity. The Holy Name is above all names; it deserves honor. The Creator as the great benefactor ought to be thanked, not insulted. Can aught be more foolish than to offend Him upon Whom our being for every moment of its existence depends? Profanity is a vice in the highest degree unreasonable, foolish, and absurd. Profanity has no place in the mouth of man. It is not the language of Earth; it is the language of hell. But what shall we say of profanity in the mouth of a Catholic born in the bosom of the Church and instructed in the Gospel of Christ! of Christians, brethern of Jesus Christ, children of God, and heir of Heaven! "If my enemy had reviled me I would verily have borne with it." What can we say of such a Christian except that he is worse than the beast that bites the hand that feeds it, worse than the viper that stings the bosom that cherishes it? If there is any name that ought to be immune from irreverence, if there is any name worthy of reverence it is the name above all other names, the name in virtue of which all men are saved. Profanity is insult and irreverence immeasurable to the infinite majesty of God; it is instant and well nigh inappeasable provocation of the divine vengeance; it is the height of folly. It is indecent in any one and altogether unworthy of the dignity of man; profanity in a Catholic is in the last degree disgraceful, horrible, and disgusting. Reverence and gratitude always and everywhere are the first duties of man to his Creator. The rights of the Almighty to reverence are paramount. Hallowed should be the name of God on earth as it is in Heaven.—*The Witness*, Dubuque, Iowa, July 3, 1924.

My Boy; Your Boy; Our Boys

What shall we do with the Catholic boy aged nine? Where is there an organization in the Church that will help to train his brain, his muscles and yet furnish him with the right kind of religious thought? That will give him the opportunity to live a clean life when away from home, especially between the closing of school in the afternoon and his arrival home?

Who are his associates? Are they the right kind of boys, or, are they the corner ruffians who attract our boy because they do not have to obey, do not have to keep regular hours, can go out after dark and hang around the corner cigar stand or drug store, under the electric light having a good time.

Shall we allow this corner lad to form the morals of our nine, ten, eleven or twelve year old boy, or shall we get them together and have a regular Holy Communion Sunday for them each month?

Our beloved Sisters, can, and do help us with those of our boys who attend the parish schools. But what about our Catholic boys who attend the public schools? Who is it that attends to their welfare? Yet they have souls to save and they need encouragement to keep on the straight and narrow path!

Do you wish to help your boy to do right and to attend to his religious duties? Then why not have him join the Junior Holy Name Society branch in your parish, and then make it part of your parental duty to be sure that he receives Holy Communion with the rest of the parish boys on Junior Holy Name Sunday.

Give this matter deep thought, Mr. and Mrs. Parent. Your pastor will be glad to help you solve the religious problem, by building up the Junior Holy Name Branch, yet he can do nothing unless you help.

Won't you have your young son join the Junior Holy Name Society?

An appeal to his higher nature, a respect for the Holy Name of his great Captain, the Lord God Who made him, a loyalty to the outward observance of the Sunday as a public profession of his faith to an unbelieving world, will find a response in the heart of every boy, especially when he feels that the one who invites him has a personal, sympathetic interest in his temporal as well as his spiritual welfare.

To be part of a great organization always appeals to a boy's nature; to have a share, no matter how small, in a work to which his elder brother and father have given their names, to be a branch of a Society which has its ramifications throughout the length and breadth of our Republic, at whose councils bishops sit, stirs a boy's ambition and will arouse his zeal to take his place in its ranks and work for the good of the cause.—*The Tidings, Los Angeles.*

The Holy Name Society.

In these days when so few men outside the Church retain a practicing faith in the Father of us all, it is of significance, and it may be of far reaching consequence, that within the Church there is a large and increasing body of men pledged to the maintenance and extension of God's honor and glory.

The fifty thousand members of the Holy Name Society in this diocese are part of this great body. The splendid outpouring at their recent rally at Willow Grove proved once more that the members of the Holy Name Society believe in an open and unflinching Catholicity.

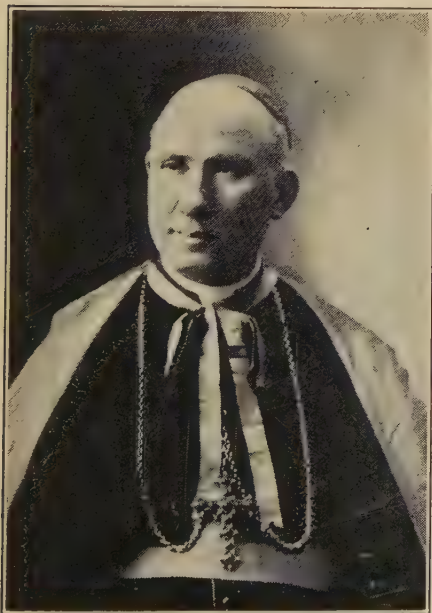
To counteract the spirit of worldiness, so rampant today, is the work of the Holy Name Society. This can be accomplished by the good example of the blameless lives of the individual members; by their co-operation with the various Church movements and by assisting in the diocesan social and welfare work. It is to their credit that all of this and more is being done by the Society in this diocese, and the results attained are gratifying to every one interested in its spiritual aims. The enthusiasm, with which the members and individual societies enter into the various ac-



Cardinal Hayes, Archbishop of New York, has always been deeply interested in the work of the Holy Name Society.



Cardinal Dougherty of Philadelphia, Celebrant of the Solemn Pontifical Mass on Lay Delegates' Day, Sept. 20.



Archbishop Fumasoni-Biondi, Apostolic Delegate to the United States.



Cardinal Mundelein has always been a zealous Holy Name advocate.

tivities, is a harbinger of even better things to come. Difficulties which are met serve merely to stimulate zeal; and no good cause in aid of the poor and afflicted or of religious is ever denied.

The words of the speakers at the latest rally should prove an inspiration to everyone who holds dear the name of his God, and should spur him to the task of bringing a sense of reverence for that august Name to all those who are negligent or heedless.

Philadelphia Catholic Standard and Times.

A national commemoration of the 650th anniversary of the founding of the Holy Name Society is now being planned in many archdioceses and dioceses of the country. The anniversary occurs on September 20, and already preparations are being made to make the demonstrations of the Society more imposing and more impressive than they have been in the past. The Society, with its definite purposes of inculcating a greater respect for the Holy Name and a deep regard for religion and its practices, is now possessed of a power and vigor greater than at any time in its history. Its activities in various places have consistently received the approbation of Catholic and non-Catholic alike and the coming observance of the anniversary of the Society's foundation promises to be one of the most welcome and edifying celebrations of the year.

In this archdiocese plans are already under way to fittingly observe the event. By a happy coincidence, the foundation anniversary comes about the same time as the Golden Jubilee of the Society in San Francisco. The feast day of the patron of the city occurs on October 4, and it has been decided by the Holy Name Union, with the approval and encouragement of Archbishop Hanna, to make the triple observance one of the greatest Catholic functions ever witnessed in this city. Among the outstanding features will be the Holy Name parade, the first of its kind in San Francisco, and it goes without saying that this feature alone will make the day memorable in local history.

Holy Name demonstrations have passed beyond the stage of experiments. They have been tried and have proven their value in so many large cities that the success of such an undertaking is a foregone conclusion. In the recent history of the Church in America, the Holy Name Society has had a large and noble part, and the vigor and life of the faith in the souls of millions have been strengthened and developed by the Society that makes men proud of their religion and conscious of their Catholicity. There is merit attached at times to a public profession of the Catholic faith, and no better occasion has been discovered in these modern days than a Holy Name parade.

Since the establishment of the Archdiocesan Union here, a new life has been infused into the parish societies. The Union has amply justified its organization in its accomplishments during the first year of its life. It already has to its credit a magnificent lecture course, which has been a pronounced success on both sides of the bay. The Union has increased the membership in every parish in which the Society exists, and has multi-

plied the numbers in regular attendance at meetings, rallies, and most commendable of all, at Holy Communion. It has brought to the sacraments many who had been careless in this essential of the Catholic religion, and it has interested many outside the Church in the motives of this unique organization, whose aims and purposes are all for the spiritual benefits of the members. With the definite purpose now in view of this grand demonstration here and with the interest in the event increasing more and more as the day approaches, an exceptional opportunity will be given to place San Francisco in the forefront of the cities that are proud to publicly venerate and show respect for the Name above all names.

San Francisco Monitor.

Catholic Press' Criticism of the Convention.

It was only to be expected that out of the twenty million and more American Catholics there should have been some who, lacking a virile Catholic devotional life, should have been opposed to the Convention. Perhaps, they are not to be blamed overmuch as they have no Catholic slant on life and those things pertaining to the devotional activities of the Church. Then, too, many of them may have been in complete good faith. No one, not even the National Director of the Holy Name Society, would have been temerarious enough to maintain that such a Congress was absolutely necessary to the life of the Church in America. And the Church only binds in essential things. Therefore, no blame can attach to men who, for what seemed sufficiently weighty reasons, arrayed themselves against the Convention or withheld from it sympathetic support. As happened so frequently in the history of the Church this puny opposition, even though it may have given scandal, eventually conspired for the ultimate good of the undertaking. This was clearly shown in the case of an editorial published by *The Catholic Bulletin*, of Cleveland, Ohio. In its issue of August 22, 1924, it ceded first place to this editorial:

Words not Deeds.

Too many words and not enough deeds spell the answer to the question frequently asked but often unanswered: "Why is there so great a leakage in the Catholic Church?" All leaders and many who are not leaders know that the big majority of our people need to be and are willing to be led. Too many leaders know they are able to lead whether right or wrong. Even where a question of right or wrong does not apply, there is grave doubt of practicability of some ambitious move or plan. Even where the idea of some big display or convention is reasonable the enthusiasts might

ask if it is worthwhile?

We have, for instance, enthusiastic missionary fathers and bishops who have not the necessary means to carry out their ambitious dreams of conquering with the love of Christ the thousands who are waiting to be won and who in their present state do not know what they are wanting but know they are wanting something. Then we have ambitious priests whose present working program does not seem to come up to their great zeal to do something on a big scale which would give them a place on the golden pages of history and in the headlines of the entire Catholic press.

We are not overhasty in commenting on things which at first thought one might say is not within our province. We have thought upon one point for some time and with ever increasing conviction that we should not shirk in our duty as we see it. To be brief we ask why all this agitation in all parts of the country for a big delegation to the proposed convention of the Holy Name Society at Washington? Have we not enough conventions? Do we want to make a success of the National Catholic Councils of Men and Women conventions? Have the religious orders not enough localized religious work without competing in national movements?

Imagine a body of men who pledge themselves to revere the Holy Name meeting in national assembly. Another body at another convention celebrates the fact that they are members of the Third Order, etc. Where and when should we hold a convention for all around whole men who have on their program deeds instead of resolutions and who belong to a dozen movements for the practice of as many virtues?

Of course there is another reason why we cannot wax warm over additional talk fests no matter how grand the demonstration to be staged. We are forced to take notice of the great need for deeds and the splendid opportunities for expending funds which is offered by the Home Missions in many parts of our country, particularly the great southwest where a million Mexican or Spanish-speaking Catholics are neglected.

Thousands of Catholic men have taken a temperance or abstinence pledge because they felt or admitted they were in need of the moral support it gave them. Other thousands have promised never again to swear and to revere the Holy Name. It may be argued that the object of the Society is not limited to that. But its still the advertised feature and who will deny that millions of Catholics never have and never will feel it necessary to join a society before they will drop profanity.

What will be uppermost in the minds of the men who will go to Washington to attend the convention? Perhaps a little vanity at the thought of personal improvement. Would it not be nobler to give them the thought to help bring souls into the Kingdom of Christ by contributing their mite to the Catholic Church Extension Society for Home Missions or to their Diocesan Missionary Union where such exist, rather than spend it for convention expenses and mutual admiration?

Prospective delegates to the convention are already being cautioned to make hotel reservations early and to crowd rooms so that the room cost is not prohibitive. We read: "Preparations are in full swing at

the spacious convention headquarters. With an office force almost continually at work, not an evening passes without a conference of leaders or one of the committee preparing for the great gathering." Is not this splendid zeal misdirected? Could it not be utilized for deeds that need be done? What good could not be done with the million dollars the delegates will spend on this convention?

Aside from the thinly veiled personal references of this chronically uncharitable editorial it served nevertheless, the good purpose of showing that down in Texas, which is generally considered the hot-bed of Kluxism, there are Catholics who, eaten up with a zeal for God's glory, saw in the Holy Name Convention one of the best ways of promoting it. Practically all the Catholic papers of the country carried the following rejoinder:

In a recent issue of *'The Catholic Bulletin,'* published at Cleveland, Ohio, there appeared an editorial with the above caption, in which the writer seems to me to voice an opinion anent the National Holy Name Society Convention to be shortly held at our National Capitol which is, I feel sure, entirely at variance with the ideas of at least a large majority of the Catholic clergy and laity of the United States. I have not as yet seen anything in the Catholic press controverting the opinions expressed in this editorial and hence hope you will give me a little space in your valuable publication to express my personal views as a member of the Holy Name Society.

In the course of the editorial mentioned the writer has among other thoughts:

"To be brief, we ask why all this agitation in all parts of the country for a big delegation to the proposed convention of the Holy Name Society at Washington? Have we not enough conventions? Do we want to make a success of the National Catholic Councils of Men and Women conventions? Have the religious Orders not enough localized religious work without competing in national movements?

"Imagine a body to revere the Holy Name meeting in national assembly. Another body at another convention celebrates the fact that they are members of the Third Order, etc. Where and when should we hold a convention for all around whole men who have on their program deeds instead of resolutions and who belong to a dozen movements for the practice of as many virtues? And the writer goes on as follows:

"Of course there is another reason why we cannot wax warm over additional talk fests no matter how grand the demonstration to be staged. We are forced to take notice of the great need for deeds and the splendid opportunities for expending funds which is offered by the Home Missions in many parts of our country, particularly the great southwest where a million Mexican or Spanish-speaking Catholics are neglected.

"Thousands of Catholic men have taken a temperance or abstinence pledge because they felt or admitted they were in need of the moral sup-

port it gave them. Other thousands have promised never again to swear and to revere the Holy Name. It may be argued that the object of the Society is not limited to that. But it's still the advertised feature and who will deny that millions of Catholics never have and never will feel it necessary to join a society before they will drop profanity.

"What will be uppermost in the minds of the men who will go to Washington to attend the convention? Perhaps a little vanity at the thought of personal improvement. Would it not be nobler to give them the thought to help bring souls into the Kingdom of Christ by contributing their mite to the Catholic Church Extension Society for Home Missions or to their Diocesan Missionary Union where such exist, rather than spend it for convention expenses and mutual admiration?"

And he concludes the article with the question "Is not this splendid zeal misdirected, etc?"

Now, it occurs to me that the writer has probably overlooked one of the Catholic Church's most prominent characteristics, one naturally inherent in the true religion of Christ and one, too, which doubtless accounts, under Divine Providence, for the wonderful appeal that the Catholic Church has for all classes and conditions of men, namely that in her wisdom the Catholic Church has ever had various and sundry devotions, approved devotions, one appealing often more than another to the heart and mind of certain of her membership, whilst another appeals particularly to others of her membership, of course in the final analysis having one and the same object, the honor and glory of God—for instance some Catholics have a particular devotion to the Rosary, others to the Sacred Heart, others to St. Anthony, and so on ad libitum, and he has evidently also overlooked the fact this different appeal in the several devotions to different individuals naturally results in the varied and numerous different societies in the Church, all of which are surely doing something worth while for good in the lives of our people.

For my part, I fail to see anything unreasonable in the public manifestation of the aims and objects of the Holy Name Society, or in the public conventions of the Third Orders, or of any public doings of the various and sundry church societies. To the contrary, I see a very particular reason at this time for the public convention and parade of the Holy Name Society: We all believe and were taught by our Church to believe in the value of good example, and surely in view of the recent denials of the virginity of Christ by prominent ministers and laymen among our separated brethren, and in view also of the prevalence of the horrible habit of blasphemy and scurrilous conversation in the country today, the public parade of large bodies of men giving public testimony before the world of their belief in the virgin birth of the Saviour cannot help but prove a valuable lesson to the onlooker.

Why should the writer question the motives of Holy Name men who are fortunate enough to attend the Washington convention by inquiring what will be uppermost in their minds and by his answer to this query. "Perhaps a little vanity at the thought of personal improvement." Referring to

that portion of the editorial "Thousands of Catholic men have taken a temperance or abstinence pledge because they thought they were in need of the moral support it gave them. Other thousands have promised never again to swear but to revere the Holy Name." My point of disagreement with this statement is that it does not cover the matter properly or fairly. The writer should have added that many more thousands perhaps have taken this pledge of temperance or abstinence not because they felt the need of so doing as far as they are personally concerned but rather for the sake of good example; and furthermore that other thousands have joined the Holy Name Society not because they themselves had been addicted to profanity, but in order to give good example to those who perhaps have been so unfortunate and who need to overcome the habit of profanity just such help as membership in the Holy Name Society would furnish them. I believe there are many members of the Holy Name Society who didn't promise "never" again to swear but who promised they would never in the future swear even as they never swore in the past.

The writer seems to intimate that he is of the opinion that members of the Holy Name Society, members of the Third Orders, etc., are merely men of words, as he seems to exclude such societies from the list of workers when he asks the question "Where and when should we hold a convention for all around while men who have on their program deeds instead of resolutions and who belong to a dozen movements for the practice of as many virtues?" Being a member of the Holy Name Society and participating in its activities I believe the practice which is very generally adhered to of receiving Holy Communion in a body once a month might be classed as a good work, to say nothing of other good deeds which are often quietly done by the Holy Name men. And surely the Third orders of St. Francis and St. Dominic have some good deeds to their credit.

I might also add and this without fear of serious contradiction that the members of the Holy Name Society and of the Third Orders should not be given credit by their spiritual directors in the several parishes with being often well within the 100 per cent class when it comes to real co-operation in the up-building of the parish in its various efforts both spiritual and in a material way. In other words, I believe there is no sane reason why members of the Holy Name Society and of the Third Orders should not be classed as "all around whole men who have on their program deeds instead of resolutions" (or I might say deeds as well as resolutions) and I might also add without fear of contradiction that a large majority of the Holy Name Society and of the Third Orders "belong to a dozen movements for the practice of as many virtues" and might very well be entitled to an attendance at the convention suggested by the writer of this editorial for "all around whole men."

Our friend seems very solicitous regarding the great need for deeds in connection with the Home Missions, particularly in the great Southwest among the Mexicans. I wonder if he believes that the members of the Holy Name Society and of the Third Orders are ignorant of these conditions or if they are any less active in behalf of the Home Missions because of the

fact that they are Holy Name or Third Order men? Our friend is entirely wrong in that position taken in this editorial but I believe I am in conscience bound to take issue with him and in my poor way try to show not only the right but the duty of the Holy Name taking part in public conventions the same as any other society is privileged to do and for the sake of good example that will surely be given by this parade of thousands upon thousands of men giving public testimony to their loyal devotions to the Holy Name and their deep faith in the virgin birth of the Redeemer.

Yours very truly,
F. L. Clements,
Houston, Texas.

Sept. 15, 1924.

We have here a very temperate and sane reply which the average man of the street understood. *The Catholic Bulletin* realizing clearly that it had set its face against a proposal which gloried not only in the endorsement of the entire Hierarchy with but one exception, but also of the vast majority of the laity, attempted to excuse itself, as gracefully as possible, in this editorial of October 10, 1924.

Where We Differ.

In our issue of August 22, under the heading "Words and Not deeds," we dared to differ with the then prevailing clamoring throughout the nation for a large attendance at the Holy Name convention to be held a month later at Washington. At that time the agitation was centered on a large number of delegates at the convention, ten thousand was the goal. Later on when it seemed that the convention was assured, the publicity featured the big parade for which a hundred thousand were predicted. Our readers have since learned through our news columns what a splendid demonstration resulted, but if we should ask them about the *convention* they would probably agree with us that there was little of that mentioned. Our editorial deplored the movement towards additional national conventions for organizations of Catholic laymen as that would weaken attendance and interest in the organizations especially formed to study and conduct activities on a national scale. If our friend "Efelsee" of Houston, Texas, who commented upon our editorial, and had his revue published in several of our contemporaries, will look it up he will find that we said not a word about a parade and that our comments on the convention followed a comment on leakage from the Church. Taking parts of an editorial by themselves often alters the meaning.

As a parish society the Holy Name Society is a splendid means of setting a good example to others and encouraging many to go to Holy Communion monthly, but what about the thousands of men who receive every Sunday without recognized effort? They do not need nor look for praise. In some parishes the Holy Name Society is the only or principal society for men and engages in the work usually done by the St. Vincent de Paul, Third

Order, Sodality, and other societies. But if efforts should be made to hold big annual conventions of the H. N. S. and deliberate on all phases of Catholic lay activity it would be competition and duplication with the national council of Catholic Men, St. Vincent de Paul or Charities convention, at least. The convention of five or ten thousand is unwieldy and ineffective. As a *convention* it simply did not register outside of the publication of addresses for which a convention would not be needed.

Reports were orally given by ten men for four dioceses and for this much heralded convention of Catholic men there was set aside a "day for laymen." A national organization of men can not be built from the top down and overnight, so to speak, unless it is just one more paper organization.

That our reflection upon the splitting of forces and misspent zeal and money was not rare and isolated and that there is urgent need for specialization for home missionary work, is verified by the recent conference of the hierarchy which followed the H. N. S. convention. The cardinals and bishops assembled adopted a plan to organize a home mission bureau and to look after the needs of the million Mexicans so often alluded to recently in the columns of our paper, especially in the "Pointed Opinion" column.

Practically the entire hierarchy of the United States and Canada are on the mail list of either this or one of the other papers affiliated with it. If our humble efforts to foster organizations for practical deeds rather than words find expression in such movements forward as the new missionary bureau then the day is not far when we may look for a check upon the present leakage of the Church.

Even when it comes to demonstrations we are not sure whether it is good to do it nationally if at the same time ten times as many men could have paraded in ten cities and at a saving of a few million dollars which could be spent for home missions. Let anyone consider what our Protestant friends contribute per capita for home and foreign missions and then ask ourselves are we giving evidence of the faith that is in us in proportion to our numbers?

In conclusion, in our first editorial we said a word about emphasis of personal sanctity encouraging personal vanity. We are not going to add to that here, but will quote *The True Voice* of Omaha, of last week, of which the Rev. Peter C. Gannon is editor-in-chief: "Ninety thousand Catholic men marched through the rain in Washington in the Holy Name parade. It was an impressive spectacle which the Washington papers commented on the next day in words of high praise. No doubt there were some in Washington, as elsewhere, who saw no good in the demonstration. They forgot its spiritual aspect and regarded it simply as a demonstration of Catholic strength in the capital of the nation. If this were the spirit of Holy Name parades they should never be allowed to take place. We have no reason for pride or boasting in this country."

There is a Catholic weekly published in Milwaukee, Wis., by a very clever man who has a decided penchant for carping criticism.

Some thoroughly charitable people do not hesitate to say that he is a victim of his own cleverness. Therefore, everyone took it for granted that he would seek to pick holes in the forthcoming Convention. And he did not fail to do what was expected of him. But there was scarcely a Catholic paper in the land that took the trouble to refer to his unfounded criticism. He has awakened too many editorial lions in the course of a long career to rouse them any longer. However, he did not have the good grace after the splendid pageant in Washington to desist from his wonted ways. Returning to the charge in the hope of justifying himself and his false guesses and soured surmises he asked what permanent good the Convention had affected. One of the best answers to the wondering Wisconsin was printed by *The Baltimore Catholic* (November 8, 1924)

Did The Holy Name Parade Pay?

Our friend, Humphery Desmond, editor of the *Milwaukee Catholic Citizen*, wants to know, somewhat cynically, if the recent Holy Name parade in Washington was worth while. He asks: "Do Parades Pay?"

We will tell the world the Holy Name parade paid!

It paid in dividends of edification to thousands outside the fold of the Church.

It paid in the establishment of 200 new branches of the Holy Name Society in this country within a month of the parade, and the founding of five Archdiocesan and Diocesan unions of the society.

It paid in the promotion of a better feeling on the part of thousands of non-Catholics for the Catholic Church.

It paid in editorials which were published in the secular press asking for warfare against profanity, blasphemy and perjury and for the emulation by men of other creeds of the work that is being done by the Holy Name Society.

It paid in the number of increased communions received throughout the country on Holy Name Sunday in October.

It paid in the realization that came to bigots that all their rantings and ravings not only do not injure the individual Catholics or the Catholic Church, but strengthens the faith of that individual Catholic and makes the Church more respected than ever before.

The Holy Name parade paid in the requests made by honest-minded non-Catholics who witnessed the parade or heard the Holy Name pledge over radio, for books on teachings of the Catholic Church. We have heard of four such instances within the last few weeks.

The parade in Washington paid in unifying the Catholic men of this country as they had not been unified in the last century.

Mr. Desmond hates hypocrisy and sham and pretense. His paper has done great good for the Church, but if the Milwaukee editor thinks that the

Holy Name parade was a waste of time and money, energy and enthusiasm, he has, for once in his life at least, made a great error.

We know several Catholic editors who were present at that parade and they returned to their desks feeling that it is a fine job to write things of interest for Catholics like the 106,000 Holy Name men who marched down Pennsylvania avenue.

The Catholic Transcript of Hartford, Conn., when the Convention was first suggested in the Catholic press advised against holding it for fear it might be construed in a political sense. Apparently the learned editor did not look through the same glasses as the Bishops of the country, none of whom feared this precise thing. A careful reading of the Bishop's letters in the preceeding chapter will show conclusively that some of these leaders of Israel welcomed the Convention for the very actual purpose of off-setting the tactics of the bigots.

Aside from these few demurrers the universal opinion of the Catholic Press was in favor of the Convention.

Catholic Press Approval.

The pre-Convention press welcome was so genuine that it helped mightily to make the Congress the great success it was. Without the backing of the Catholic press interest in this great affair would never have attained the proportions it did nor produced its stupendous results. Out of an immense mass of editorials we select those which uncovered a new point of view, a new reason for the timeliness of such a gathering or a new aspect of the question. Regretfully, we must allow to die in editorial files some of the finest encouragements which this Convention elicited. To print all the Catholic editorials is entirely out of the question.

The Coming Holy Name Convention.

The thorough organization, which marks the preparations for the coming Holy Name Convention, augurs well for its success. It is altogether fitting that the 650th anniversary of the founding of the greatest religious society for lay men should be marked by a special and even spectacular celebration.

In these days tremendous things are the rule. To be effective, one's message must be heard, and this requires that the attention of the crowd be attracted. The message of the Holy Name Society is no exception. Although not worldly, it must be imparted to those in the world. It is the aim of the leaders, therefore, to make this year's celebration the greatest ever

held. Thus it is hoped that the example of reverence, devotion and love for the Holy Name of the Redeemer shown by so many thousands of men will prove of real religious value.

The effect of such a demonstration of stalwart Catholicity upon the lukewarm Catholic will be equalled only by the object lesson of Catholic solidarity and religious enthusiasm to our non-Catholic fellow-citizens. Undoubtedly bigoted sheets will use the parade as a horrible example of what will happen when the Pope declares war on the United States and call all Catholic men to his standard. We might point out for their comfort that a large percentage of the marchers will be exservice men, thoroughly familiar with gun and trench—very much unlike front-porch patriots.

It is with real pride that Holy Name men should enroll themselves with the twenty thousand or more expected to attend the convention from this diocese. The member who neglectfully and without cause absents himself from this gathering, lacks those high ideals which mark the true Holy Name man. Prepare to join the Catholic host at Washington.—*The Catholic Standard Times*, July 12, 1924.

The Holy Name National Convention.

For the past two, or three weeks we have given several reports about the next Convention to be held September 18 to 21, in Washington, D. C.

Interested in the success of the enterprise we published them hoping, thereby, to add our little share in arousing general and particular interest in the success of the great cause.

The various facts related, in the different articles published, give us an idea of the vastness of the undertaking, and more recently we have been given to understand that all these points, as far as brought forward, are as the shadow to the substance.

If the nobility of the Sacred Name, for whose honor and glory that affair will be held, is the motive power of the magnificent struggle, surely no other source whence activity springs, no other incentive should be appealed to by all Holy Name men, no other needed by the rank and file, to do all that rests within their power, collectively as well as individually to make the event historic in the annals of the much celebrated society.

It would seem to us, from the standpoint of our religion, that since its success, since its cause, is also that of Christ, our divine leader, that all Catholic men, wherever found, in city or country, in the smartest palatial home, or the humblest hamlet, no matter what the circumstances or their life's activities may be, would be a unit in giving their best, in mind and heart, in spiritual endeavor as well as financial, to make this convention epoch making in the history of the Church in this country.

The honor of our Catholic manhood calls loudly for it. Can our Catholic men, whosoever they be, refuse the call? Sacrifice of time, sacrifice of one's leisure, sacrifice of one's ordinary pecuniary profits may demand the proper attention required by united action to accomplish paramount success, but, surely, the cause is big, and like big men, with big minds, and big hearts, we will enter big into the holy fray.

As we understand it, the Convention is in commemoration of the 650th anniversary of the establishment of the Holy Name Society in the Church. From our survey of things it is the only religious society for men, in the Church, in the sense that its membership embraces all, irrespective of age or condition, for the clergy and laymen are included in its ranks.

True, there are smaller societies for special purposes, parochial in extent, parochial in aim, parochial in activities. But, the Church is large, universal in fact, for her mission is to embrace all for whom Christ died to save. The world is His empire to gainsay which no one may dare either reasonably or religiously.

To Him all honor and glory are due by right of His Sonship of God, and by right of conquest as the Redeemer of the world. Then, too, as we are told in the Sacred Book, His Name is above all names, at the sound of which every knee should bend, whether in the heavens above, or the earth beneath, or on the earth. Thereby the university of His royalty is acknowledged, and His dominion supreme.

Surely Catholic men, proud of the red blood within them, should contribute to extend His kingdom, first within their own hearts, and then, by force of example, within the hearts of all coming into the circle of their manly influence. In this manner the temporal, the earthly, and the spiritual glory of this same Sacred Name, the most holy and the sweetest of all, will be extended wherever there is a soul to save for God's eternal kingdom.

Again, there are other societies of our Catholic men, but it may be said of them, they are with and for the Church, and for all she pleads and struggles. These societies, by their constitution and by-laws, serve to guard the outward bulwarks of Catholicity, and by associations help to maintain the vigor of Catholic manhood. But, they tend to this laudable end by social functions; theirs is not, strictly speaking, and they will inform you so, if asked, to maintain the religious idea foremost, but rather as a stepping stone to their proper ends.

The Holy Name Society is a religious society for men, all men. The Society has been endowed with numerous spiritual blessings from the treasury of the Church such as no other can rightfully boast of. It has often appeared to the writer that if our Catholic men really appreciated, at their full value, the spiritual concessions granted by Holy Church, to this great organization, they would enter more heartily, and perserveringly, into the immediate and remote success of the sublime work.

The laudable end of the Society is the honoring of the Most Holy Name of Jesus. By purity of speech, at all times, under all circumstances, the membership is an impulse to be true to the spirit of that commandment which forbids the irreverence, in any shape or form, so rampant on all sides, against God and His holy laws. If, as the Sacred Scripture tells us, "Out of the fullness of the heart, the mouth speaketh," surely, no other indication is needed whereby to judge the purity of one's thoughts and feelings.

Taking up, then, the cudgel as placed before us by the intent of this Society, who, among us will refuse to use our influence to extend its maxims. If we do belong to other Catholic organizations, it would appear that the

crown and glory of our loyal membership therein would be our affiliation to the Holy Name Society.

No doubt, at the coming National Holy Name Convention, our own beloved city, with its numerous branches of Holy Name men, will be represented with that proportion of numbers as befits the largeness and dignity of this great Archdiocese. Every Catholic man, whether a member of the Holy Name or not, should be interested in the success of the coming convention. By word of approval, by proper discussion with one's neighbors, and associates, both in the business and social world, but especially by constant fervent prayer, he should contribute his share in making the convention the triumphant success its organizers hope for. *New Orleans Star*, August 30, 1924.

Holy Name Convention

In Washington on September 21 there is going to be held a rally of the Holy Name Society and it is expected that at least one hundred thousand delegates from all parts of the United States will attend and march in a parade. Through the N. C. W. C. News Bureau it has been announced that President Coolidge has consented to address the Holy Name men.

Always there are persons who see in such things as parades by Catholic societies a covert design to make "display" of the strength and power, in a worldly or material sense, of the Catholic Church, and if Mr. Coolidge makes an address there will probably be those who will imagine he has a political motive, in which, of course, they will be wrong.

The convention and parade are referred to very properly in the news printed in the Catholic press as a "religious ceremonial or demonstration," than which it will be nothing more. It will serve to call to the attention of all citizens the reason for the existence of the Holy Name Society throughout Christendom, which is to cherish in its members practical religious reverence for the Holy Name of God, for the Name of Jesus Christ, and a reverential spirit towards all holy personages and sacred things.

Many thousands of Catholic men the world over are pledged to refrain at all times from showing disrespect for God, in language and in conduct, and to avoid in general all profanity and indecency in speech. It is one way to remind all people of man's duty to his Creator to make a public demonstration in the popular form of a parade. It will be an object lesson for Catholics and all others, when so many thousands of men assemble to collectively express the thought and the hope that Almighty God and all that pertains to His love and service ought to be held in profound honor.

The aims and hopes of the Holy Name Society have been commended by many non-Catholic Christians in this and other countries, which, indeed, is not surprising. And why, indeed, should not all sincerely religious people express their approval openly of such an organization, as well as secretly admire its purpose? Why should not all good men rejoice generously to know that there is a world-wide body of Catholics pledged to revere God and all that is holy? Why, finally, are not every Catholic man and boy members of this great Holy Name Society?—*Western Watchman*, St. Louis, August 29, 1924.

The Holy Name Convention.

The coming Holy Name convention in Washington next month will take on the appearance of an international gathering. This society has attained the remarkable age of six hundred years. Nothing approaches it in ordinary bodies of Christianity. It has persevered through ages, has seen the rise and fall of many other agencies for good or evil, and today, strangely enough in an age of frivolity seems to have taken on renewed strength.

Too many of our so-called "Catholic societies" are Catholic in a perfunctory way, only. There is mixed with them too much of the things of earth and selfish personal ends to make them genuinely Catholic. But the Holy Name Society is one calculated to bring out in strong relief all that is unselfish and devoted in the average man. The monthly Communion day is a red letter day that fastens itself on the heart and soul of the men too often engrossed with the cares of business. It is unlike the menace of the society which insists on a certain day or days throughout the year when the member must (in order to retain his membership) perform the duties of his religion. The Holy Name Society, differing from the rest, leaves it to a man's inner consciousness to determine whether he will pay lip service only to the rules of his religion.

For these and many other reasons, there should be renewed activity in considering the coming convention; interest should be stimulated in order to send to the National Capitol a body as large as it will be select. In these times, when too many of our faith are timid about the outer demonstrations, we should endeavor to maintain the same solid front, in a sincere, quiet, religious way that has been the mainstay and the backbone of the Holy Name Society for over six hundred years.—*The Columbian*, Columbus, Ohio, August 15, 1924.

The Right to Protest

Critics of the forthcoming Holy Name demonstration here in October are raising the objection that the parade will rob the Catholics of San Francisco of the most potent weapon against their enemies, the right of protest! For this reason it is concluded that the situation created by the Holy Name program is one to be regretted. The belief is entertained, as a consequence, that Catholics can never be consistent again in protesting against a parade of the Klan should such a spectacle be arranged for the people of San Francisco.

Such a line of reasoning need not be confined to the Holy Name men. It applies with equal force to St. Patrick's Day parades, to K. of C. processions, to the colorful Mystic Shriners, to Admission Day marchers, and to each and every organization which marches up Market Street, or any other street, to show forth visibly among men its membership and to implicitly demonstrate its principles and ideals to the public at large.

The right to protest against Klan demonstrations is not altogether a strictly Catholic affair. The Klan has been labelled and put in its place by the intelligent American people as an un-Christian and unnecessary thing.

We have yet to hear of any very marvelous conflicts between the Klan and the Church, but hardly a day passes which does not bring its news of flagrant offenses against the American laws by reputed members of the hooded organization. Protests, therefore, against Ku Klux demonstrations should logically proceed from law-abiding Americans, and this quality may be possessed by men both Catholic and non-Catholic, and whose religious persuasions have little to do with their lack of sympathy and opposition to the Klan and its methods.

The program for the Holy Name demonstration is now an accomplished fact and it would be far more in keeping with the loyalty expected of Catholics to encourage the affair than to raise purely factious objections because of the existence in this country of an organized band of bigots. What the Klan may do or think is not going to affect the policy or practice of the Catholic Church. If the Church authorities here consider the celebration on October 5 an affair which will redound to the good of religion and the community, the duty of the Catholics of the Archdiocese is clear. They should lend their co-operation when it is asked by their Church and should consider it a privilege and an opportunity to be cheerfully grasped to be a part of a picture upon which heaven itself may look down and be well pleased.

Holy Name parades have become almost an institution in the Church in America. They have been held in many cities, and whatever adverse criticism they have provoked—and this was negligible—came from the chronic critics of every Catholic. On the contrary, there may be discovered in any city where such a demonstration has become a memory reasons of commendation for the Church and the men who made a Holy Name pageant possible. Reverence for God, respect for the name of the Saviour of men, a movement for clean speech and a desire to bring more religion into daily life are aims of others besides Catholics, and from this multitude there can come nothing but a chorus of approval for the greatest religious demonstration ever witnessed on the Pacific coast.—*The Monitor*, San Francisco, Calif., August 16, 1924.

The Holy Name Parade

There are Catholic men here as elsewhere whose lives are above reproach and whose fidelity to the practices of their religion is well known to their pastors and to the community which is edified by their exemplary lives. It frequently occurs that such men are not identified with societies, not even with the Holy Name and give as a reason, that they perform all the duties expected from the Holy Name member without being listed in the society. The parade does not appeal to them and they can see no need of publicly proclaiming their Catholicity by any such means. For these, there is one more good action that should be added to their list. It might be called a contribution to the faith of others which may well be made by identification with the Holy Name Society and its activities. There is no Catholic man on earth who may consider himself above the task of becoming a co-laborer with Christ for the spiritual advancement of his neighbor. St. Paul used the word edification which, in the mind of the great

Apostle, signified a building up of the faith of others and enumerated this among the duties of the early Christians. Our Lord Himself recommended group action in His disciples and promised grace and blessings where men would be gathered together in His Name. He also spoke of the necessity, at times, of confessing Him before men and what else is a Holy Name demonstration except the literal fulfillment of such texts. With a scriptural assurance and sanction for Holy Name celebrations there is every reason for the man who desires to be loyal to Christ and the Church to do his part to make these celebrations a credit to the Faith and its divine Founder.

It is the opinion of men of intelligence that there is need today of making public profession of faith in the Divinity of Christ and of declaring before men the power of religion in daily life. Both of these objects are within the scope of the Holy Name activities and in what better way may they be promoted than by showing forth when the proper occasion presents itself, the faith that is in us for the glory of God and the edification of our neighbor. There is a crying need for more religion in the United States, and this need is acknowledged by leaders in every part of the country. The Holy Name has its part to perform in satisfying this need and in good measure men may do this by their example as exemplary fathers and sons, as patriotic citizens and as loyal Catholics. No sane American can object to these ideals and a dignified movement for their propagation. If a procession up Market Street will tend to this end it will be well worth while and to participate therein, should be esteemed a privilege and be a source of pride to every Catholic man in the Archdiocese of San Francisco.—*The San Francisco Monitor*, August 2, 1924.



The Procession wending its way into the University Stadium for Solemn Pontifical Mass on Friday, September 19, after a formal reception of Cardinal O'Connell as Papal Legate at the Oblate Study House.

Chapter V.

FIRST DAY OF THE CONVENTION.

Formal Opening of the Convention.

As a result of the wholehearted support of the Hierarchy and the wide publicity given it by the religious and secular press of the country, the Convention like a powerful magnet was drawing from all parts of the country, throngs of delegates with a high purpose in their hearts. From Chicago and environs, as also from Milwaukee and the surrounding country, special Pullman trains were steaming in the direction of the National Capitol. From the farthest corners of the country, whether it be California, Louisiana or Maine little groups of men were traveling Eastwards. From Toronto, Canada, as also from Zanesville and many other points in Ohio, Michigan and Pennsylvania, automobile caravans, frequently bearing tell-tale dodgers, were hurrying over the Lincoln Highway towards Washington. All these voyagers, as also those who were impatiently awaiting at home the time for departure were rejoiced to see in the secular papers the announcement that His Holiness, Pope Pius XI, out of the abundance of His love for the Holy Name Society and His special interest in its centennial celebration, had appointed His Eminence, Cardinal William O'Connell, of Boston, his own special representative and Papal Legate Extraordinary. The document of the Holy Father is one of the most important in the history of the religious life in America. It is worth preserving within arm's reach all the time because of the paternal tone in which it is couched. Without trying to read between the lines one can easily see in the Pope's letter a special interest in America and America's manhood as also a really fatherly love for the Holy Name Society.

Every Holy Name man in the United States was glad to see that for the first time in the history of this land a special and extra-

ordinary representative of the Holy Father had been appointed for the purpose of presiding over the deliberations of a Convention. It was, also, the first time in history that an American stood before the American people with the full legatine authority of the August Prisoner in the Eternal City. All were convinced that His Eminence would acquit himself of the honorable and onerous task with the same distinction, ability and dexterity he had put forth at a critical time during the days of Pius X when he acted in the same capacity at the Court of Nippon. Therefore, as the delegates neared Washington they had in their hearts a firm conviction that never would a Convention open under better auspices, with higher blessings upon it.

Thursday, September 18, found Washington crowded with thirty-five hundred official delegates who were early on their way to the Catholic University, in Brookland, for the opening of the Convention. Those who were responsible for the Convention were justified in looking upon this large initial attendance of delegates as a good sign and augury.

Solemn Pontifical Mass was sung in the National Shrine of the Immaculate Conception which is still in process of construction. Work, however, had been hurried on the Crypt during the preceding few weeks with such good effect that everyone felt comfortable whilst the august services were carried out. Besides the official delegates of the Convention, and the religious of eighteen monastic institutions in the environs of the University there were present more than two thousand Holy Name men from Washington and the surrounding country. Caldwell Hall betimes threw open its broad portals for the procession that wound its way over the campus to the Crypt. The Rector of the University, Rt. Rev. T. J. Shahan, S.T.D., Bishop of Germanicopolis, was celebrant of the Solemn Pontifical High Mass. The Rt. Rev. Msgr. Bernard A. McKenna, D. D., whose name is familiar all over the country as the active promoter of the Immaculate Conception Shrine as also one of the nearest living relatives of the late Father Charles McKenna, O.P., the Apostle of the Holy Name Society, acted in the capacity of Assistant Priest. The deacons of honor were the V. Rev. Walter G. Scanlon, O. P. and Rev. John G. Geale, S. J. both of Washington. The Rev. G. J. Bryant, of San Francisco, one of the pioneer leaders

of Holy Name work on the Pacific Coast, was deacon, with the Rev. John J. Bolens of Washington, sub-deacon. The master of ceremonies was the Rev. Carroll M. Holland, St. Mary's Seminary, Baltimore, assisted by Rev. H. J. Quinn of Taneytown, Md. The Catholic University Choir, composed of the priests and ecclesiastical students of its eighteen affiliated religious houses, sang the Mass under the direction of the Rev. A. Gabert, Professor of Plain Song at the University. The Rev. A. M. Bolduc of the Marist College presided at the organ. Rarely have the sublime services of the Church been performed with more dignity and decorum. In the hearts of all there stirred an eager anticipation to open up with fervent prayer what all felt would be a most momentous event in the history of Catholicity in these United States.

It was about ten-thirty when, the Mass completed, the delegates to the number of more than three thousand, amongst whom were three hundred and fifty prelates, priests and spiritual directors, took their place in the Gymnasium of the University, gaily decorated for the event with the Papal and National colors. Thousands of Holy Name men and visitors filled the vast spaces. V. Rev. M. J. Ripple, O.P., National Director of the Holy Name Society, presided. The opening prayer was offered by Rt. Rev. E. Hoban, Auxiliary Bishop of Chicago and Archdiocesan Director of the Chicago Union. In welcoming the delegates Father Ripple spoke as follows:

"Right Reverend and Reverend Fathers and Beloved Brethern of the Holy Name Society. It is surely with a great thrill of delight that we enter into our first and preliminary session, which opens this wonderful convention of the Holy Name Societies.

"First, I want to extend to every one of you, who have come from far and near, a most hearty welcome. You have come together here with the eyes of the whole nation focused upon you, because I believe that never before in the history of America has there been a gathering of men such as this, drawn together for so purely a spiritual purpose as that which brings you here from hundreds of miles to do honor to the Holy Name of Jesus, to make here in the City of Washington a great national act of Faith in your belief that Christ was the Son of God, the Second Person of the Blessed Trinity, and, at the same time, because of your belief in the divinity of Christ, to offer up a great national act of fealty to the principles of the Constitution of the United States.

Our deliberations here undoubtedly enjoy the signal blessing of Almighty God. Every omen indicates that we are going to have wonderful weather, that we are to have a wonderful demonstration, and that this will be a most

marvelous specimen of good example.

"The things that we are going to do here will not be done in any executive capacity. The Holy Name Society is not an organization of that nature. We are composed, as every one so well knows, of independent diocesan and archdiocesan units. The one thing that has made the Holy Name Society live for at least six hundred and fifty years is that it has always been a strictly ecclesiastical organization. It has never followed the new ideas. It has never attempted a central lay organization. It has aimed at the moral improvement of each individual man, and thus it has never been a public reform institution in that it has sought to reform the whole world. As an ecclesiastical institution, it has always rested its fate with confidence in the judgment, the efforts and the direction of its pastors, its spiritual directors, and the bishops of the various dioceses; and Gentlemen, it is to their glory that confidence has never been misplaced. It is to their glory that all through its long life they have never wavered in their fidelity to their pastors and they have committed themselves, like men of sterling Faith and sterling strength, to the prudence, the sense of justice, and the guiding spirit of the Holy Ghost resident in the bishops that have guided them.

"That is the Holy Name Society, and no departure from these traditions, Gentlemen, will be tolerated in this National Congregation of Holy Name men.

"And so we want to announce at the beginning what will be the policy of the Convention. You have in your hands, Gentlemen, the official Convention program, and as you glance over that program, you will see that the subjects that are set forth for discussion are shown there.

"No question will be proposed to this Convention from the floor of the Convention. Every question to be brought forward must be first introduced through the Executive Committee, and if, in the judgment of that committee, it is great enough for the consideration of the Convention, it shall be proposed in the proper way from the Chair. The subjects assigned, as you understand, have been planned so as to make our Convention practicable. It is well known that great conventions are filled with useless oratory. Those who love conventions, for the oratory with which they are to be regaled, are destined for a disappointment, because, Gentlemen, you will receive very few thrills in the way of oratorical exposition in this Convention. We have too many things to do, too many important messages to give to our men, as these subjects signify; to the several diocesan Holy Name centers have been assigned these practical subjects, and papers discussing the theories will be read here before the Convention. A discussion, very brief in form, will be entered into with the view that the practices which these subjects represent may be spread into other centers and become a part of a systematized, unified effort of the whole united Holy Name world. The things that will be discussed here will be placed merely as recommendations before the various diocesan centers. They must always meet, in each particular subject, with the assent and approval of the bishop of the diocese and the spiritual directors. That, Gentlemen, in a broad way, is the outline of what we are going to do."

At the conclusion of these remarks Father Ripple announced that, in virtue of his appointment, Cardinal O'Connell would preside at all the sessions and exercises of the Convention. This announcement was welcomed with uproarious applause. It was but a prelude of the many ovations which the Papal Legate Extraordinary would receive every time he faced his audience. After that Father Ripple announced the following program for the Convention.

Convention Program.

Thursday, September 18, beginning at 9 a. m.

Pontifical High Mass at the Shrine of the Immaculate Conception—Rt. Rev.

Thomas J. Shahan, S. T. D., Rector of the Catholic University, Celebrant.

Calling of Convention to Order—10:30 a. m.—Very Rev. M. J. Ripple, O. P.,

P. G., National Director.

Address of Welcome—Fr. Ripple.

Address—The Rt. Rev. Thomas J. Shahan, S.T.D.

Registration of Delegates—McMahon Hall.

Preliminary Organization and Conferences—Convention Hall.

Spiritual Director's Day.

Friday, September 19, beginning at 9 a. m.

Solemn Pontifical High Mass, Stadium, Catholic University, The Most Rev. O'Connell of Boston.

Solemn Pontifical High Mass, Stadium, Catholic University, The Most Rev.

Michael J. Curley, D. D., Archbishop of Baltimore, Celebrant.

General Meeting of Spiritual Directors at 10:30 a. m.—Convention Hall.

Reading of Pontifical Letters from Pope Pius XI.

Reading of Letters from Holy Name Cardinal Protector.

Address by His Eminence William Cardinal O'Connell, Special Cardinal Legate to Convention.

Business Session.

Reading and Discussion—Subjects.

1. National Board of Advisors—Direction New York Union—Rev. Thos. P. Phelan.

2. Ceremonial and Liturgy—Direction Buffalo Union—Edward S. Schwegler.

3. Annual Holy Name Retreats—Direction Pittsburgh Union—Rev. James L. Quinn.

4. Junior Holy Name Societies—Direction Philadelphia Union—Rev. James P. Turner, C.S.S.R.

Holy Name Pledge.

Roll Call of Service Men at Tomb of the Unknown Soldier.

Arlington, Va., at 4 p. m.

Address—Very Rev. Ignatius Smith, O. P., S. T. L.

Roll Call—Patrick J. Haltigan.

Placing of Wreath upon Tomb of Unknown Soldier by His Eminence Cardinal O'Connell, Papal Legate.

Holy Name Pledge.

Star-Spangled Banner.

Lay Delegates' Day.

Saturday, September 20, beginning at 9 a. m.

Solemn Pontifical High Mass, Stadium, Catholic University, His Eminence Denis Cardinal Dougherty of Philadelphia, Celebrant.

General Meeting of Lay Delegates at 10:30 a. m.—Convention Hall.

Address—The Most Rev. Michael J. Curley, D. D., Archbishop of Baltimore. Business Session.

Reading and Discussion—Subjects:

1. Permanent Extension Committee—Direction Detroit Union—Hon. P. Bradley, John P. O'Hara.
 2. Lecture Bureau—Direction Milwaukee Union—Hon. Oliver L. O'Boyle.
 3. Big Brothers—Direction Chicago Union—Hon. Timothy D. Hurley, John J. Hayes, Cornelius J. Craine.
 4. Rallies—Direction Newark Union—Rev. J. J. Clark.
 5. Official Emblems—Direction Brooklyn Union—Rev. James F. Flynn.
 6. Award of Prizes in Essay Contest—The Faculty, Catholic University of America.
 7. Resolutions—Direction Scranton Union—Rev. D. J. Kane, Rev. H. F. Reap, Rev. George T. Schmidt, E. J. Lynett, M. J. Costello.
- Holy Name Pledge.

Patriotic Pilgrimage to Mount Vernon.

Address at the Tomb of Washington—The Very Rev. Peter Guilday, Ph. D., Professor of Church History, Catholic University of America.

Placing of Wreath upon the Tomb of Washington by His Eminence William Cardinal O'Connell, Papal Legate.

Holy Name Pledge.

Star-Spangled Banner.

National Rally Day.

Sunday, September 21, beginning at 9 a. m.

Pontifical High Mass of Thanksgiving, Crypt of Immaculate Conception Shrine, His Eminence, William Cardinal O'Connell, Papal Legate, Archbishop of Boston, Celebrant.

Morning Masses in front of Union Station for the benefit of incoming Societies began at 5:30 a. m., and continued every half hour until 12 o'clock.

Grand National Rally Parade starting promptly at 12:30 p. m., from the east front of the Capitol.

Final Grand Act at the Foot of Washington Monument beginning promptly at 5:30 p. m.

Speakers.

Very Rev. M. J. Ripple, O. P., P. G., National Holy Name Director.

The President of the United States—Calvin Coolidge.

His Eminence William Cardinal O'Connell, Extraordinary Legate of the Holy Father.

Solemn Assembly Declaration of the Holy Name Pledge.

Benediction of the Blessed Sacrament—His Eminence William Cardinal O'Connell, Celebrant.

Holy God, We Praise Thy Name.

Star-Spangled Banner.

In making known the various meetings, religious services and patriotic celebrations in connection with the Convention, Father Ripple proffered necessary but always opposite explanations. It was plain from the very beginning that he was welcomed by the delegates and Holy Name men not only in his capacity as National Director of the Society but also for the charm of his personality and his imperturbable geniality, for the alertness and far-sightedness with which he had carried through the work and direction of the Convention. Probably not within the memory of man has a dry-as-dust Convention schedule been explained more clearly and more pleasingly than on this occasion, as we can see from the following stenographic report:

After the adjournment of this session, there will be no further event on the program for today: but I respectfully invite your attention to the various sight-seeing programs which are planned for the benefit of the delegates. The Chairman of our Transportation Committee is seated in the back of the Hall, just at the main entrance and you can purchase from him sightseeing tickets, good on any of the bus lines which have agreed to our plan for the Convention. We respectfully recommend, Gentlemen, that you bear in mind that we want you to patronize those who have been good to us in the City of Washington. The vast majority of the merchants and the business men of Washington have been exceptionally kind to our committees; they have accorded us every courtesy and given us full co-operation,—and we want to recognize them. The names of the sight-seeing companies which have agreed to our proposition are printed, as you see, on the backs of the tickets, and the tickets are good on any of these lines. You will purchase your tickets invariably, we hope, from the Chairman of the Transportation Committee.

Secondly, we wish to call your attention to the matter of registration. We want every one to register. The registration will take place in McMahon Hall, the big gray stone building as you go out the side entrance. There are ladies there who are prepared to take your name, your address, the name of your diocese, and the place of your location in Washington, so that we will have a perfect record of all the delegates who have come here for the Convention. We hope that no one will fail to register at McMahon Hall. We also want to register visitors as well as the delegates. You will be properly classified, so that there will be no misunderstanding

as to who is a delegate and who is merely a visitor. We want to have as accurate as possible a check-up of all the people who came here during the Convention, at the invitation of the Holy Name Society.

Now, we beg of you, Gentlemen, that you see that the registration is made complete.

Tomorrow is Spiritual Directors' day and we will have a special meeting here of all of the Spiritual Directors. We respectfully invite the Bishops who have come to attend the Convention, the Monsignori who are here, and all of the priests who are in the City, regardless of the fact of whether or not they are Spiritual Directors of actual societies.

There are certain things that we want to propose for their consideration, certain questions that we want to have them listen to and hear discussed. These discussions will take place tomorrow morning at the Spiritual Directors' meeting, immediately after the Mass in the Stadium. The lay delegates will be admitted to the Hall merely as spectators. We want the clergy to take their places in the front rows there, and those who are spectators will take seats in the back of the Hall.

We also want to call your attention to the fact that the locations this morning are not accurately made, because of the difficulty which we had in locating signs proportionate to the representations from the various dioceses present. All of the signs have not yet been completed, but we wish to ask the members of the delegations, whose diocesan sign they do not find in the Hall, to report to us immediately after the meeting, so that proper signs may be made, and they will be able to group themselves under their own standards during the rest of the Convention. We want to have everything in readiness for Saturday morning, because then we will have the great Lay Delegates' session and we want you all arranged under your separate standards here in the Hall. Each standard will bear the name of the diocese from which you come, not merely giving the name of your city, but the name of the diocese. For instance, the diocese of Brooklyn will contain the names of the delegates from all the cities on Long Island. Under the banner of the Archdiocese of New York will be arranged all the cities of New York. The same is true of Chicago and Boston and all of the other localities. You will be grouped under the name of your diocese. If the name of your diocese does not appear in the Hall tell us so immediately and we will have it painted and set in position.

Tomorrow morning, we will have the official reception of the Pontifical Legate. Gentlemen, we have the unique distinction and the most extraordinary favor of having had appointed by His Holiness himself an Extraordinary Legate, the Cardinal Archbishop of Boston, to represent the Pope personally during the Convention. And, of course as the Extraordinary Ambassador from the Holy See, he must be received with all of the devotion to the Vicar of Christ.

So, tomorrow morning, not later than twenty-five minutes after eight, we want all of the delegates to assemble in front of McMahon and Caldwell halls. We want a special body guard assembled, wearing uniform dress, high hats and frock coats, to act as a lay guard of honor to His

Eminence, the Cardinal Legate. A very solemn and imposing ecclesiastical procession will form in front of Caldwell Hall and meet the Cardinal at his residence across from the main entrance to the University, at the Oblate Father's House, and from there he will be accompanied in state to the Stadium, where he will be placed upon the throne especially erected for the Pontifical Legate. Then there will take place the grand Pontifical Mass in the center of the Stadium, and we want every man, woman and child in Washington who has devoted affiliation with the Catholic Faith to come here and do honor to our Holy Father's personal representative. Therefore, Gentlemen, I ask you to be here tomorrow morning, so that you will be witness, if not partakers, in the Pontifical procession, and that you attend the great Mass, which will be said in the open air, right down in the heart of the great amphitheater, which our beloved friend, 'as host to us here at the University, has so enthusiastically and so painstakingly prepared for us.

Tomorrow afternoon, Gentlemen, we are going to have our wonderful patriotic demonstration at Arlington, at the Tomb of the Unknown Soldier. There the united Holy Name Societies of the United States are to pledge their fealty to the Stars and Stripes, and by their conduct here during the Convention, as religious men, they will exemplify the fact that no other body of men is better qualified to reflect the broad Christian principles which underlie our glorious Government.

The order of ceremonies you will find outlined for you in your programs. Let me ask you to be there on time. The Convention session will adjourn here tomorrow not later than one o'clock, so that after that you will have three hours wherein to repair to Arlington Cemetery. You can purchase your tickets from the Transportation Committee, in the back of the Hall. Every kind of conveyance will go to Arlington tomorrow. The only anxiety we have is that you start in time, in order to relieve the congestion. We want every one of you gentlemen there—every one of you, and as many as can I would ask to pass the word to those who come to town between now and tomorrow. You will meet these men at your hotels, and I would ask to pass the word along that every Holy Name man must be at Arlington tomorrow to do honor to the brave soldiers who fought for and the many who died in the service of their country.

The services at Arlington will be very solemn, Gentlemen. The records will be there, and I am told by the numberless secretaries who have been working tirelessly for a long time, codifying and verifying the names, that we shall have a grand total in the roll call, which will be made up by dioceses, aggregating an army of over 700,000 men. As I have said, the roll call will be made by dioceses; that is, each diocese will be called out and a reply will be made. The record will be recited immediately after the name of the diocese. The dioceses will be called out in alphabetical order, the archdioceses first, and then the dioceses. After the call of the dioceses, the number of men will be actually checked up and the names verified. Following that, there will be an estimate given, signifying the unverified number of men who volunteered or who were

drafted from the dioceses. Thirdly, there will be the number of the dead. Immediately after these records are called out, the actual verified records will be placed alongside the Tomb by a service man in uniform.

At the close of this solemn ceremony, we will have the administering of the Pledge; you will all recite the Holy Name Pledge.

Before the roll call, you will be favored with a stirring address by the former National Director of the Holy Name Society, Father Ignatius Smith, O. P. The placing of the wreath upon the Tomb of the Unknown Soldier by ex-service men and the singing of the Star Spangled Banner will conclude the ceremony.

Our patriotic demonstration on Saturday afternoon will take place at Mount Vernon, at the Tomb of George Washington, and there, Gentlemen, at the very cradle of American liberty, we shall pledge our fealty once more to the Stars and Stripes. We will pledge our fealty over the bones of the Father of his Country, whose broad vision, whose wonderful soul, and whose sterling life, still animate the traditions of America. A patriotic religious address will be made by the Very Rev. Dr. Guilday, LL. D., Professor of History in the Catholic University; and, Gentlemen, you may expect truths to be imprinted upon your minds which will last a long time.

Immediately after the address, we will lay a wreath upon the Tomb of Washington, and we will again recite the Holy Name Pledge and sing the Star Spangled Banner.

At all of these patriotic services His Eminence Cardinal O'Connell, Papal Legate, will preside. In fact, we have the promise of His Eminence that he will preside at all our exercises during the remainder of the Convention.

All of the delegates now present in the Hall are requested to congregate immediately after the session is over in front of the Convention Hall, where a photograph of this preliminary session of the Convention will be taken, and I beg of you, Gentlemen, let nobody be absent. In fact, the photographic records of this Convention, of every one of the sessions, will be of immense value to us long after the Convention is over. So I ask you as a special favor to me to appear. I know that many of you shrink at the formality of having your pictures taken at every step, but, Gentlemen, it will be a wonderful record, and it is our desire, immediately after this Convention, to send to the Holy See, to be placed at the feet of our beloved Holy Father, a complete pictorial record of this Convention, along with the literary record of it.

I am sure, Gentlemen, that His Holiness is going to be proud of his American men, of his American sons, who by their acts of religion and acts of patriotism will bring great consolation and wonderful thrills of love to his fatherly heart.

The meeting tomorrow morning will be one of the greatest importance; as I have already signified, His Eminence, Cardinal O'Connell, will preside, and will formally open the Convention. Special Pontifical Letters to His Eminence have been received direct from our Holy Father, which

will be read to the Convention. Then, there will also be read a special letter which has been received from your Cardinal Protector. Then, there will be the formal opening address by His Eminence himself; and so, besides being Spiritual Directors' Day, Gentlemen, it will be a day of which every one of us is going to be proud for a long time, because we will receive the special approbation, the special endorsement of our Holy Father by one who has been especially appointed to represent him.

Photographs will be taken of every one of our meetings. Photographs will be taken of the great events tomorrow and the next day in the Stadium. Photographs will also be taken of all the notable committees. You will find the Chairman of the Photograph Committee out in front of the Hall here. The Capitol Photo Company is the qualified photographer for the Convention. You can make arrangements with that company for the photographing of any of your delegations if you want to preserve these photographs as souvenirs at home, and I know that many of you will want to preserve some photographic record of this great national event. We have made special arrangements for the press, as you see, in the front of the Hall. We want to be especially good to the members of the public press; and, Gentlemen, right here in the beginning of the Convention, I think it is fitting that we make a special acknowledgment of the many courtesies which the public press of the country have given to the Holy Name Society. In fact, Gentlemen, that has been one of the marvels of the Convention up to date. We have heard a great many rumors about reluctance on the part of the public press to recognize things that are strictly Catholic and strictly religious.

Some months ago, through our very capable publicity man, Mr. Joseph Healy, who is sitting over there under the Buffalo standard, we started out on an effort to get a story over, and so we were induced to write the "*Story of the Holy Name Society*", merely a historical sketch of the principal facts connected with the Society from its beginning six hundred and fifty years ago. The great editors of the country at first did not quite understand what it meant because they had not been familiar with the Holy Name Society; but as the preliminary notices of the Convention came to their attention, they recognized a wonderful opportunity there, and up to two weeks ago more than 175 big dailies of America subscribed for that story. It ran in six separate instalments, and each newspaper was given exclusive rights in its own locality; so that in 175 different centers or more throughout the United States our city editors and managing editors gladly took up the question of Holy Name publicity. I have no doubt, Gentlemen, that nearly everyone present this morning has read that story of the Holy Name Society.

Therefore, I take special pleasure in thanking the public press of the country for its treatment of the Holy Name Society in reference to this Convention. Special provision has been made for the members of the press at all of our meetings, and at all of our open air affairs. Therefore, Gentlemen, you can look to your local press with confidence that no effort has been spared to get back to your home towns the news of

the Convention, most accurately and graphically written.

I am requested to announce that Mr. David Goldstein, whose name doubtless is familiar to every one of you, the famous Catholic lecturer who is touring the country, making outdoor speeches on Catholic subjects, apologetic subjects, in defense of the Church and her doctrines, will make several speeches in the open air in town here. So, in the event that you have not anything in particular to do and are not going to see the great Holy Name picture called "*The Blasphemer*", go and hear Professor Goldstein discourse upon the Church. On Thursday and Saturday he will talk at the corner of 8th Street and Market Space, Northwest, and on Friday, at 8 p. m., he will talk at 4½ Street and Pennsylvania Avenue. His talks will all commence at 8 p. m.

I also wish to announce that, in connection with the Convention, there is being exhibited here the great Holy Name picture entitled "*The Blasphemer*", which, as you remember, was specially filmed in commemoration of the fiftieth anniversary of the establishment of the Holy Name Society in America. This Holy Name picture is being exhibited at Immaculate Conception Hall at 8th and N Streets, Northwest.

In each one of the seats you will find a dodger explaining it all to you, and you will find tickets on sale outside the Convention Hall. A special corps of young ladies have very graciously volunteered their services in the selling of these tickets. So there is another entertainment for you in the evening when you can give this picture your patronage.

If there are any representatives of out of town papers in the Hall here, who are assigned to writing up the Convention, we have special places up here in front of the Hall for them, and we respectfully request the members of the press to take their places where every provision is made for their convenience. There is a special press room in the back of the Hall, the room on the left as you go out, which is marked "Press", where you will find typewriters for your use, on which you can write up your stories before you leave the Hall to be forwarded to your place of publication.

Then, we have the Western Union and Postal Telegraph services in the building, on the left as you go out. The signs are very clear. Anybody who wants to send a telegram will find the best telegraphic service in the world right here.

The Medical Committee, headed by Dr. O'Donoghue, is at your service. We have made very elaborate and complete preparations, through the diligence and wonderful zeal, skill and science of Dr. O'Donoghue, to cover the whole Convention. A First Aid organization, that cannot be equalled anywhere, has been established, and special medical stations will be in operation all over the City during the Convention, especially next Sunday, during the parade, special precautions having been made to administer First Aid relief to all who may need it.

In addition, Gentlemen, you will find a first class out-door open-air restaurant right by the Convention Hall here, operated by one of the most enthusiastic and devoted Holy Name men of Washington. You may be

assured that he will give you the best possible service. We recommend every one of the delegates to the courtesy of Mr. Fenwick at the Official Restaurant, right inside the enclosure here.

I now wish to announce the appointment of the following gentlemen to act as Officers of the Convention:

Vice Chairmen, Mr. Joseph V. Mitchell, of the Archdiocese of New York; Mr. Edward A. Daly, of the Archdiocesan Union of Philadelphia; Mr. John J. Hayes, of the Archdiocesan Union of Chicago.

The following gentlemen are requested to act as Secretaries of the Convention:

Mr. Cornelius Craine, of the Archdiocesan Union of Chicago; Mr. William G. Bruce, of the Archdiocesan Union of Milwaukee; Mr. Leo J. Lanahan, of the Baltimore Section of the Archdiocese of Baltimore; Mr. Stephen J. Barry, of the Diocesan Union of Pittsburgh; Mr. M. J. Noon, of the Washington Section of the Holy Name Society; Mr. Timothy Burke of the Scranton Holy Name Union; Mr. John J. O'Hara, of the Detroit Union.

I also wish to announce that the reading of the Convention will be handled by Mr. Patrick J. Haltigan, who has been appointed Reading Secretary of the Convention. Convention readings are Mr. Haltigan's specialty. You all remember hearing all over the country his famous 'Alabama—24 votes for Underwood.'

Now, Gentlemen, before this preliminary meeting comes to a close, I wish to announce to you the immense pleasure I take in presenting to you one of the most prominent ecclesiastical figures in America. This wonderful Hall, with its beauty and impressive equipment, the wonderful scenes which you have witnessed all around here in these hallowed grounds today, and the more wonderful ones still which you will witness in the coming days, are all the result of his fatherly interest and care and of his unbounded interests and love for the Holy Name Society. This Stadium, the preparation of which has been rushed with most remarkable speed and at great expense, are all to his honor. His solicitude has not omitted any one small detail which would tend to our comfort and our convenience during these hallowed days, and to the success of this great Convention.

I introduce to you, Gentlemen, for a few short words of welcome, Bishop Thomas J. Shahan, Rector of the Catholic University.

When Bishop Shahan arose to address the assemblage he had every reason to feel that he carried every heart with him. Not only did all the assembled persons see in him a leader of Catholicism who has represented the best ideals of Catholic education and piety for three decades; not only did they look upon him as one of the greatest historical authorities in the country whose words are listened to with respect and profit by *savants* all over the world; not only did they see in him a man who is never afraid

to come out in the open for a just and righteous cause but they recognized in him a real friend and backer of the Holy Name cause. For what better proof could one ask than the generosity and broad-mindedness he manifested when, voluntarily, he tendered the full support of the Catholic University to the Convention, offered the use of its grounds and capacious buildings, and himself sought no other privilege than that of mingling on a footing of genuine Catholic humanity and authentic zeal with the many apostles of the Holy Name who had come to the heart city of the country to be recharged with enthusiasm in the sacred campaign? And, surely, if there was any man in America suited for the honorable task of welcoming the delegates it was Bishop Shahan whose keen sweep of vision pictured the untold blessings for God and Fatherland that would result from the work he took an evident delight in putting into operation. In that superb English, which he could not forget even in an hour of holy enthusiasm like this, with a philosophic grasp of the religious implications of the occasion Bishop Shahan said in his own inimitable way:

Reverend Fathers and dear Brethern of the Holy Name Society, I would have a very cold heart, indeed, if I did not rejoice to say to you a few words of welcome on this magnificent occasion.

I welcome you in the name of the Catholic University of America particularly. The tramp of your approaching hosts has been heard for a long time, and now that you have come within the gates of our City we rejoice greatly. I will not say that you are footsore and worn from the long distances you have come; but, as a matter of fact, you have come from great distances, and you have made great sacrifices of money and time from your business and personal affairs, and you have subjected yourselves to various discomforts in order that you might be here together in one great body of Catholic laymen, united in Jesus Christ, with your clergy, ready to proclaim the great fundamental doctrines of the Christian religion at a time when they are most wickedly and blasphemously denied, and when the world, which has profited so greatly by all of the principles and institutions of Christian civilization, seems ready to turn its back on these great and wonderful things and take up the decadent and perilous paganism out of which the Gospel of Jesus Christ once caused it to arise, and make it sane and healthy again, when it was a dead, corrupting corpse.

So, my dear Friends, you are welcome for what you represent, individually, in each man, as to Faith and hope and charity and zeal and good will toward all men; what you represent in lovely, Catholic, Christian neighborliness, and for every good virtue which to such great extent is represented—and how could it be otherwise?—in the lives of the indi-

vidual members of our Holy Name Society, north, south, east and west.

You are also welcome in your collective capacities; you are welcome as representatives of the local societies of your dioceses; but, above all, for that which the Holy Name Society stands for in our great beloved country.

It was not necessary for me to emphasize at this moment, when brevity is quite in order, what the Holy Name Society represents, what it has accomplished, and what, under God, it is headed for in the future in our country, which cannot possibly have too much of the virtue, the zeal, the faith, the hope and the charity, and, above all, the spirit of the Gospel of Jesus Christ, which is so much alive and so active and efficient through the means of the Holy Name Society and all it stands for. So, my dear Brethern, you are all welcome to the Catholic University, not only for whatever little it has been able to do for you,—and it has been too little!—Would that we could multiply it a thousand fold, but I will only say that when you desire to come this way again we shall try to be a little better prepared than we are now.

We hope that the progress which keeps going on at the University will keep continuing from year to year, and whatever it is, it will surely turn to your advantage, as to that of all our American Catholic laity.

You are welcome, I dare say, in the name of our City of Washington, which has been hearing with great respect and great good will of your coming, through editorials and cartoons in the press. I am sure that you have learned that you are indeed most welcome.

We have to thank publicly Almighty God for the gift of this lovely day. He has not only blessed the day with the sunshine, but also blessed it with a fine zephyr, making it very pleasant to move about, and I hope that Almighty God will give us three more days like this, the climax and the capstone of all which has been laid in the last period of preparation, for which so much is owing to dear Father Ripple, and all of those who, under him and with him, have cooperated in the thousands—nay, I will say, tens of thousands of details that are absolutely necessary for the perfect success of such a huge meeting, the most gigantic meeting of men that has ever taken place, in the City of Washington. And that is saying something!

So, my dear Friends, once more, God bless you and give you all good health and every kind of good fortune during the few days that you will stay with us; and may you all return to your families, to your communities, to your neighbors, filled more than ever with the grand old Catholic Christian spirit, which has permeated the Holy Name Society through the centuries, from that day when the grand old Dominican Father, Father John of Vercelli, received from the Holy See its authority to found this noble and efficient and now world-wide organization.

Hardly had the venerable Churchman ended when there broke forth from the throats of that mighty throng a roar of applause that was eminently heartening. As is his wont the good Bishop

had captured his audience instantly. When Father Ripple moved a vote of thanks "as a little mark of our appreciation and gratitude to the very good Bishop Shahan for the wonderful things he has done for us as host here in the University" another round of applause went up from the Hall. The eminent Rector of the University, visibly touched and almost confused by the heartiness of the approving cheer, bowed his acknowledgements. Then Father Ripple supplemented his preceeding announcements by the following directions:

Gentlemen, there is one other very important thought which I want you to keep in your minds during these days, and that is that the Father of the Holy Name movement has been elevated to the altars of the Church, and we are allowed to pray to him, Blessed John of Vercelli. You will all observe hanging there in front of you, in the middle of this Hall, an oil painting of the great Father of the Holy Name Society who started this great movement in the year 1274. So it is very proper that, gathered here today in this great cause we should invoke his intercession for its success. And so I would ask you men, each morning and each night, in your daily prayers, to breathe an extra *Hail Mary* to the Father of the Holy Name Society, that he may bless the deliberations of this Convention and bless the great future of our American Holy Name organization.

Now, my dear Men, one of the features of this Convention in all of its exercises will be the public declaration of the Holy Name Pledge. Every one of you has in his hands this map of the City of Washington, containing the marching directions for Sunday's big demonstration. On the rear of the map you will find all of the directions, and in the center piece the words of the Pledge. Every morning, at the close of the deliberations of the Convention, we will recite this pledge. At Arlington we will say it again. At Mount Vernon we will declare it once more, and finally, in the grand final act in front of the Washington Monument, on Sunday evening, as the sun in going down, 200,000 strong, we will send it up to Almighty God.

So, Gentlemen, every time you declare this Pledge, put your whole heart and all of your lung power into it.

Let me say further that through the gracious cooperation of the Postmaster General, my dear Men,—and I forgot to announce it to you before—there has been a temporary post office established in this building. On the right, as you go out, you will find a regular post office where you can buy stamps and postal cards and where you can mail your letters and receive them. A special post office employee will be on duty there all during the Convention.

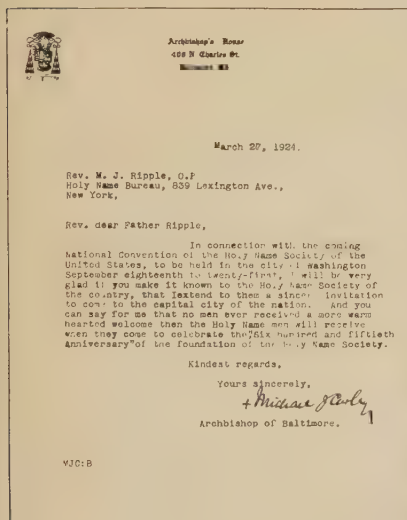
One more announcement, Gentlemen, by way of appreciation, before we conclude the morning session. We wish in a special manner, to say "Thank



Archbishop Curley of Baltimore, Host to the National Convention.



Bishop Shahan, rector of the Catholic University where the convention was held.



Letter of Archbishop Curley, welcoming the convention at Washington.



Bishop John J. Dunn, D.D., Director of the oldest Holy Name Union.

you" to our beloved friend, Msgr. Bernard McKenna, who has charge of the Shrine, for the wonderful courtesies he has shown, and for his zeal in preparing for the reception of us this morning. The glory of the Pontifical service this morning was the result of his zeal and love for the Holy Name Society; and so we will take it as the sense of all of you that we thank him most heartily. And I will ask you to designate it by a rising vote of thanks.

Immediately after this rising vote of thanks the Holy Name Pledge was recited after Father Ripple by the assemblage. Many times during the Convention the same thing would be done by the thousands of visitors and delegates with an enthusiasm and whole-heartedness which could leave no doubt in anyone's mind as to the Faith and fervor with which on these solemn occasions they pledged themselves formally to the Holy Name crusade. Just five minutes after the noon hour, with a brilliant sun gilding the riot of autumn colors spread lavishly on tree and shrub, the Convention adjourned until half past eight on the following morning.

Chapter VI.

SPIRITUAL DIRECTORS' DAY.

By Friday—which had been officially designated and scheduled as Spiritual Directors' Day—more than six thousand Holy Name delegates had foregathered in the National Capitol for their Convention. Most of these were on their way early in the morning for Brookland to participate in one of the most colorful religious celebrations that has ever been witnessed in this country. All the holy pageantry of the liturgy was to be displayed under the most inspiring conditions. Never before had men been privileged to look upon a son of these United States who, for a few pregnant days, was empowered to appear in the capacity of the Pope's personal representative. Never before had a Papal Legate Extraordinary been designated to convey to an American audience the sentiments and wishes of the Holy Father as these had been made known to him in private personal and confidential communications. Never before had a Convention been fortunate enough to unfold its work under the eyes and hands of the Holy Father himself in the person of his representative. No wonder there was no one who cared to remain away! No wonder no one could be kept away!

Reception of the Papal Legate.

Cardinal O'Connell on reaching Washington had taken up his quarters in the House of Studies of the Oblates of Mary Immaculate, situated on Michigan Avenue at the juncture of Four and One-half St. and Lincoln Avenue. Sharp at eight thirty in the morning a procession was formed at Caldwell Hall on the grounds of the University. First came one hundred Holy Name lay officials representing the Diocesan Unions. All of these men were in formal dress and acted as an escort of honor to the Cardinal. Then came hundreds of Holy Name men from all parts

of the country. These were followed by altar boys in black, red and purple cassocks. Then came hundreds of the diocesan and religious clergy, the former in cassock and surplice, the latter in the white, brown and black habits of their respective Orders. Next came the choir of the Catholic University. After this appeared Cardinal O'Connell's automobile led by a crossbearer and acolytes with burning candles. Archbishop Michael J. Curley, D.D. of Baltimore and Father Ripple were in the car.

When the procession had formed in front of the Oblate Studium fifty Oblate priests and students in cassock and surplice appeared on the steps as a special guard of honor to His Eminence. The laymen in formal dress were formed in two parallel lines along the winding drive through the grounds of the College. Upon alighting from the automobile Archbishop Curley paid his respects to Cardinal O'Connell in the following words:

"Your Eminence: The Legate of the Holy See, the personal representative of Pius the Eleventh, is most cordially welcome to this vast assemblage of the Holy Name Society. We are gathered in Convention at the National Capital for no other purpose than to honor our Redeemer, Jesus Christ, and to render our devotion to that religious belief and that moral life for which His Holy Name has stood during twenty centuries. It is meet and proper indeed that on such a solemn occasion the Vicar of Jesus Christ should be with us in the most intimate manner possible and should encourage us in the Name of our Master to persevere in the letter and spirit of His Gospel.

"You are welcome, therefore, in the name of the immense membership of our Holy Name Society, but also in the name of the immense membership of all American Catholics for whom the personal representative for the Vicar of Christ is at all times an object of religious reverence and esteem, deeply rooted in their ancient Catholic Faith that has always seen in the Vicar of Christ the office and the authority of the Divine Saviour Himself.

"Seven centuries ago this year a Roman Pontiff authorized and blessed this holy devotion to the Name of Jesus and commended its preaching to the Dominican Order in its infancy. And today, seven centuries later, another Roman Pontiff commits again the same holy charge to the Sons of St. Dominic and assists directly at the splendid ceremonies amid which this great mandate is proclaimed.

"The clergy and the people of the Baltimore Archdiocese are particularly honored by your presence among them as the immediate representative of Pius the Eleventh. They are most happy to offer you in your official capacity the expression of their filial devotion to him, and their readiness to follow at all times his spiritual council, and to obey with alacrity his guidance in the domain of Catholic Faith and life. Never

did we feel more keenly the necessity of the closest union with the Holy See than amid the extraordinary religious conditions of our day. Never were we more grateful for that unbroken loyalty to the successor of Peter which has always distinguished and today distinguishes the 100 and more dioceses which have sprung from this venerable Mother of American Catholicism.

"The Societies of the Holy Name, representing in no small measure the American Catholic heart and spirit offers the expression of this loyalty to the divinity of Jesus Christ and to all the Christian truths which are based upon it, an unbreakable rock. They beg you in turn to assure the Vicar of Christ that in no part of the world is there greater reverence for his holy office or greater readiness to comply with his august counsels.

"Long experience has shown them that he who does not gather with Peter scattereth; that outside of his fold there is no vigor of Christian Faith and life. We ask you to assure our Holy Father, Pius the Eleventh, that we are deeply convinced that he is our most powerful ally in the nationwide conflict that we carry on against perjury and blasphemy, against foul speech and foul living, against disloyalty to rightful authority and against all efforts to suppress that moral freedom, common justice and personal justice which every man has the right to pursue and enjoy.

"You are the first Papal Legate sent to us, as it were, from the very presence of the Holy Father, and as such we assure you not alone of our most cordial welcome, but also of our respect and veneration, and we trust that when your exalted mission is completed you will be able to assure the humane and scholarly Pius the Eleventh that in the many thousands of Holy Name Societies which grace our American Catholic life there is not one whose teachers do not often pray that God may have him ever in His holy keeping and may grant him long life and vigor of health to pursue the great work of his predecessors and to bring to a happy end all his own beneficent designs for the welfare of the Holy Catholic Church.

After these remarks of Archbishop Curley, who, as the Ordinary of the Archdiocese of Baltimore, formally welcomed the Cardinal, Father Ripple extended a welcome in behalf of the Holy Name Societies of the country.

Replying to both Cardinal O'Connell said that he had listened to the words of welcome with profoundest emotion. He considered that they were "not extended to me in person but to the humble representative of the Sovereign Pontiff. This ceremony is a public pledge on sacred soil and, while we pledge our love and loyalty to Jesus Christ we also pledge our union and loyalty to the Vicar of Christ." Then turning to Father Ripple His Eminence complimented him on the strength of the Holy Name movement in this country and declared that he had every reason in the world

to feel elated, even so early in it's history, over the success of the Convention. Not only did he bless the work of Father Ripple, he said, but he felt sure that the Holy Father in Rome would rejoice when he received a report of this magnificent expression of Faith. There was a ring of profound emotion in the Cardinal's voice as he bestowed these words of praise upon one whose absolute devotion to the ideals of the Society and whose titanic labors for the success of this Convention were recognized by all and loudly acknowledged by all.

The Public Mass

After these well chosen words of the Papal Legate the procession formed again in the same order that had been maintained in marching over to the Oblates' House. However, the ranks were augmented by several thousand delegates who had gathered on the grounds during the Reception Service to the Legate. Winding its way gracefully across Michigan Avenue and through the University grounds the procession entered the great University Stadium. Delegates were drawn up in the two defiles through which the clergy, the prelates, bishops and Cardinal Legate passed. There were fully ten thousand persons whom lowering heavens could not keep away from this service. Having entered the great Bowl the Papal Legate seated himself on a throne on the Epistle side of the altar which had been erected facing the east. On the Gospel side, on the throne prepared for him, Archbishop Curley vested for the Pontifical Mass. Whilst this was going on thousands of delegates stood with heads uncovered though, in the meantime, a cold, piercing drizzle had begun to come down from the heavens. Despite this not a person left the Bowl until the end of the Solemn Mass. It was the first time that the new Athletic Bowl of the Catholic University was used. It is safe to say that it shall never receive a more splendid consecration. The University Choir sang the Mass.

The deacons of honor to His Eminence Cardinal O'Connell, were Rt. Rev. Msgr. H. Splaine, and Rt. Rev. J. J. Haberin, both of Boston. The Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore, pontificated. Rev. P. L. Ireton of Baltimore, Diocesan Director of the Baltimore Union, acted as Assistant Priest.

The Rev. E. J. Callahan, New York, and the Rev. J. J. Clark, Newark, N. J. were deacons of honor. The Rev. L. J. Ripple, Baltimore, Md., was deacon and the Rev. N. J. Steffy, Lancaster, Pa., sub-deacon.

The piety of a vast throng of people, who sat and knelt quietly through the drizzle, elicited much praise and comment from the reporters of the secular press who were in attendance. There was scarcely a large secular paper of the land which did not publish a compliment to the assembled thousands who gave such a splendid manifestation of Faith.

Morning Session of the Convention.

Immediately after the Mass the delegates repaired to the Convention Hall. The front seats in the spacious Hall were reserved for the clergy of whom there were more than one thousand in attendance. The ten Archdiocesan Unions were largely represented as also were the various Diocesan Unions. There was scarcely a diocese of the country without representation. It is no exaggeration to say that this was the largest gathering of the clergy in the history of the Church in America. Cardinal O'Connell was among the first to arrive and went immediately to the stage. Around him soon gathered the Holy Name directors and a large sprinkling of eminent prelates and Bishops. The attendance of lay delegates at this Convention was exceptionally large. After an opening prayer by His Eminence, Father Ripple spoke as follows:

Your Eminence, Right Reverend, Reverend Fathers, and Brothers of the Holy Name Society: Today must ever be remembered in the annals of the Holy Name Society as the greatest of all its days. Gentlemen, you are making ecclesiastical history during these important days. Nothing of such magnitude or importance has as yet been chronicled in the history of the Catholic Church in America.

Recognizing the solemnity of this moment with that superior wisdom which is the everpresent gift of the Holy Ghost in the soul of the Supreme Pontiff, Pope Pius XI has given to us through his Most Extraordinary Legate, His Eminence William Cardinal O'Connell, of Boston, the most touching proof of his love, affection and wise counsel. I have the pleasure, at the instance of His Eminence, to read to you the special pontifical letter which has been entrusted to His Eminence's keeping for publication to you today.

But perhaps, the most solemn moment of the Convention was now at hand. With the exception of His Eminence, the Bishops and Father Ripple there were few cognizant of the fact that the Holy Father was to cast a most unusual lustre upon the Convention. In an earlier published communication it had been made known that the Pope intended sending a special message to the assembled thousands. But none were prepared for such a magnificent testimonial of appreciation and approval as that which Father Ripple read first in Latin and then in an English translation.

"To our Beloved Son

Cardinal O'Connell

William of the Title of Saint Clement

Archbishop of Boston.

"Our Beloved Son:

"Blessed is that people among whom is held in highest honor and in public devotion the divine Name; for surely, that people will be enriched by celestial favors and will progress prosperously along the road of happiness. Now, of your Nation these things may be truly said, since from the time the Confraternity of the Holy Name was established and propagated throughout America, chiefly by the zeal of the sons of St. Dominic, it has brought in its wake signal blessings to both Catholic religion and to the civic welfare of the country. By stimulating the men of the country to the practice of virtue, by sanctifying the Christian family, by establishing the principles of justice and peace this Confraternity has contributed to those elements of moral life which redound to the strength and the beauty of a nation.

"What more beautiful sight can one behold, what more solemn and magnificent evidence of faith can one see than an immense multitude of consecrated manhood marching gloriously through the streets of your cities beneath the holy banners of the Cross and giving public testimony of their living faith in the majesty and the power of Christ's Holy Name.

"We do not wonder therefore, that all the Bishops of America have manifested their extraordinary interest in the establishment of this Confraternity in all the dioceses of the country, so that the Holy Name Society has already nearly five thousand branches.

"We need not say with what consolation we have heard the good news which brings the same joy to our heart as it did to our Predecessors; and now that we have received word that the First General Convention of the Holy Name Society is soon to be held in Washington, in commemoration of the six hundred and fiftieth anniversary of its foundation under the Pontificate of Gregory the Tenth, we rejoice greatly and considering the magnitude of this great convention we choose you, our beloved son, that you may, in that Congress, act in Our Person and preside at the various gatherings and ceremonies in Our Name.

"We have no doubt that this Convention held in the Capital City of your nation, in the presence of Cardinals, Archbishops and Bishops and witnessed by a large gathering of the members of this society will become a famous reunion of Christian manhood and will redound to the greater glory of God and to the welfare of your great country.

"In order therefore, that this happy event may bring forth, in the souls of all, worthy fruit, we grant to you, our beloved son, the privilege of blessing those present in Our Name and of proclaiming a plenary indulgence on the most solemn day of this reunion, under the usual forms and conditions.

"Meanwhile, to all those who have given their aid to this important work of the Convention, especially to Father Joseph Ripple, O. P., we gladly give Our Blessing and as a proof of our particular benevolence to you, our beloved son, to other Cardinals and Bishops and to the Clergy, likewise to the whole people of America we lovingly impart in the Lord Our Apostolic Benediction.

"Given at Rome, at Saint Peter's the thirtieth day of August, nineteen hundred and twenty-four and of our Pontificate the third.

"Pius the Eleventh."

If there was a heart in the vast Convention Hall that was not leaping violently with emotion at that moment it was soon set aflutter by the conduct of the Papal Legate who with a sweeping gesture brought all men to their feet. With imperial dignity and a vibrant Faith he, standing at the very edge of the platform, cried out: "At the conclusion of the reading of this letter I wish to request all here to arise and give three hearty cheers for Our Holy Father". Like an electric spark this call ran through the Hall. Men were on their feet in the twinkle of an eye, and when His Eminence cried out: "Long Live Pius XI" a mighty shout went up from the men, something very similar, no doubt, to the cry which the Crusaders of old shouted when they looked with brimming eyes for the first time upon the Holy City of Jerusalem. The mighty rafters of the building fairly shook. It was a tense moment! The air was surcharged with emotion. There was not a heart that was not thumping. In the eyes of some men tears were gathering. These modern crusaders almost saw before them the august person of the Common Father of all the Faithful. In their joy and enthusiasm they almost forgot that they had the Pope's representative visibly before them. Faith does see after all!

After that magnificent outburst of Faith the crowd seemed to catch its breath for a halting moment. This always happens after

a wonderful explosion of emotion. Then someone—no one cared who!—suggested that three cheers be given for His Eminence. Again the mighty roar went up as from one throat. The crowd was on its toes. With something like second sight they looked upon His Eminence and realized that he stood there that moment with precisely the same powers that he—Pius XI—wields over there on the banks of the Tiber.

The spontaneity of this demonstration has never been equalled in the history of American conventions. There was nothing manufactured or manipulated about it. No carefully instructed *clacques* were necessary to elicit this outbreak of loyalty and enthusiasm. It was a typically Catholic manifestation. There was nothing hilarious or boisterous in the long continued cheering. It was just simply a Faith that could not find the words to say what was surging up from the hearts to the lips of all for expression. At tense moments men generally shout. It is the only safety valve they have for their feelings. And, surely, that was a moment of the tensest, most sincere feeling.

When the applause had died down Father Ripple introduced His Eminence in these few well chosen words:

"Your Eminence, in behalf of our assembled delegates, I feel it impossible to express the sentiments of gratitude which you have nourished in the hearts of every one present this morning. Their applause, their enthusiastic reception of you, is only a slight token of the feelings you have stirred and which are deeper than anything that can be expressed in human language; and so we extend to you our heartfelt appreciation and filial felicitation for the wonderful words of encouragement and goodness which you have presented to us.

As he came forward to address the Convention the Papal Legate was given another ovation. After all, men had not exhausted their enthusiasm! But His Eminence seemed to realize that precious time was being consumed in this demonstration. So waving the men into silence he addressed them as follows:

To this noble assembly of Christian manhood gathered here in the capital of the nation, representing millions of Christian men in all parts of our great country who have enrolled themselves as soldiers of Christ under the glorious banner of His Holy Name, we offer a most sincere and heartfelt greeting.

The whole American Hierarchy of the holy and apostolic Church of Christ welcomes you to her maternal protection and affection; but most of all and greatest of all, the Vicar of Christ himself, the Chief Shepherd of

all Christendom, Pius XI, gloriously reigning, embraces you in his paternal affection and blesses you with his Apostolic Benediction.

Our Holy Father, not content with sending you from the throne of the Fisherman a gracious and salutary message, has deigned to honor this occasion and this assembly in the most distinguished manner. By sending to this convention his personal representative in my humble person as his Apostolic Legate, it is as if he himself were with you here in person to encourage you, to stimulate you to greater zeal and greater devotion to the sacred cause which this confraternity upholds and maintains. What a singular honor our Holy Father has conferred upon us all by this very special proof of his affection and benevolence! I can find no words to express my own profound gratitude for this most touching proof of his consideration for me personally and for all gathered here. Surely this noble act of Pius XI must bind us all still more closely and intimately to the See of Peter and the Supreme Pontiff, whom God preserve for many years that he may himself witness the abundant fruits of his zeal for God's glory and the Church's progress.

We see also in this most significant gesture of the Vicar of Christ another clear evidence of his special admiration and affection for America. As one thoroughly versed and profoundly learned in the story of the nations, past and in the making, Pius XI has from the very first days of his pontificate realized fully the mighty influence exerted by our beloved country in all those things which concern the stability of order and government. And he knows thoroughly well the fine attitude which this nation has always taken towards the equilibrium of good government without which permanent relations between the peoples of the earth cannot endure. But most of all, he has again and again manifested by public utterance and action his deep appreciation of America's magnanimity and generosity in its mercy and tenderness towards the weak and suffering of Europe and of Asia as well. And so in this latest of his gracious acts, we see another obvious sign of the Sovereign Pontiff's great desire to show for all America and all Americans his particular gratitude and affection.

From our hearts, touched and moved by these constant acts of paternal kindness towards us and towards our country, we send across the seas to the Father of all the Faithful the expression of our deepest and sincerest devotion and affection, and we fervently pray that our people and our country may ever continue to merit and enjoy this most consoling confidence and love from him who for us is the visible head of God's Church on earth.

And to this we add another prayer that America which he loves and admires so much for her true liberty and matchless generosity may with God's help ever strive by her prestige and her moral leadership to bring about the realization of his constant prayer and desire: the Peace of Christ in the Reign of Christ.

And now one may ask: what is this society whose representatives are gathered here from the ends of the nation? What is this confraternity which

Pontiffs, Cardinals, and Bishops hold in such high esteem? What is the purpose of this organization which in a few brief decades has covered the land with its wonderful increase? In a word, what is this convention all about, and why does it assemble here at the seat of the government of the nation? For certain it is that all these questions have during these days been asked a thousand times.

There is no secret involved in this conference and this gathering, and the answer to these questions is as clear and straight as truth itself.

We have come and have here assembled first to renew our pledge of loyalty to Jesus Christ, the Son of God, our Savior, and we have chosen this great capital of our nation as our meeting place in order that at the very seat of our national government we might pledge once more and reaffirm our unshaken and unshakable allegiance and love for our beloved America and renew the spirit of fidelity to her sacred institutions and the maintenance of her law and authority.

This Society of the Holy Name has for its aim and purpose that which its title obviously indicates—to honor the name of the Redeemer of the World, the Prince of Peace. Every one can therefore see at a glance that this devotion is as fundamental as religion itself. Indeed in full comprehensiveness it is religion itself, for in its exercise we behold the supreme adoration of the eternal Godhead—the binding in bonds of love all humanity with the Creator and redeemer of men.

In the sacred name of Jesus the first Apostles wrought those wondrous deeds which showed that the seal of God's power was upon them. The dead were raised to life again, the blind again received the gift of sight, the lame arose and walked—all at the invocation of that Divine Name which, uttered first in Palestine, within a few years resounded throughout the world. And as it was echoed from mountain peak to mountain peak, it sanctified the valleys and the plains. Out of savage tribes by its power came new nations and new governments. The rough barbarian was transformed by it into a peaceful citizen. The rude mudhuts, once the name of Christ had hovered in benediction over them, became noble cities and in the central place of honor the noblest monuments of architecture reared their glorious arches towards heaven.

The Holy Name of Jesus was ever the fruitful seed of true knowledge. The rude rustic from the understanding of all that this Name implied turned his gaze from the soil toward the light which religion ever brings to even the lowliest and the humblest of humanity. Out of the jumble of unformed dialects the monks who erected the great schools of learning, high over whose portals was the divine monogram of Christ, framed the laws of gentle speech and the new language.

The veneration and love of Christ's sacred Name is the miraculous power which saved Europe to civilization again and again. When the utter ruin and destruction of all law and learning threatened humanity in the degeneracy and the utter downfall of Greece and Rome, when later the barbaric tribes from the North and the East threatened to overwhelm all culture and all learning and all civil order, it was the power and

love of the Holy Name, held fast in the hearts of Christian men, that stemmed the tide of utter desolation and complete destruction, and patiently and laboriously sustained the very foundation of human culture and morality. And when, centuries after, the division of Christendom, hitherto one and united, hurled all Europe into a conflict so enormous and so fratricidal that the fundamental principles of Christianity itself seemed on the very verge of decay and death, again it was the men of the Holy Name, who, when the din of battle had passed and the clouds of confusion had rolled away, came out of the conflict unwounded and unharmed—nay, strengthened by the conflict for greater endurance and nobler triumphs

These were our ancestors in the Faith, noble Holy Name men, who when the choice was offered between honors brought by disloyalty and poverty and deprivation incurred by their invincible fidelity, gave up all and suffered all rather than yield the priceless gift of the Christian Catholic Faith. These are the noblemen of nature and of grace. In our viens courses their blood.

‘Ages ago, our fathers firm and loyal,
Fought for the faith, forever the same;
We are their sons, our heritage is royal,
And we shall conquer in the Holy Name.’

The power of the Holy Name has not diminished in the passage of the centuries—nay, each new generation of Christian men, loyal to the sacred tradition of their fathers, manifest their love and their fidelity to Christ’s Holy Name and to the Church, founded and conserved by the divine power. Indeed, within the last few short decades this holy confraternity, in this country especially, has grown by leaps and bounds until there is scarcely a city or a town in all America where its fame and its influence have not penetrated.

And this wonderful influence is no mere shadow. It is a sublime reality. Behold the constant increase in the frequent Communion of our good Christian men. Behold month after month the ever growing numbers of those who throng the churches, kneel in devotion before the Tabernacle, and gather about the altar-rails in order to partake of the Bread of Life, sealed with the name of Jesus. Any one who knows anything of Catholic doctrine and Catholic practice realizes what those things mean.

They mean the growth in holiness of sturdy men. They mean the sanctifying influence of Christ’s sacraments which cast out sin and wickedness and meanness of life and bring into the soul the beauty of Christian virtue—of a firm and unconquerable faith in their divine destiny, in the strengthening and purifying of lives dedicated to noble ideals, in deepening the foundations of a life for God, in the upbuilding of all those finer and purer elements of character which produce the permanent fruits of our true civilization. Such men are not only the glory of the Church—they are the very backbone and foundation of the nation.

Such men in private life are the edification of their entire community—good husbands, good fathers, good citizens—and because they know by their daily experience in the very midst of temptation, the dust and the turmoil

of human life, the supreme value of the knowledge and practice of Christian Catholic principles, they stand as they must ever stand for the freedom of the faith of Christ and the complete liberty of a Christian education for their children.

Humbly before God and the world they walk their simple way; but with the unconquerable strength of defenders of the Holy Name they stand unawed and unafraid of the forces and the influences, whensoever they come, which may menace them in their rights human and divine. These they are ever ready to defend because they well know that bound up with the very fundamentals of religion are the right fundamentals of humanity—the sacred rights of the individual and the family.

Now since upon these same rights and duties the permanent welfare of the nation depends, it is clear that the men who are faithful to the Holy Name and what that name stands for, constitute a splendid array of the finest elements upon which the welfare of any country may depend.

Respect for authority? Why, as children they have understood this. It is no new doctrine for them. It is the foundation of their spiritual and civic life. Obedience to law? Why, this is part and parcel of the fibre of their very souls. No new-fangled theories with high-sounding names about fantastic privileges, and the conflict of class, or of social anarchy can ever surprise the men of the Holy Name into forgetfulness of the real doctrine of Christ, the foundations of which are justice and love. And so it must be evident to all that in the fearless loyalty of true Holy Name men to the glory of God and the welfare of this country, America has a great army in battle array, strong with the strength of God, who in every time of national stress and strain may be entirely depended upon as a bulwark against anarchy, disloyalty, and disorder, which wherever they appear, menace the very foundations of national and international peace and prosperity.

And so we have a right, a glorious and well-earned right to assemble here on the soil made sacred by Washington and Lincoln—both of whom, not merely as private individuals but as heads of the nation, have again and again given utterance of their complete and sure confidence in the sterling qualities and the unflinching loyalty of our noble Catholic manhood.

And here under the protecting shadow of the dome which crowns the halls of national legislation, we salute at the same time the cross of salvation and the banner of our nation. And while we send over the ocean our signals of love, devotion, and loyalty to him who sits upon the throne of the Fisherman, we send also our respectful salutations and our firm pledge of civic loyalty to the President of these United States.

With this double salutation to God and our country, we open this National Congress of the Holy Name Society. And invoking upon all here present and upon all whom those present represent the blessing which our beloved Holy Father lovingly imparts to us, the blessing of the Father, the Son and the Holy Ghost, we go out from these halls, chanting as we march the battle-cry of the consecrated army of Christ:

'Up, Christian Soldiers, Christ who goes before us,
Shows us His cross and leads the way;
Pius, our Pontiff, guides, and God is o'er us,
Victory is ours, if we but watch and pray.
Fierce is the fight
For God and the Right;
In Thee is our might.'

Prolonged cheering followed this magnificent address of His Eminence. It was an unmistakable signal that everyone was satisfied—and more than satisfied with this masterly and imperial exposition of the aims of that Society which for six hundred and fifty years had played so great a part in the preservation of mens' Faith. During these centuries many a Holy Name sermon has been delivered by orators of great renown—even by Saints whose words are always irresistible because of the sanctity of their lives and the unction behind their words. In this country many a Holy Name sermon has been delivered before men whose Faith was stirred to the deepest depths. But it is safe to say that never before, certainly never in the history of America, has the Holy Name crusade been painted in more glowing, more appealing, more appropriate colors. Running through the entire address like a gold thread was the Cardinal's great conviction of the Society's actuality. Everyone could notice at a glance that His Eminence meant every word he said. They needed not recall how during the long years of his episcopal ministry he had ever been a champion of the Holy Name cause: they needed not recall the many Holy Name addresses which have been gathered up in the eight volumes of his oratorical career: they needed not recall that he was the first bishop of the country to order the establishment of the Holy Name Society in every parish under his charge; they needed not recall how year after year, in the cold of a Massachusetts January, the flower of Boston's Catholic manhood turns its steps in the direction of Holy Cross Cathedral to hear the chief shepherd of the diocese, with unction and power, command them to challenge the "Modern Godless Spirit" by an open and fearless profession of Faith in the Name of Christ. On one such occasion, he arrayed the Holy Name forces in his diocese against the "New Paganism" that was being hatched in godless schools and universities. On this occasion he

waved the Holy Name men to the first trenches in the battle against unbelief and irreligion. He made it plain that the glorious institutions of our country are safeguarded best by a loyal and whole-hearted living up to those eternal principles of justice, right, truth and reverence for God's Name which are the great ambitions of every Holy Name man's dreams. The address of Cardinal O'Connell on this occasion may well compare with any oration ever delivered in this country. It need not suffer by comparison with the best religious and patriotic addresses ever thrown like a burning brand in the midst of an inflammable crowd. The secular press of the country was quick to catch its outstanding merits and spoke of it editorially for weeks together. Thus, for instance, *The New York Times* on the second and third Sunday after the close of the Convention referred editorially to this address and took certain statements from it as pivots on which to hang matchless appeals to the fair-mindedness, patriotism and religion of Americans.

Father Ripple then addressed the audience in these words:

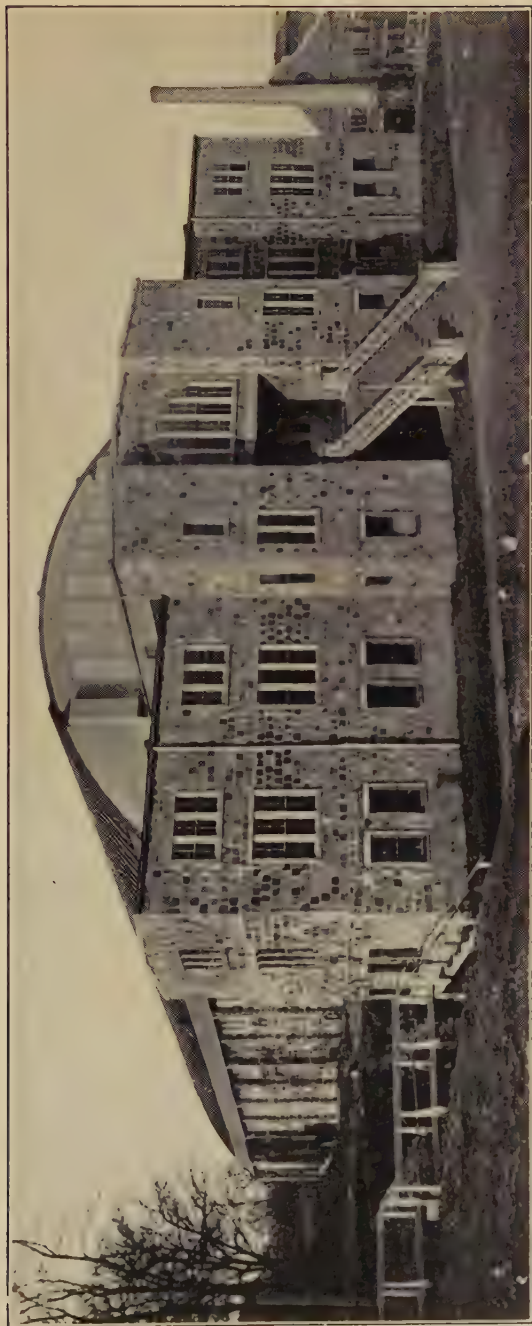
Now dear Brothers, I have the pleasure of reading to you the official English translation of the letter which has just been received from our Cardinal Protector in Rome, Pius Thomas Cardinal Boggiani, who was appointed by Benedict XV Cardinal Protector of the Holy Name Societies: "Very Reverend Father:

"As Cardinal Protector of the Society of the Holy Name in the United States, I cannot hold myself aloof from the First National Congress which the said Society will hold next September, in Washington, for the purpose of recalling and celebrating the Six Hundred and Fiftieth Anniversary of the Constitution '*Nuper*' by which Pope Gregory X, in 1274, confided to the Order of St. Dominic, the task of promoting and of fostering among the Christian people the devotion to the Holy Name of God.

"I convey to you therefore, my warm approval of this Congress, I rejoice on this great occasion, with my very best wishes for the same. I assert in the highest terms that the thought of celebrating this first National Congress of the Society of the Holy Name could not be more fitting and opportune.

"It could not be more fitting, because at no time and in no part of the world has the devotion to the Holy Name ever been more intelligently and so strongly organized. Never did it develop, flourish and produce such salutary and wonderful fruits, as in the fifty years of its existence in the United States.

"In fact, it is a spectacle worthy of the greatest admiration to see thousands of Confraternities of the Holy Name spread in as many parishes to count hundreds and hundreds of thousands of men, only men, members of this Confraternity, who wisely united and organized, constitute one



Exterior View of the Gymnasium of the Catholic University which served as the National Holy Name Convention Hall.

immense Society of the Holy Name which like a net of divine formation and of wonderful beauty covers and protects the whole extent of the Starry Republic.

"The Society of the Holy Name is not conceived for human and political purposes, but for ends wholly religious and supernatural, the like of which do not convey only promises for the life to come, but for the present life as well.

"Attaining its vigor from simple statutes which have for their immediate and exclusive end the open and loyal profession of faith and the faithful practice of Christian and civil virtue, the Society of the Holy Name under wise guidance of one central direction, and with the zeal, the cooperation and the blessing of Bishops and priests, goes on securely and majestically as a holy army, a veritable legion of staunch soldiers of Jesus Christ.

"Faithful to its rules, the members of the Holy Name Society profess profound respect for the Name of God, uniting to the worship of the Adorable Majesty of the Creator, the respect for every lawful human authority, whether religious or civil which comes from the authority of God; they are zealous for their own sanctification and that of their families; they fulfill with ardor their religious and civil duties, becoming models to the faithful and to all citizens; they offer an admirable example by their monthly Communion in a body (of which I myself was a witness in New York, remaining moved and edified) and causing the world to marvel by the periodic and most solemn public profession of faith in the Divinity of the Saviour gathering in thousands and thousands, now in one city now in another for holding their dignified and most orderly processions.

"A spectacle truly worthy of the first centuries of Christianity and of the Martyrs! A spectacle that moves and rejoices the Ecclesiastical Hierarchy and fills with fervor the population of the faithful; which moves and edifies even the Protestants; which causes the most ardent hope to loom up for the future and which must excite the emulation of every Catholic country.

"More than fitting therefore, was the thought which the Holy Name Society conceived of holding this National Congress, because no other more than this Society, both for the wonderful development it has reached as for the spirit which animates it, could better and with greater right more effectively commemorate the Pontifical Act by which Gregory X, six hundred and fifty years ago called upon Christianity to honor the Holy Name of God.

"The Society of the Holy Name could not more opportunely celebrate this Congress because, honoring the origin of the Confraternity of the Holy Name of God, it will not have a favorable occasion of developing and increasing even more its fervor and activity, but will also in these times so terribly troubled by the late inhuman World War, prove to their own Nation and to all the world, the effectiveness which the true Faith, loyally professed, and the true religion, faithfully lived up to, has to preserve and protect the foundations upon which Society and civil authority, the family, the real well-being of the people, true liberty and the

fraternity of men, be established.

"The unique event of this Religious National Congress, in the very Capitol of the great and strong Nation of the United States, the enthusiasm and the right and holy intention of the numerous members of the Congress, the part which will be taken by the Hierarchy of the country, the benediction so paternally given by the Pope to the Congress and its members and his wishes for a successful labor, and the most solemn, public, religious demonstration which will close the Congress with a solemn function, held at the foot of the Monument of the great Washington, are a happy augury of the wholesome effects which the First National Congress of the Society of the Holy Name will produce in both religious and civil life.

"Full of confidence in the happy success of the Congress, I assist at it in spirit, I respectfully offer my salutation to those gathered in it; and I fervently pray Almighty God to cause to descend abundantly His Heavenly Blessings on the Society of the Holy Name, on its first National Congress, and on all those who take part in it.

"This Congress will indeed promote the great honor and glory of God and that of His Divine Son, Our Lord Jesus Christ. It can demonstrate to the world the wonderful power of religious unity and action of the faithful obedient to the Hierarchy and to its loyal co-laborers. It can move those who are outside the fold and in search of the Divine Shepherd. Finally, it will be for all those who do not as yet recognize the Divinity of the Redeemer and His Eternal Power of salvation for nations and individuals, a salutary and strong invitation to bring them with humility and sincerity of intention to the feet of the Saviour and to seek the truth and grace which He has confided only to His Holy and Immaculate Spouse, the Catholic Church.

"Rome, August 15, 1924

"Thomas Pius, Cardinal Boggiani.

"Very Reverened Father M. J. Ripple, O. P., National Director of the Society of the Holy Name, New York."

Mr. Gerald Griffin, the popular Irish tenor, then rendered several Irish songs which were highly appreciated by the audience. Cardinal O'Connell to the accompaniment of many cheers then left the Hall so as to clear the way for the discussions scheduled for this session. Mr. Patrick J. Haltigan, President of the Baltimore Archdiocesan Union and one of the most indefatigable workers for the success of this Convention, in a few chosen words informed the delegates how they might best get to Arlington, Va., where a patriotic service was to take place that afternoon at four o'clock at the Tomb of the Unknown soldier. The first subject for discussion was a paper by Rev. Thomas P. Phelan, LL.D., of New York on "A National Board of Advisors". Associated with him were Rev.

William J. Rafter and Rev. Michael A. Walsh, of New York City. The discussion was under the direction of the New York Archdiocesan Union. Fr. Phelan's paper was as follows:

Six hundred, fifty years have elapsed, since Pope Gregory X under date of Sept. 20th, 1274 and in accord with the decrees of the Council of Lyons, addressed to John of Vercelli, famous Master General of the Dominican Friars, the historic letter which constitutes the Charter of the Holy Name Society; "We have enjoined on the faithful . . . to reverence in a particular manner, that Name which is above all names, the only Name under Heaven by which those who believe in it can be saved,—the Name of Jesus Christ who has purchased His people from their sins." During the ensuing centuries, the brethren of the holy Dominican have been faithful to the trust reposed in them and by their labors have spread the love and knowledge of the Holy Name in every clime and among all peoples and have gathered an incredible host of Catholic laymen under the ægis of the Society. The successors of Gregory have given moral support and spiritual encouragement to the movement throughout the ages and in 1903 Pope Pius X, of glorious memory, proclaimed John of Vercelli a blessed of the Church.

In the Western World, love and respect for the Holy Name of Jesus were inculcated by the zealous missionaries in the hearts of the settlers and the aboriginal converts. Las Casas, the Dominican, Padilla, the Franciscan preached and suffered that the glorious name might be loved by all, and Jogues,—“roaming through the stately forests of the Mohawk, carved the Name of Jesus on the bark of the trees.” In Federal days, the first Holy Name Society was organized by the descendants of the Maryland pioneers who abandoned the province of Calvert and sought homes in the western wilderness. In the roll-book of this primitive branch, the names of the Catholic men and women who composed the Confraternity are preserved, headed most appropriately by the name of The Rev. Charles Nerinckx, the famous Belgian Missionary, who spent himself for Christ, laboring in the outposts of the infant American church. Although other Confraternities were formed, during the nearer years, the real genesis of the Society may be ascribed to the preaching of the great Dominican triumvirate, Stephen Byrne, Patrick J. Dinahan and Charles H. McKenna, and the superb faculty for organization, displayed by Father McKenna. One obstacle hampered the growth of the Society, “the Clementine decrees forbidding more than one Confraternity in the same city or town.” Father McKenna labored long years to remove this impediment, until finally,—“by a rescript of Leo XIII, dated May 20th, 1896, all Ordinaries were given power to grant over their signature, such a formal permission and dispensation.” The Hierarchy responded with alacrity and promptness and became the corner stone of the great movement. Their cooperation and support made the propaganda successful. Without their sanction and encouragement, victory was impossible; with it, came the triumph of the

holy cause. Nor were the diocesan priests remiss in the movement. The organizers passed on to other fields and the parish clergy assumed the burden, preserving the organization, increasing its membership, preaching incessantly the power and glory of the Holy Name of Jesus. Their names deserve a place on the roll of honor. Last but by no means least, were the honest, faithful laymen, who sustained the local branch and by their advice and example, inspired others to found branches of this admirable Society. The wonderful growth of the Society must be ascribed to hierarchy, priests and people all of whom played a prominent role in its expansion. Truly may we say with the Apostle of the Gentiles; "Paul planted, Apollo watered but God gave the increase."

As parish branches increased and multiplied, a demand for a more intimate union between the subordinate branches arose. As the family is the unit of society and the units combine to form the community, so the individual branches needed union in order to form a strong, nation-wide organization. The proverbial weakness of the single strand and the strength of the cable needed no demonstration. The Apostle of the movement favored the formation of diocesan unions and the hierarchy and the clergy labored for the same purpose, to unite all the Catholic men in one impregnable phalanx, pledged to promote honor and respect for the Holy Name of God and His Divine Son, laboring to minimize profanity and indecent language. Diocesan unions grew apace, monster rallies were held in the larger cities and towns and the spectacle of thousands of earnest Catholic men, marching under the banner of the Holy Name, made a profound impression on the public as a solemn and courageous profession of faith and a protest against profanity. The culmination of the movement was reached in the Congress held at Baltimore in 1911. The late Cardinal Gibbons styled it; "A call to arms, in which all the Catholic men of America will enlist under the standard of the Holy Name, to fight the irreligious spirit of our day, to destroy the revolt of Socialism against all authority."

So great have been the benefits and so many the advantages accruing to the Confraternity from these unions, that thinking members have suggested the feasibility of forming a national advisory Board. That such a body will expand the organization and increase its usefulness is patent to many. The great success of the archdiocesan and diocesan unions with their governing boards are harbingers of greater triumphs to be achieved through a central advisory body. To borrow from the constitution of the Archdiocesan Union of New York, prepared under the guidance of that great churchman and untiring worker in the Holy Name field, Rt. Rev. Joseph F. Mooney V.G. P.A., the objects to be attained were; To advance the Holy Name Society; To bring the diocesan branches into closer union; To establish branches in every parish; To foster and stimulate increased effort in existing branches; To carry to a successful issue such undertakings as may be approved by the Union and our ecclesiastical superiors. "The establishment of a National Advisory Board will help to accomplish these aims in every portion of our land, and will suggest to individual branches,

many new fields of endeavor, beneficial to the whole nation and to every individual. It means that during the next few years, every parish, no matter how humble or isolated, will have its branch of the Holy Name Society. The individual links may be weak, yet when all are welded into one chain, encircling the nation, it will be a bulwark of strength against the evils that threaten to destroy respect for the name of God and His Son. The recommendations of the Board will revive flagging enthusiasm, increase present fervor, and make the Holy Name Society a potent factor in every hamlet for upholding the kingdom of God. The Church of Christ is an example of the strength and necessity for unity. The Divine Founder willed that the Church should be one; "And not for them only do I pray, but for them also who through their word shall believe in Me; That they may be one, as thou, father in me, and I in thee; That thou also may be one in us; that the world may believe that thou hast sent me." (John XVII-20-21.) Unity of faith, unity of sacraments, unity of government are characteristic marks of the true church. So we humble followers of Christ must emulate the example of the Master and bind our members closer together under the guidance and direction of our superior officers.

To work out the details for the establishment of this board is the province of the convention rather than this committee. However, a few suggestions, respectfully submitted may not be amiss. Above all things, the Board must not be cumbersome, for large committees often waste valuable time and accomplish little. Quality rather than quantity should be considered. Experience and prudence are more valuable in such a deliberative body than enthusiasm and impetuosity. Might we suggest that the maximum number be not more than twelve and the minimum number to be dictated by the wisdom of the convention! The personnel of the Board is another question for discussion. Although the society is an organization of laymen, we must not forget that our Archbishops and Bishops have been the sword and buckler of the cause from its formation, that the diocesan priests have been the leaders in organizing and preserving its membership and that the Sons of St. Dominic planted the mustard seed which has developed into the mighty tree of to-day. The success of the past and the present is due in no small measure to the zeal and energy of the clergy and the future triumphs will depend on the indissolubility of the tie which binds the clergy and laity together in this sacred association. Your committee, therefore, endorses most highly, the proposition to form a National Advisory Board. Like the seers of old, they stand on the watch tower peering into the great beyond. In vision they see the Holy Name Societies of the future increasing and multiplying and bringing all men to love and honor the Holy Name of Jesus. "That in the Name of Jesus every knee should bow of those that are in heaven, on earth and under the earth" (Phill. II-10). And their prayer and their wish for the Society is,—*"Ad Multos Annos."*

This paper was listened to with rapt attention by all. Summarizing its contents for the Convention Father Ripple said:

"Gentlemen, you have just heard a very instructive paper read to you, setting forth the advisability and advantage of a permanent Advisory Board, a National Board of Advisors for the Holy Name Society. And the advantage which such a Board would give in furthering the efficiency of the Holy Name Society ought to be apparent to you.

Three separate propositions were offered for your consideration in the formation of this Board. The first was that a Board of ten members be appointed, one from each Archdiocese. There are ten Archdiocesan Unions. That would give a representation of one on the Board for each metropolitan province.

The second proposition was that the Archbishop of the province should nominate one man from his province, this year a man from such a diocese, another year a man from another diocese, another year a man from another diocese, so that each diocese in the province would have a proper representation in the course of time.

The third proposition is that the National Director of the Holy Name Society invite a spiritual director from each province to act each year.

First of all, Gentlemen, we want to know your pleasure as to your endorsement of this National Advisory Board and secondly, if you do endorse it, what method you would suggest for the formation of this Board. I would like to have your minds about that.

Rev. M. J. Baxter of Mt. Vernon, N. Y. moved that the plan be adopted and approved by the Convention. The motion was seconded by Rev. J. M. Kiely of Brooklyn, N. Y.

That the Holy Name Convention was not to be an automatic engine working always and everywhere in a mechanical way towards a predetermined end was abundantly plain from the discussions which were invited by Father Ripple after the reading of Father Phelan's able and suggestive paper. As the plan outlined by him was entirely new and as its consequence on the development of the Society could not but be far reaching if adopted, it speaks well for the farsightedness of the National Director that he invited a full discussion by those who were familiar with the practical workings of the Society before anything definite and final was spread upon the minutes. The discussion on the question of a National Board of Advisors was as follows:

Father Ripple:—

"It has been moved by Father Michael J. Baxter, of Mount Vernon, and seconded by Father M. J. Kiely, of Brooklyn, that the plan, as suggested, be adopted and approved by the Convention, and that a National Board of Advisors be formed. Is there any discussion on that motion? What is the pleasure as to the formation of this Board? It requires some little thought, of course. As to the first suggestion, namely, that one

be designated from each Archdiocesan Union, the objection might be found in this fact, that only the Archdiocesan Union of each province would be represented, and there would not be any chance for a minor diocese. For instance, under that plan the Archdiocese of New York would, automatically, be permanently represented upon the Board, whereas the diocese of Brooklyn, the Diocese of Buffalo, the Diocese of Albany, of Syracuse and of Newark and Trenton, would not be directly represented.

As to the second proposition, referring to the selection by the Archbishop of the Province of a man from some diocese in his province as an annual member of this Board, that also presents some difficulties. For the question might arise as to the advisability of a Bishop being a selector each year. He might select some particular diocese to the exclusion of another; but that feature of it presents fewer difficulties than the former proposition.

The final suggestion was that the National Director would invite, by term, a Spiritual Director from one diocese in each of the Holy Name provinces to serve each year. Will you now let me have some expression of opinion upon these ideas, Gentlemen?

REVEREND THOMAS J. TOOLLEN, Baltimore, Md.: I would suggest that Father Ripple, who has traveled over the country during the past year or more, knows men who are most interested in the welfare of the Holy Name Society, and I would make the motion that Father Ripple, the National Director, choose those men he believes are most interested, from each diocese.

FATHER CORCORAN: May I ask how many Archdiocesan Unions there are that are actually functioning in Holy Name matters?

FATHER RIPPLE: There are ten. There are forty-two Unions all together. Thirty-five of them are in a very flourishing state. The rest, seven of them, are not exactly functioning the way they ought to, but there are ten of them in a very flourishing state.

FATHER CORCORAN: May I have the first plan again, Father?

FATHER RIPPLE: The first plan was that a spiritual Director of each of the ten Archdiocesan Unions automatically constitute the members of this Board. The motion has been made by Father Thomas J. Toolen of Baltimore.

Is that motion seconded?

REVEREND E. J. KENNEL of Buffalo: I second that motion.

FATHER RIPPLE: The motion has been seconded by Father Kennel of Buffalo.

Now, the third proposition is the most essential of the three, and this is to the effect that the National Director of the Holy Name Societies should invite a Spiritual Director from each diocese, in each of the ten provinces where Holy Name work is well organized, to constitute a National Board of Advisors. Are there any remarks on this motion?

FATHER LEONARD RIPPLE, Baltimore, Md.: Before passing on this matter, I think it would be well to have some idea from the National Director on this question. We are here to pass a resolution which will appoint about forty-five members on this Board.

(Cries of "No, No—Ten".)

FATHER LEONARD RIPPLE: I thought one from each diocese.

FATHER M. J. RIPPLE: No; a member from a diocese from each province. There will be ten members on the Board.

FATHER LEONARD RIPPLE: I was going to suggest that we restrict the number in a manner that will be actually wieldy.

FATHER M. J. RIPPLE: Yes: that is the idea. Do I have it clear, Gentlemen, that we do not mean to have a member from each diocese in the Holy Name world, but just ten members,—one member selected from each ecclesiastical province, the term of the diocese rotating so that in the course of time each Holy Name diocese will be represented in this Board; that is clear, is it not?

(Cries of "Very Clear".)

FATHER M. J. RIPPLE: Are there any further remarks?

REVEREND WILLIAM ANTHONY, Cincinnati, Ohio: Don't you think, Reverend Chairman, that it might be well to remember that in passing this third plan, as you have worded it, you are passing it over the Bishops, and consequently it might be well, in adopting this third plan, to remember that you would automatically force the Spiritual Director to take a new man every year, no matter what diocese he may be from, and no matter how efficient he has been?

FATHER RIPPLE: Father Anthony's objection is that in the acceptance of the third plan we will be passing it over the heads of the Bishops. Now, Gentlemen, it must be understood that there can be no Holy Name activity without first having the O. K. of the Bishop. That would be repugnant to the foundation idea of the Holy Name Society. Neither can this Board of Advisors, by its very constitution, ever do anything in an executive capacity. Its findings will simply be recommendations and respectful suggestions, subject invariably to the veto of the Bishop of any diocese who may care to exercise it. That must be fundamental in the formation of this Board, no matter what its plan or personnel.

Is there any further discussion, or are there any more remarks, Gentlemen?

REVEREND JOHN J. BRESLIN, Newark, N. J.: You are talking about extending this wonderful Holy Name Society to all parts of the country. The organization requires a representation of each diocese, and I would suggest that, instead of having a committee of ten, each diocese be represented by a delegate. I would make this amendment to the motion,—that each diocese be represented, and that it be not confined to

the ten Archdioceses. We have a very strong organization in Newark and, perhaps, we would not be represented for the next ten years.

FATHER RIPPLE: Does anybody second the amendment?

REVEREND JOHN M. McDONALD, Ridgefield Park, N. J.: I second that motion, Reverend Chairman.

FATHER RIPPLE. The question is on the amendment, Gentlemen, that instead of having the Board composed merely of ten, it be enlarged so that there will be a representative on it from each Holy Name diocese. What is your pleasure as to this amendment?

(Cries of "Question, Question".)

REVEREND J. M. KIELY, Brooklyn, N. Y.: Would not that be too large? I think it would be too cumbersome. I think the first idea of having ten members would be more practicable. I think the diocesan Unions, in the different provinces, ought to forward the names or come to some understanding on that matter.

FATHER RIPPLE: The question is on the amendment, Gentlemen.

REVEREND JOHN HICKEY, Cincinnati, Ohio: Reverend Chairman, I think a faithful consideration of this amendment would involve a change in the name of the committee. It would no longer be an Advisory Committee. It would be a Convention. We want an Advisory Committee, purely. (Applause)

FATHER RIPPLE: Are you ready for the question?

(Cries of "Question, Question".)

The question of the amendment to the motion was then put and defeated.

FATHER RIPPLE: The amendment has been vetoed.

The Question now, Gentlemen, is on the motion.

(Cries of "Question, Question".)

The motion was then put and carried.

FATHER RIPPLE: The ayes have it almost unanimously. Gentlemen, I wish to congratulate you upon this very constructive piece of work, and I feel sure that within the course of the next year you will feel in every section of the country the advantage of this very important thing that you have done in the Convention.

The next paper by Mr. Edward S. Schwegler, of Buffalo, was to treat the very important topic of "Ceremonial and Liturgy". To the ordinary delegate this topic might have seemed far-fetched. But the close student of present-day religious stirrings knew that we are living through a renaissance of interest in liturgical studies which cannot but have a most saving influence on men who do not care, or do not take the time, to familiarize themselves with the

methods adopted by the Church in the Ages to educate the laymen through the eye. If the Faith of the modern ages is to be revived and reproduced in our own day it can only be through the liturgy which instructs the man who refuses, for one reason or another, to make his own the oceanic riches of the Church. The movies, nowadays, are the best extraneous argument for a return to the sublimely constructive processes by which the Church succeeded in the past in reaching those who could not, or would not, use other avenues of approach to the full truth of the Faith. Mr. Schweigler's very instructive paper follows:

The liturgy and Ceremonial of the Holy Name Society are, as every Holy Name member knows, extremely simple and uninvolved. At present they are used for only two things: reception of the individual into the society and reception of the Blessed Sacrament by the organization in a body. The entire ritual, as described in the official Holy Name Manual, does not cover more than three of the small pages that make up that excellent publication. There is nothing elaborate about our liturgy and ceremonial as we now have them: they are so simple that almost every Catholic man knows them by heart. Consequently, there is no need of describing either liturgy or ceremonial at the present time or in the present place. The purpose of this paper is to discuss our subject, not describe it.

And to discuss the liturgy and ceremonial of the Holy Name Society to any purpose, we must take either the positive or the negative side of our question; that is to say, we must show either that our present liturgy and ceremonial should be improved upon and enlarged, or that it should be kept as it is. Naturally, to decide upon one of these issues, we must endeavor to find out whether the present liturgy and ceremonial are adequate for our organization, whether they have produced proper results, whether there is a necessity for a more elaborate ostentatious ritual.

Now who, at the time of this gigantic Holy Name convention in our nation's capital, would have the audacity to state that our present liturgy and ceremonial have not produced proper results? Untold thousands of men will be here during these days because of the Holy Name Society of the present—and the Holy Name Society of the present has an integral part of itself the present liturgy and ceremonial. If, then, the Holy Name Society as it stands, with its ritual as it stands, has brought over 100,000 of its members from every part of the country to the center of our national life for the purpose of expressing their belief in the principles of their society, it must follow that the present liturgy and ceremonial of that society have produced proper and commensurate results, and should not, consequently, be changed. This argument is so evident that it needs no further development.

However, the strongest argument against changing our present liturgy

and ceremonial is that there is no need for such a change. The Holy Name Society is composed mainly of ordinary, hard-working, simple men who have an innate dread of ostentation. As the Rev. John H. O'Rourke, S. J., so appropriately says in one of his essays, "Most of the members of the Holy Name Society—and of the Catholic Church, for that matter,—are from laboring classes; they are toilers for their daily bread. Their hours of labor are long, their work heavy, and their tired hands and dizzy brains crave for rest and repose." Would such men, upon being received into the Holy Name Society and upon meeting in a body every month, want to go through an elaborate ceremonial and take part in an involved ritualistic program? Why, the very mention of such a thing would make ninety per cent. of our Catholic men throw up their membership in the Holy Name Society at once!

The philosopher will immediately bring up an objection. We are all human beings, he will say, and as human beings we need elaborate ceremonials. We are partly material, he will tell you; we are composed not only of souls, but also of bodies, and to reach the soul one must operate through the body—in other words, one must make an appeal to the senses. Therefore, our philosopher concludes, an elaborate ceremonial, appealing to the material side of man, is absolutely necessary for an organization that has a real message and a real purpose.

Granted. Granted at once, without cavil. For this positive need of elaborate ceremonial is precisely the reason why the Holy Name Society has been such a marvelous success for six and a half centuries. This organization in its membership is practically co-extensive with the whole male membership of the Catholic Church; its essential activities are held within the walls of Catholic churches and are accompanied invariably by one of the two wonderful services of the Catholic Church—Holy Mass or Benediction of the Most Blessed Sacrament. In other words, the liturgy and ceremonial of the Holy Name Society is to all practical extents and purposes the most essential part of the liturgy and ceremonial of the Catholic Church. And where in all the world can there be found a more beautiful, more significant, more poetical, more appealing liturgy and ceremonial than in the services of our Church, especially in the Sacrifice of the Mass? Here every vestment, every movement, every statement means something, and something wonderfully worth while. This is why our Catholic churches are packed every Sunday—and this is why the Catholic Church has weathered every storm throughout nineteen centuries. Our Church has a message—nay, she has *the message*—and she delivers this message partly through a real, solid, significant ritual.

In this connection it is highly interesting to study the popular fraternal orders outside of the Church. They have highly elaborate rituals; degree work and its ramifications is almost a science in itself. The only trouble with the liturgy and ceremonial of these organizations is that they do not really mean anything. They mean something, of course; otherwise they would be mere "sounding brass and tinkling cymbal" and would have no appeal at all. But compare all this mummary with the ritual of the Catholic

Church. What a difference! The church in her liturgy and ceremonial symbolizes and brings to her children's minds the most important and most elemental things in the world. Is not that society exceedingly fortunate that can claim part of this beautiful, significant, century-tried ritual as practically its own?

All this would seem to involve a direct contradiction. We have seen that Holy Name men, being for the most part common, ordinary individuals, would not want an elaborate ceremonial; yet we have also seen that they possess practically as their own the finest and most beautiful ceremonial in the world. However, there is no contradiction, paradoxical as the thing may seem. Ordinarily, the averseness of men to elaborate rituals varies inversely with the significance and importance of the thing portrayed by the ritual. The more meaning a ceremony has, the more people like it; whereas nothing is more absurd than an empty ceremony—so much so that the very phrase has become proverbial. Thus it is that, on the one hand, Holy Name men would not desire a great additional liturgy and ceremony—the beautiful services of the Church symbolize the aims and purposes of their society so well that anything additional would look out of place and almost absurd. Yet, on the other hand, Holy Name members, though mostly plain, simple people, become absorbed in the Holy Name ceremonies as at present conjoined with Mass and Holy Communion because these services represent to them the most important things in their solid, simple lives.

Thus far this paper has been more or less negative—it has not brought up any constructive ideas. I now wish to present to you two new thoughts that may serve to remedy this fault.

The first concerns some sort of social—not religious—ritual to be used after the reception ceremonies in the church have been gone through. A kind of symbolic act or series of acts should be found that would exemplify in a beautiful way the respect that the newly received member has for the Holy Name of God and all it means. What the ceremony should be I am not prepared to say—this point could only be settled after mature and concerted reflection. However, once we found the right ceremony, it would beyond any doubt add significance and beauty to our extra-ecclesiastical Holy Name gatherings and would have the effect of bringing home to the men in a new way the end and purpose of their great organization.

My second suggestion has to do with the introduction into common usage of some pithy, familiar, Catholic Holy Name greeting to be used when two Holy Name men meet. A good example of what I mean by this is the German phrase quite common in certain parts of Europe—"Gruess Gott"—"God greet thee!"—or the other exclamation so often met with in German-speaking countries—"Gelobt sei Jesus Christus!"—"Praised be Jesus Christ!" Of course, the slogan I would introduce must typify and suit the peculiar American temperament; it must be short, simple, natural—and it should possess that necessary attribute of all popular slogans: euphony, or catchiness, if we may call it so. Just what this slogan would be, again I am not prepared to say; such a phrase could only be evolved, if at all,

after long mature reflection. But its advantages would be indisputable. If successfully introduced by Holy Name men, it would bring fine, wholesome leaven into our common language that might easily have a highly beneficial influence on our general thought and culture for generations to come.

These are my two constructive suggestions. How should they be realized? I would say, by a national contest inaugurated by the National Headquarters of the Holy Name Society and fostered through the medium of The Holy Name Journal. A number of prizes might be offered; rules could be drawn up; a competent committee of judges could be appointed. Such a course of action, besides most probably producing the rite and the slogan desired, would be an excellent means of keeping up a constant interest in Holy Name affairs. Unless we do something constructive constantly, we stand still—or, as frequently happens, we go backwards. Look at the present convention. It has aroused such an interest in the Holy Name Society as no one ever dreamed possible—for the reason that it was something highly original and constructive. To keep up this interest the National Headquarters must continue to do things—and these contests would be one of the things it could do.

Before closing this paper, I wish to thank the Very Rev. M. J. Ripple, O. P., P. G., National Director of the Holy Name Society, the Rev. John J. McMahon, LL. D., Spiritual Director of the Buffalo Union, and the Rev. Francis X. Wanenmacher, Rector of St. Cecilia's Church, Sheldon, N. Y., for valuable criticism and suggestions.

Rev. James L. Quinn, of Pittsburgh, Pa., who was to have read a paper on "Annual Holy Name Retreats" was unavoidably detained, and in his absence the paper was read by the Secretary. Father Quinn who has had much experience in Holy Name work was admirably fitted for his subject which not only covered the ground ably and well but served to stimulate all to a realization of the necessity of annual spiritual exercises as a means of enlisting new interest and arousing dormant enthusiasm in the Holy Name Society. His paper follows:

It is not the purpose of this paper to discuss retreats such as are conducted in retreat-houses, nor such as are held for laymen in religious or educational institutions. Solitude and separation from the world, which seem so essential to a retreat, are produced for these; there is present a religious atmosphere, which enables mind and heart to draw near to God; and, there is furnished, especially by the latter, a very desirable opportunity for Catholic laymen to become acquainted with some of our great institutions. In justice no unfavorable criticism of these retreats can be offered, unless it be to say that, excellent as they are, they can never reach more than a few, whereas it seems reasonable to hope that a parish retreat can be made reach almost every man of the parish. The nature of such a retreat will depend largely upon local conditions. In parishes where missions are

seldom given, it may be practically a mission; but, in parishes where missions occur at intervals of three or five years, the retreat should differ from a mission in both matter and presentation. The awful subjects of salvation, sin, death, judgement, hell, heaven and even the sacred passion will be introduced only for emphasis or to serve as settings or background for topics bearing immediately upon the every day life of a practical Catholic man. The style will be one of unction, earnestness and unfeigned sincerity, but calm, quiet and familiar, devoid of flights of oratory, storms of zeal, thunders and lightnings of passionate eloquence, calculated to awaken fear and arouse repentance. A mission is for all—good, bad and indifferent—nevertheless, its main object is to secure repentance, whereas the main object of a retreat should be to obtain a regular, consistent, devout and intelligent Catholic life.

Freedom of selection must be allowed the retreat master; but, it seems that the subjects best suited to a retreat are such as: prayer, Mass, the benefits of frequent confession, the fruits of frequent and daily communion, devotion to the Virgin Mother, attendance at the non-obligatory services, such as vespers, benediction, stations, holy hour, forty-hours, and special devotions, and the proper observance of lent, advent and the feasts and fasts of the Church. Each of these retreat sermons or conferences can be emphasized and re-enforced by one of the traditional mission topics. The necessity of salvation and the value of the soul may be woven into the talk on prayer. The great evil of mortal sin will illustrate the seriousness of missing Mass, in the treatment of the holy sacrifice. Heaven and hell may be made do service in treating of holy communion. The passion of our Blessed Lord, His infinite love and mercy, the sorrows of His Blessed Mother and her interest in our salvation can all be employed in connection with the other subjects. Again each retreat talk may be framed with a scriptural scene or some event in the life of our Saviour. A method, which I have employed with some success, is to use the sacred passion as a background for the entire retreat. The opening sermon or conference is introduced in some such manner as this: 'My dear men, we are in the presence of God. He sees and hears us. He knows every thought of our minds, every affection and desire of our hearts. We are also in the sacramental presence of Jesus in the Holy Eucharist. Let us furthermore place ourselves in the personal presence of our agonizing Saviour.' Then with a few vivid sentences, a picture is drawn of Gethsemane and the dreadful scene there enacted. With an occasional touch that picture is kept before the retreatants' minds during the entire talk on prayer or some similar subject. In somewhat different words the same picture is reproduced as a setting for the first morning instruction and the men are asked to keep it before their minds during the whole day. The second sermon is introduced by recalling the omnipresence of God, the sacramental presence of Christ, and by a description of the scourging. The crowning with thorns, the carrying of the cross, and the crucifixion each serves as a setting for one of the remaining sermons. Thus the sacred passion runs through the entire retreat and every sermon and instruction is beaded upon it.

If, besides the evening sermons or principal talks, there are also evening instructions, they should be the traditional mission ones, on the examination of conscience, confession, contrition, purpose of amendment, dispositions for a fervent communion, and the means of perseverance; if there are no evening instructions, these should be given in the morning; but, if they are given in the evening, the morning instructions may well be on such subjects as the manliness of virtue, fidelity and honesty, the spirit of reverence, self-denial, purity, and Catholic home life. Conscientious efforts to advance the interests of one's employer, guarding him against unnecessary loss, giving him an honest day's work, just compensation of labor, uprightness in commercial dealings, integrity in positions of trust will be touched upon under fidelity and honesty. The spirit of reverence will embrace respect for God and his holy name, for the authorities of Church and state, for acts and places of divine worship and for sacred objects. In speaking of self-denial, one may urge temperance and observance of the liquor laws from motives of honor and patriotism, moderation in worldly pleasures and abstinence from such amusements and entertainments as are sinful or morally dangerous. Catholic home life furnishes an opportunity to insist on the necessity of kindness, to advise the cultivation of family interest in religious matters, to encourage the fostering of vocations, and to plead the cause of Catholic literature. A retreat along such lines, it seems to me, must produce good and lasting results. I have presumed in all this that the retreat is to last for one week. If it be limited to three or four days, then the subject matter must, of course, be limited accordingly.

Can such a retreat be made a success? The task is not an easy one. Many retreats have been failures. The name does not attract; because our people are not yet educated to retreats. Hence some hesitate to use it. They appeal to the mission idea and call their course of exercises a mission-retreat. Let us use the word "retreat." Whilst it is not just to measure the success or failure of a retreat by attendance, yet, in fact, we do so. How then can we get a good attendance? Let us not call our retreat a "Holy Name Retreat" but a "Men's Retreat." It will, indeed, be under the auspices of the Holy Name Society, but even that fact should not be published unless we wish to limit the attendance to the Holy Name men. Our first agency for success must be supernatural. Here the words of our Blessed Lord may well apply: "No man can come to Me, except the Father, who hath sent Me, draw him." Prayer is the first requisite. The pastor himself should pray. He should request the prayers of his congregation and of the sisters and children in his school. A gift of five or ten dollars to an orphan asylum or similar institution and a request for the prayers of the inmates will be money well spent. The retreat should be announced as something important, which no man can afford to miss. The parish should be districted and several men appointed as retreat-promoters in each district. Lest these men exercise their zeal unwisely, they should be called together and carefully instructed by the pastor. There will probably be a few whose attendance can be procured only by an invitation from the pastor or other priest of the parish. These things

having been done, if the retreat master is reasonably well prepared, earnest, sincere and prayerful, the retreat must be a success.

Is such a retreat worthwhile? We readily admit the value of a mission. Great, however, as are the manifold benefits of a mission, I believe that a good retreat will establish men more thoroughly in a consistent Catholic life. The fruits will be more lasting. The men will be more completely incorporated into the activities of the parish and will be animated with a more personal interest. The welfare of the Holy Name Society will be served by reference to it during the retreat, by procuring candidates for a future admission, or by closing it with a reception into the society.

How frequently should a retreat be held? There seems to be only one answer to this question, and that is, that a retreat should be conducted every year except in that year during which a mission takes place. To have a mission and a retreat during the same year would be a mistake. The one would injure the other. A mission every four years and a retreat midway or even a mission every six years with two retreats between missions might obtain good results. To my mind, however, the ideal arrangement is a mission every three years and a retreat each intervening year.

The parish retreat for men is, I confidently believe, worthy of recommendation to pastors and to spiritual directors of Holy Name Societies as a practical and efficient means of promoting the welfare of the society and of establishing men in a thorough, consistent, intelligent, and perseverant Catholic life.

The lively discussion which followed this reading proved once more that the Holy Name Convention had not fallen prey to the bane of most conventions, namely, a chilling apathy on the part of most of the hearers, except the designated movers of motions. The welcome discussion which followed Father Quinn's paper was as follows:

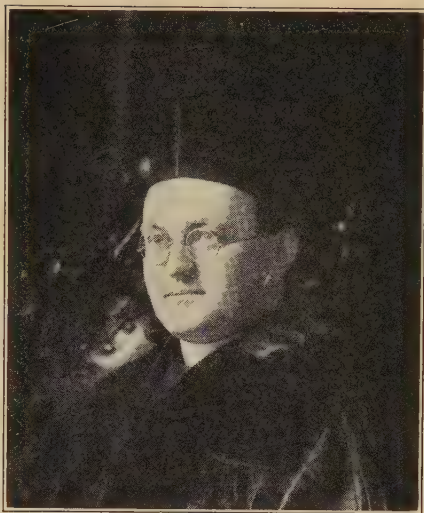
FATHER RIPPLE: Gentlemen, you have just listened to the reading of a very practical and beautiful paper. Father Quinn, surely, has a practical viewpoint on this very essential thing to the spiritual life of the men of the parish, and to the vital existence of the Holy Name Society. What is your pleasure with regard to it? Has anybody anything to say, or is there any discussion of it, or recommendation to be made?

REVEREND C. P. JOHNSTON, Cincinnati, Ohio: I have in mind the fact that the Knights of Columbus have their annual retreats. Would that in any way conflict with this Holy Name idea? Would that be a cutting of their throats? I believe a good many of the men in the Holy Name Society belong to the Knights of Columbus and, I believe, you are asking them to make two retreats in one year.

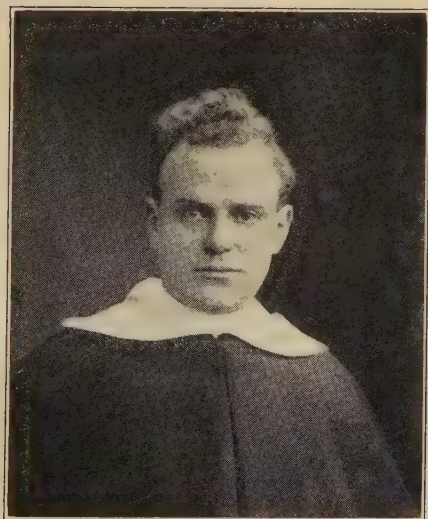
FATHER RIPPLE: Gentlemen, Father Johnston's observation is to the effect that he does not know whether it would be wise to recommend



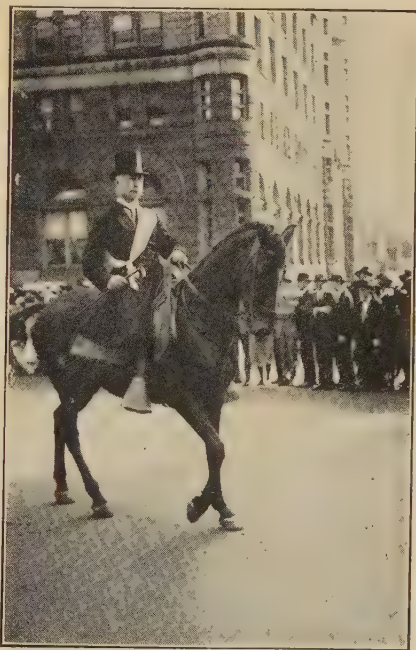
Patrick J. Haltigan, Chairman of the Washington National Convention Committee.



Dr. Guilday, Professor of History at the Catholic University, speaker at the exercises held in Mt. Vernon.



V. Rev. Ignatius Smith, O.P., former National Director of the Holy Name Society, delivered one of the notable convention addresses.



Grand Marshal Capt. Harry Walsh of the National Rally Day Parade.

an annual Holy Name retreat in the parish, in view of the fact that the Knights of Columbus have an annual retreat. Has anybody anything to say in rebuttal?

REVEREND P. J. TUOHY, Brooklyn, N. Y.: I am a Holy Name man and also a Knight of Columbus, and in the parish that I represent, Our Lady of Good Counsel, of Brooklyn, we have a mission every year, in the week preceeding Holy Week. That creates enthusiasm in the men of the parish; it stirs up the spirits of the Holy Name men, and it also brings in a large number of recruits. Furthermore, it gives the men in the parish the advantage of making their Easter duty on the eve of the mission. We have the Church crowded with men making the Holy Name Pledge. I would recommend that custom to the different societies.

FATHER RIPPLE: Do you put that in the form of a motion, Father?

REVEREND P. J. TUOHY: I make the motion that there be a mission, or retreat, by whatever name you call it, given to the men of the parish under the auspices of the Holy Name Society. The purpose would be to improve the spiritual condition of the members of the Society, and, also, to encourage the men of the parish to become members of the Holy Name Society.

FATHER RIPPLE: Does anybody second that motion?

REVEREND JOHN P. HINES, Wappinger Falls, N. Y.: I second the motion.

FATHER RIPPLE: It has been moved and seconded, Gentlemen, that a recommendation be made by this Convention to the effect that in each parish an annual retreat, under the auspices of the Holy Name Society, be held. Is there any question or discussion?

REVEREND R. G. JACQUES, Escanaba, Mich: In the paper, as read, according to the reader, the recommendation is that a retreat must be held under the auspices of the Holy Name Society, but that the Holy Name Society shall not be emphasized because of the fact that it might diminish the numbers of those attending. Therefore, I think that the retreats should be held, but held under the auspices of the parish, with the assistance and encouragement of the Holy Name Society.

FATHER RIPPLE: How would you formulate that, Father—that the retreat should be held under the auspices of the Holy Name Society, but for all of the men of the parish? According to the words of the paper?

FATHER JACQUES: Yes, Father, according to the words of the paper.

FATHER RIPPLE: Is that the sense of your motion, Father?

FATHER HINES: That is it.

REVEREND F. X. VAN NISTELROY, Kimberly, Wisc.. I, personally do not see very much advantage to be derived for us, whether the retreat is to be under the auspices of the Holy Name Society or the Knights of Columbus, in the manner proposed; but I should rather dwell upon the word "retreat" making it a real retreat, that is an effort to call the men away from their homes for two days at the week end,—Friday Night, Saturday and Sunday,—and put them into a college, or an orphan asylum, (laughter) or whatever we have, and there give them a real retreat. Now, I want to tell you, Gentlemen, it can be done, because I did it. And our retreat master is here who did it for me the first time. And while we have had Knights of Columbus retreats in our diocese for some years, and they have been successful, this first attempt, last year, of a Holy Name retreat was considered a success, and it has been such again this year. When a missionary comes to my parish for three days or so, I do not call that a retreat. We must first define what is a retreat. We are going about a whole lot of things without definitions, but I think we should define what is a retreat. Eventually, we will have to come to the proposition where the men will have to get away from home and go into a place of solitude and there spend two or three days in a retreat. I advocate that idea for the Holy Name Society. (Applause)

REVEREND A. J. TALLMADGE, S.J., Milwaukee, Wisc.: Reverend Father, first of all I believe we ought not to pass any resolution that would bind us to any definite kind of spiritual exercise for our men (Applause) If I may so suggest, I think we ought to recommend. Now, what should we recommend? I believe we can recommend very sincerely the paper of Father Quinn. But that does not cover the possibilities of Holy Name work in the parish. Sometimes, and frequently, it is impossible to get the smaller Holy Name branches together for one week. Out our way, in Wisconsin, they have taken up in the smaller parishes, a sort of three day, thirty hour devotion. That looks like an impossibility. They have it for thirty hours, because they cannot have the Forty Hours devotion. They spend Friday night, Saturday morning and Saturday night and all day Sunday around the Blessed Sacrament, under the auspices of the Holy Name Society, with a very great deal of success, and they call it a retreat. I think that is a good suggestion. The pastors out our way, in the different dioceses in our province, look upon that very favorably. If we would adopt our plan, binding ourselves to the suggestions of Father Quinn, that would eliminate such a thing as that.

I want to mention a second point, and that is the retreats such as Father Van Nistelroy mentioned. Wisconsin is very well organized in the matter of three day closed retreats. There is a growing movement, a very strong and very significant movement, in the entire province of Milwaukee, which involves the separation from home, not for a day and a half or two, but for three days, of our men, our men old, our men middle aged, our men young, our men rich, our men poor, our men educated and our men uneducated, lawyers, doctors, farmers, plumbers and letter carriers. The

Knights of Columbus welcome the cooperation of the Holy Name Society, the St. Vincent de Paul Society, the A. O. H. and organizations of whatever nationality that we happen to have out in Wisconsin.

I believe we should not adopt and bind ourselves to any plan, such as Father Quinn's, eliminating these three days retreats, because we are so devoted to these retreats in the various parts of Wisconsin that our people out there would look upon it as a presumption on the part of the Holy Name Convention to do away with them, and I do not believe Father by the way, attempted to eliminate such a thing as that.

It would be my sense, therefore, Father, that we accept cordially and gratefully the suggestions of Father Quinn. If, as Father Tuohy says, over in Brooklyn they have these very splendid and successful missions, God bless them, they ought to be forwarded, and the Holy Name Society approves. But we ought also to take in every field of spiritual work that has any possibility in it—a three day retreat, a week retreat, whether it is in the parish or out of it, in some orphan asylum, as Father Van Nistelroy says, or in retreat houses which are to be established in Wisconsin and are established in other states in the Union, and any other spiritual opportunities, Thirty hours devotion or Forty hours devotion. I have seen enthusiasm on the part of the foreign population in the Forty Hours, and even the Thirty Hours' devotion that you could not match—men who got candles from their pastors, who met in the schools, and who marched in parade around the Church with the Blessed Sacrament, where they would have the little boys and the little girls, and would spend the entire afternoon and evening by twos, threes and fours, a half hour or an hour at a time, before the Blessed Sacrament.

Consequently, I think if we could take in the whole field of spiritual opportunity it would be better than if we adopted and bound ourselves to Father Quinn's very splendid paper. (Applause)

FATHER RIPPLE: Gentlemen, if you will permit me, I would suggest that we formulate our proposition as to this matter. For I believe we are all on common ground, and it is just a question of a different point of view. As the sense of this meeting, I hope we should emphasize the advantage of having an annual spiritual exercise for the Holy Name Society in our parishes, so that no one year will go by without the Holy Name Society in the parish having some kind of a spiritual exercise, to which it would invite all the other men in the parish. Is that the sense of everybody?

(Cries of "Yes it is.") *

Now let us form our resolution, or our recommendation,—we will put it that way—because the Holy Name Society does not resolve and pass executive actions: it recommends—so let us put it in the form of a motion, (if somebody will be good enough to put it that way), that each year the Holy Name Societies will recommend that every Holy Name Society will have some kind of spiritual exercise for its men.

REVEREND D. G. LANE, C.M. New Orleans, La.: I am heartily in favor of that, and I make that motion.

FATHER RIPPLE: Is that motion seconded?

REVEREND HERMAN J. KOCH, Leavenworth, Kansas: I second the motion.

FATHER RIPPLE: It has been moved and seconded, Gentlemen, that the Holy Name Convention recommend that the Holy Name Society of the United States will have annually some kind of spiritual exercise, to which all the men of the parish will be invited.

REVEREND FATHER KILLIAN, O.F.M., New York. I would recommend the amendment, preferably before the Feast of the Holy Name.

FATHER RIPPLE: What is your pleasure about that?

FATHER TUOHY: I would suggest that it be left to the discretion of the pastor of the parish. (Applause)

FATHER RIPPLE: It has been regularly moved and seconded that, at the discretion of the pastor, annual certain spiritual exercises be held by every Holy Name Society, to which all of the men of the parish shall be invited.

(Cries of "Question, Question".)

(The motion was thereupon put and carried unanimously.)

REVEREND H. J. MONAGHAN, Baltimore, Md.: May I suggest that the splendid paper of Father Quinn be published in The Holy Name Journal, or that it in some other way reach the various organizations?

FATHER RIPPLE: All of these Convention papers will be published in The Holy Name Journal as quickly as possible after the Convention is over.

Although the delegates had been following the various exercises closely since 8:30 in the morning they gave no signs of fatigue as the noon hour sped by. None left the Convention Hall nor were there any signs of restlessness. Perhaps, too, all were willingly detained by the knowledge that the paper of Rev. James B. Turner, C.S.S.R., of Philadelphia, Pa., on "Junior Holy Name Societies" was one of supreme importance and would be handled in a masterly way. All the delegates showed an extremely keen interest in this paper. All seemed to realize that the future increment of the Society depended to a large extent on the solid formation and wide extension of junior branches. For was it not true that the Unions which had made the most phenomenal advance

during the last decades were precisely those which had developed this phase of Holy Name activity? Were not, after all, those Societies the most flourishing which had utilized a junior branch, as a sort of novitiate, for membership in the senior Society? There was, therefore, special heartiness in the welcome and attention extended to Father Turner. He prefaced the reading of his paper with the following remarks:

To be called upon to address so vast a multitude of eminently intelligent men is indeed, an honor as rare as it is unmerited. But to be selected from amongst thousands, to champion a cause so grand and glorious as the cause of American Catholic Youth, is a tribute so overwhelming, that it goes beyond human appreciation. I need not tell you how utterly incapable I am of meeting the task assigned to me; but I feel I would be recreant to my trust, I would be unworthy of the confidence you repose in me as a priest, were I to refuse this unique, this golden opportunity of presenting for your serious consideration, the unlimited possibilities, and incalculable benefits of that splendid Catholic Organization—The Junior Holy Name Society.

Immediately after these introductory remarks, which were received with great applause, Father Turner read the following:

When a body of men, such as this, sacrifice time and treasure to convene in the capital city of a mighty nation, it is reasonable to presume that they are motivated by serious purpose, and inspired by high resolve. The purpose for which you have gathered here, is unquestionably the highest, and the noblest to which men could bend their energies, or devote their talents. You have gathered here to advance not the temporal, but the eternal welfare of our Catholic Manhood. You have gathered here to promote not the natural, but the supernatural interests of the sons of Holy Mother, the Church. Your purpose is—not only to steady the hand, and focus the eye of the anxious mariner as he sails over the sea of life, not only to point unceasingly to the beacon light on the eternal shore; but also to salvage the countless human wrecks with which that sea is strewn. It is your purpose to insure, with unerring certainty, the port of eternal rest to those who sail that sea, under the banner of the Holy Name of Jesus. What nobler purpose, what higher motive could inspire any man or body of men!

That the human race has sickened unto a serious illness, that it lies prostrate in the throes of a ravaging fever, and is passing thru a crisis that is fraught with tremendous consequences, is a fact, so obvious to all, that no sane man would attempt to deny it. And what is the remedy that sincere-thinking men prescribe for this fatal malady? What is the medicine they are offering to a sin-sick world? "Back to God". Back to God in the home—Back to God in the school—Back to God in

the work-shop—Back to God in the courts of justice, and in the halls of legislature. But is it not decidedly more admirable to keep men close to God? Is it not immeasurably more consistent to prevent men from drifting away from God? Is it not infinitely more consoling to attach men so firmly to God that the delusive pleasures of a godless world can never wean them away from Him? This, then, I would say specifically, is the purpose of the Junior Holy Name Society.

We all know that the most dangerous period of life is Youth—a period extending approximately from the fifteenth to the nineteenth year. During that period, life begins to unfold, passion to awaken, human friendships begin to form, and the care-free happy, unsuspecting, trusting boy goes forth from the school-room totally unconscious of the countless dangers that lie ahead. Oh, if ever, in the long journey of life he needs the experienced hand of a pilot to guide him out of the harbor, surely it is at that time. There are hidden reefs of bad companionship; there are shoals of evil thoughts and words; there are rocks of forbidden pleasure; there are bars of immorality, and gambling, and intemperance, which he must avoid, if he is even to reach the high sea of life. Safely, and securely he must be guided thru the channel; and this, to my mind, is the essential mission of the Junior Holy Name Society. Is it not cruel to cast these boys out on the world, without a sustaining, a guiding hand? Is it not a fatal mistake to leave them alone to pick their course thru so many subtle dangers? No wonder juvenile delinquency has grown to such appalling proportions in the land. No wonder that one of our eminent jurists was forced to admit that this is the most lawless country on earth, and that the vast majority of criminals are under nineteen years of age.

Gentlemen, let us be honest—have we not been, at least in a measure, unfaithful to our trust? Have we not neglected, if not entirely, at least in part, the welfare of our boys? True, we strain every effort to give them a fundamental religious education. At the cost of millions of dollars we erect, equip, and maintain Christian Schools throughout the land. But when these boys leave that school, and start out into the school of life, have we been found at their side, to guide and warn, to sustain and encourage them? It is no easy task for unsophisticated youth to escape the countless snares laid for him by a godless world. It requires no little courage to resist the charms and fascinations of a pleasure-mad earth. And right here, I say, lies our duty, clearly defined. It is our duty to preserve these boys from danger. It is our duty to form them into serried ranks under the banner of the Holy Name. It is our duty to surround them with all the mighty safe-guards of this Spiritual Organization. It is our duty to strive with all the power and influence of our Priesthood, and Manhood, to keep unsullied and unsmirched the stainless heart of American Youth.

The task is not difficult. It requires no great outlay of wealth. It demands no extraordinary talent. It postulates no heroic sacrifice. But

it does demand unbounded enthusiasm, a sympathetic interest, and preserving zeal. The material we have to work upon is pliable, and impressionable as wax. Evil habits have not been formed; or at least, have not become deep-rooted in the heart of youth. The boy is just as susceptible of good, as of evil influences. He is disposed to form wholesome friendships, and associate with virtuous companions, more readily than cast his lot with the reckless and the dissolute. Parental love and pride, and particularly the disinterested ambition of every Christian father in his son will be of immeasurable value in keeping the boys united under the glorious banner of the Holy Name of Jesus.

The formation of a Junior Holy Name Society could be accomplished with comparative facility. It could be inaugurated by a little spiritual retreat, to which all the boys who have graduated from the Grammar School should be invited. This would include, not only the boys, who are still pursuing higher studies in advanced schools, but particularly the boys, who thru necessity, or for some other cause, are already engaged in marts of trade. In succeeding years, the ceremony of induction of Parochial School boys into the Society, could effectively be combined with the ceremony of graduation. An annual retreat of three days, at the end of vacation, would help to stimulate new interest, and afford a splendid opportunity of recruiting new members from the ranks of the public-school and working boys.

It would help the cause along considerably if the youthful members were permitted to elect their own president, and executive officers. The prefects should be selected from the neighborhood or the streets from which the boys, who compose the band, are drawn. This would tend to arouse emulation, and augment the interest of the prefects in their charges. Anyone who is acquainted with the nature of youth knows that it is characteristic of the boy to love display. Therefore, beside the Holy Name Badge, if the boys were permitted to wear a baldric, or some other decoration at their Communion Mass, it would insure a large attendance, and save the spiritual director many an anxious quest for the stray sheep. It would add to the impressiveness of the monthly Communion if, after receiving the God of Manhood into their hearts, they were to rise, and decked out in badge and baldric, they would slowly and solemnly renew their Holy Name Pledge.

The monthly meeting should be enthusiastic and brief. It might open with a hymn, and the Litany of the Holy Name. This would be followed by a cheerful, snappy, and by all means, brief conference. The ceremony would conclude with Benediction of the Most Blessed Sacrament. In selecting the time for the meeting, regard must be had for the propensities of youth. Therefore, it would seem to me, an early hour Sunday afternoon, would be best adapted to the majority. I suggest an early hour, a very early hour, for you know the average American Boy has some very important engagements on that day.

The members of the Junior Holy Name Society should always be

regarded as the honor boys of the Parish. Therefore, in all processions of the Blessed Sacrament, they should form the Guard of Honor. In the event of a corner-stone laying, or dedication, or the jubilee, or obsequies of a Priest, they should be assigned to some position, which will insure their admittance into the crowded church. I should like to see a Junior Holy Name Band, a Fife and Drum Corps, and Military Cadets established in every parish. The expense of equipping, and maintaining such an organization could easily be met by the proceeds of a few entertainments given annually by the members. Athletics should also be introduced, and parents and friends urged to attend the games, where their hearts will be thrilled by the noble prowess of their sturdy, stalwart, manly sons. In many places the summer camp has been introduced, and has proved eminently successful. There are a thousand and one forms of attraction, which the ingenuity of an enthusiastic spiritual director will suggest, all of which will make for the stability, and the improvement of the Organization.

Here, then, Gentlemen, is the program I would humbly submit for your earnest consideration, and serious deliberation. At first blush, it may appear so ideal, as to go beyond the reach of human endeavor. It may appear to entail untold labor, and the sacrifice of life's best years. But remember, it is a cause that deserves the best that a man has in him. It is the cause of the American Catholic Boy. It is the cause of Youth—Youth with its opening eyes, and wreathing smiles, and unsuspecting heart. It is the cause of the raw, inexperienced recruit, who is going forth to life's first serious battles. It is the cause of the future manhood, the cause of American Citizenship. It is the cause of the future Church in this land of Liberty. It is the cause of God Himself. That cause I stand pleading before you today. I plead in the name of the thousands of mothers, who with anxious hearts, watch their boys crossing the threshold of the parental home. I plead in the name of countless Monica's whose souls are torn with grief beyond compare at the waywardness of their modern Augustins. I plead in the name of unfortunate Youth, who, deprived of wholesome environment, and paternal love, turns to the primrose path of poisoned pleasure. I plead in the name of Christian Justice, who with bleeding heart, and trembling lips, is forced to pronounce sentence of condemnation on the deluded youthful culprit. I plead in the name of the Catholic Church, who would clasp to her maternal bosom, the children she has nourished on the life-giving milk of sacramental grace. I plead in the name of Jesus Christ, who gave up the last drop of His Divine Heart's Blood, that the soul of Youth might never be smirched with sin. This is the cause I am pleading today. Give it, I beg of you, your serious attention. Spare no effort, shirk no duty, refuse no sacrifice in gathering our Catholic Boyhood under the banner of the Holy Name of Jesus. Let the clarion call be heard in every quarter of the nation—"A Junior Holy Name." God grant that this, at least, may be the fruit of this Convention. God grant that your enthusiasm may sweep thru the

land like a mighty avalanche, and within a brief period of time, this splendid Organization will be solidly established wherever the cross surmounts the dome.

May the vision of the countless thousands of clean-minded, clean-hearted, clean-tongued youths, marching along the avenue of time, under the standard of the Holy Name, be your inspiration. May the future Catholic Manhood of America, formed and moulded to honor and virtue by your effort, be your consolation. And may the vast army of triumphant warriors around the throne of the Most High, be the everlasting remuneration of you who are willing to spend, and be spent in the glorious cause of the Junior Holy Name Society.

On finishing Father Turner was given a great round of applause. Immediately Father J. J. Gaffney of Scranton, Pa., moved a rising vote of thanks to the speaker which was seconded by Rev. Joseph W. Hack, of Hicksville, L. I. After the motion had been put and carried unanimously and a vote of thanks extended to the speaker, Father Ripple invited suggestions from the audience. Rev. M. J. Corcoran, of Newark, N. J., suggested that the paper be adopted in "the sense of this Convention that a Junior Holy Name Society be established in every parish". The motion was seconded by Rev. George La Forest, of Marquette, Mich. After that, and the recitation of the Holy Name Pledge by all the assembled the Convention adjourned at 12:40 P. M.

Tribute to the Soldier Dead.

It was the unanimous sentiment of all the delegates that great wisdom had been exercised in arranging for a special service at the Tomb of the Unknown Soldier in the National Cemetery at Arlington, Va. Everyone felt that such a celebration would impress upon American minds more powerfully than words the loyalty to Fatherland which has ever distinguished the Catholic contingent of our population. And such a lesson was supremely needed at a time when cheap glib bigots were broadcasting everywhere, in their own vulgarly strident way, that the large Catholic, Jewish and Negro bodies of our populations could not, by any personal effort or any interposition of grace, ever succeed in being one hundred percent American. Whilst the better element of the country repudiated such a gratuitous and unfounded imputation there were, unfortunately, only too many people living in back-

water colonies of our country who first listened to the noise of the Klan, then, somehow stopped to consider it and eventually believed it. The reputable papers and magazines of the country from the very day when they first let loose their gospel of hate repelled vehemently the false charges of the bigots. But no amount of ink, as no number of words would reach a certain part of our people. The only effectual way to impress upon them the absolutely worthless foundations of these charges was by means of something that would strike them through the eye. And this was done in a spectacular way by the service at the Tomb of the Unknown Soldier. For those who did not care to think, or could not draw their own conclusions from written or spoken words, could not remain unmoved by the recital of what took place out there in the "City of the Dead" by the Holy Name delegates. As there was no difficulty made by the Government authorities about holding the celebration, and as there was not a single paper in the country which challenged the appropriateness of such a celebration there could not be any man, with any respect for himself, who in the future would deny or begrudge his Catholic fellow citizens the high reputation of loyal patriots.

For hours before the appointed time all the roads leading to Arlington were crowded with automobiles and busses. The street car lines could scarcely handle the crowds. The number of Holy Name delegates who quietly and reverently pushed their way to the amphitheatre in Arlington Cemetery was far in excess of five thousand. They needed no one to bid them keep quiet for the deepest fibres of their being were touched by the sight of the countless little tomb-stones marking the graves of great hearts now resting in peace. The decorum observed in the heart of the cemetery had something almost religious about it. There was no loud talking, no laughing, no smoking,—none of those things which men do and say when they are gathered together in one place in large numbers. They had all come to do honor and respect to the dead. And they never forgot it for so much as one moment.

The address on the occasion was delivered by the Very Rev. Ignatius Smith, O.P., S.T.Lr., who was peculiarly fitted to extol the exploits and glory of those Holy Name men who had served their country during the searching days of the War. As National

Director of the Holy Name Society during those perilous times he had come in active contact with many of the "boys" in uniform, and by his wise and unfailing direction of the Holy Name Society had made it possible for its ideals to prevail in camp and cantonment as also on the chalk fields of France. From the very start Father Smith held his audience enthralled by an eloquence which is peculiarly his own. He said:

We are assembled here today in this silent city of the dead to do honor to all of the departed heroes of our country and to render a special tribute of devotion to our Unknown Soldier and the principles that his dead body represent. This sanctuary of the departed is a most hallowed and sacred spot. Across these roads traveled the great father of our country from his home yonder in Mount Vernon to the capital of the Nation that stretches out in unsurpassed beauty before you. Around us are the graves of the nation's dead, heroes of the Mexican War, of the Civil War, of the Indian campaigns, of the Spanish-American War and of the last great World conflict. Close to you stands the mast of the Maine; across the river you see the Capital of the nation, there the Washington Monument pierces the heavens,—all of these are silent sentinels guarding the graves of these dead. To this hallowed spot have come thousands of distinguished visitors from every corner of the earth and with hushed voices and bowed heads they have venerated the services of the departed through whose deaths these United States have been able to live. From this holy spot have spoken the most distinguished men of our nation, trembling in voice and with tears welling in their eyes, around us hover the spirits of the departed, blessing us for our devotion and inspiring us to continued service for the sacred supremacy of the nation. There rests the body of the Unknown Soldier representing the sacred and consecrated selflessness of our American people. He may have been a member of our Holy Name Society—we know not. But we have come to honor him in peace just as we supported him in war. To enter within these sacrosanct borders should be permitted only to the holiest of organizations, with the holiest of purposes. The Holy Name Society on this day of national roll-call presents the holy credentials for admission.

The Holy Name Society is a sacred organization. It has nothing but spiritual purposes. With a membership of almost two million in the United States and with seven hundred years of traditions, it stands before the American public today as an organized and public profession of belief in Jesus Christ as God. This is our purpose, our practice is to give living manifestation of this belief both in public and in private life. We aim to take Christ seriously and to have our seriousness demonstrated to our fellow-citizens of the United States in fidelity to our Church, to its sacraments, to truth, obedience and to public and private purity of life. Upon this holy purpose we stand united, we who represent every

political party, every social level and every business, industrial affiliation. In our organization politics, social ambition and selfishness are absorbed by our divinely guided ambition to reproduce Jesus Christ as God in the arena of American life.

I have in mind that we are not here to preach religion but to honor the dead. We do not seek to capitalize this sacred occasion for propaganda. We are here to challenge the attention of the dead and in particular, the attention of the Unknown Soldier. We humbly present some testimony of our services in the uniforms of the United States forces during the world war. Would that there were time also to present the patriotic credentials of our Holy Name men in the other great wars of our country. To omit them on this occasion is not to slight them, because they too join us today in recognizing the sacrifices of the members of the Holy Name Society for the cause of American Supremacy and international peace.

During the world war, as an organization, the Holy Name Society was not professedly an agency to collect creature comforts for the men in the service, even though its members did more than their share of this work. We were as we are now, a distinctly spiritual society and we did not professedly assume this phase of our national war-work because this work was alien to our purpose, because it was well done by other organizations who accepted the task and because the exclusive spiritual field open to us was greater than any human organization could hope to cover. It became the problem of the national organization of the Holy Name Society to tunnel beneath every form of superficial and spasmodic patriotism and to build beneath the foundations solid supports of religious fervor and conscientious enthusiasm and in this difficult and most sacred of tasks we know that we were successful.

Immediately upon the declaration of war and the mobilization of our forces every local unit of the Holy Name Society in the United States became a mainspring of solid patriotic activity. We were under no delusions as to the seriousness of the war, we were undivided in our service to the country. And we knew that our service in the preparation of our men would have to be distinctive for men who are accustomed to the profession of their Catholic religion. They knew what we taught them, that the war was not an adventure, that patriotism was not a spasm, that to serve America meant the readiness to die for America. And to make them ready to die, clean before God and loyal to country was what we had in mind when our Holy Name Societies during the war sent away their members only after they had made retreats, missions and after thousands in the parishes had united with them in the Holy Hour, in asking God to consecrate their patriotic impulses in the permanent love and service of the Holy Name of Jesus. The Holy Name Society at this period found inspiration in the example set by their spiritual directors of the organization, who as chaplains blazed the trail in the uniform of the United States forces for the men whom they directed in the spiritual battles of peace and for whom and with whom they would die, as they did die in the battles of war. It may be that the tomb of this Unknown

Soldier encases the body of a Catholic Chaplain who died with the holy name of Jesus on his lips and the cause of the Holy Name eternally fresh in his heart. With all of them patriotism and service became acts of religion.

In the preparation of our fighting forces at camps and cantonments, the Holy Name Society became an inevitable force. The Bishops of the United States recommended that a branch of the Holy Name Society be established in every camp and on every battleship. In obedience to this suggestion monster missions and spiritual revivals were held at the camps throughout the country and it was no unusual sight at these demonstrations sponsored by the Holy Name Society to receive ten, fifteen and even twenty-five thousand at one time into the ranks of the organization. Not simply because of its numbers but because of principles that make for discipline, the Holy Name Society became a spiritual force that was recognized by army authorities. These principles taught by the profession and the practice of our Holy Name soldiers became the principles of American success—their obedience, their purity, their adaptability, their fearlessness showed that their patriotism was a vital part of their religion and as permanent as the Catholic Church itself.

In battle, our Holy Name bodies showed that they had no fear of death. Why should they fear death when it meant that they were to be joined in eternal friendship to the Jesus of the Holy Name whom they had loved and served in life. Real Catholics are not afraid to die and those Holy Name warriors of the United States were real Catholics. Their heroism and courage was a source of mysterious admiration to their officers but not to us of the Holy Name Society who had been preaching the doctrine that to prepare to die for our country in such a good cause was to die at peace with God.

There are other features of the service of the Holy Name Society to our country during the last war that are of particular importance here before the tomb of our unknown brother. No small measure of the work of tabulating the services of our Catholic men was effected by the individual units of the Holy Name Society. Just as it had encouraged the preparation of the men spiritually and the sustaining of their morale patriotically, it busied itself with the preservation of their records of achievements. It begged to the country to fly from Catholic homes and Catholic churches the service flags that would inspire our fellow Catholics. It posted in our churches the names and the services of the members of the society so that the non-combatants might follow at a distance in prayer for success. The entire parish at Mass in the morning and at night-prayers in the evening became, under this activity of the Holy Name Society, a reinforcement camp for the spiritual morale of the Holy Name boys who were willing to die for the country.

Another feature of Holy Name influence during the war which deserves particular mention before the tomb of this unknown warrior is the admiration shown for these Holy Name heroes by companions in arms who were not of our faith. Countless thousands of Non-Catholic service

men sought admission into the ranks of the Holy Name Society. They saw what their officers saw and what the society had always professed, that fidelity to the principles of the Holy Name Society and unswerving loyalty to the teachings of the Catholic Church produced ideal and representative American citizens everywhere and at all times. This admiration of Catholic Holy Name men was an admiration of the principles that inspired them. It is well to recognize that these principles did not change during the war and they have not changed since. As soldiers of peace, building solidly for the nation, we present them in this holy spot to our Unknown Soldier and to his country without apology and with the utmost confidence that they are the hope of the nation's integrity.

We Holy Name men, as a sacred organization, have a right to step within the hallowed boundaries of this, God's acre. We Holy Name men with a million and more of our brothers answering the roll-call today have the right to invade the privacy of this patriotic sanctuary.

We have come here to honor the Unknown Soldier, to honor him personally and to declare respect for what he represents. We come here to recognize every man who died in any one of our wars, who died for the principles that we Holy Name men of America recognize not only as the protection of democracy but also as the foundations of our belief. We are not here to display our strength. We are here in complete oblivion of every political or business affiliation. We are not here in competition with any other religious organization nor as a plea for distinctive recognition by the country. We of the Holy Name Society delight in the existence of any organization that can honestly surpass us in love of our country. We are here to ask prayers for our dead heroes, we are here to make the pledge that these our United States will always be kept feared by other nations and respected by her citizens as long as it has within its manhood these Holy Name men to whom love of country is love of God.

And now, we call out to you States and to you representatives of the Catholic dioceses of the United States to report what our Holy Name men did for the United States during the World War. Tell us how they served and how they died. Tell this unknown Buddy how they supported him during the War so that he and heaven may know how they are prepared to support him in peace. Let him know and ask his spirit in another world to inform our fellow-citizens that when unstinted service for America is ever demanded whether in war or in peace from American citizens this service will be found in the ranks of the Holy Name Society represented here in Arlington today.

There was no applause at the end of this address for the very simple reason that every one's heart was touched by the vivid pictures and glorious achievements of the Holy Name men during the War. They paid Father Smith's eloquence the compliment of tears.

Immediately a platoon of Marines advanced to the Tomb. As Mr. P. J. Haltigan, President of the Baltimore Archdiocesan Union, called out the number of Catholics who had served in the War and those who had paid the supreme sacrifice, diocese by diocese, a member of the platoon received from Mr. D. J. Ryan, Director of the N. C. W. C. Bureau of Historical Research, the diocesan list of names. Silently and reverently the blue jacketed boy, advanced and deposited the roll on the tomb, saluted, and retired, as another comrade came forward with his roster of names. The certified records showed that 814,768 Catholics served in the World War. Of this number more than 16,000 went down to their death that this country might live in peace and safety. Then the Cardinal Legate, vested in scarlet that reminded one of the blood our heroes spilled in France, standing between two wounded veterans, reverently deposited a wreath of flowers upon the Tomb. For a moment he stood in silent prayer. With him every man in that vast throng prayed that God would be good to the boys who had been good enough to lay down their lives for our good. The silence and hush that fell upon the assemblage was overpowering. The moment seemed like an hour! When the assemblages seemed steeled sufficiently to speak in audible terms Father Ripple lead in the recitation of the Holy Name Pledge. After that the National Anthem was sung by all. Then, with measured steps and solemn mien, erect, a bugler stepped forward and sounded taps. Was it merely accidental that in doing so he brushed against the cold marble of the Tomb? Was it not fitting that in lowering his bugle it struck gently the shining slab that covered a hero's heart?

In the gathering darkness the vast assembly dispersed in silence.



The Most Rev. M. J. Curley, D.D., Archbishop of Baltimore, host to the Holy Name men, as celebrant of the Solemn Pontifical Mass which formally opened the Convention, ascending the great open-air altar, erected in the stadium of the Catholic University.

Chapter VII.

LAY DELEGATES' DAY

The Solemn Mass.

In point of historic significance Saturday, September 20, registered the high water mark of the Convention. Those in attendance realized it vividly, for not only was the number of delegates noticeably increased, but the enthusiasm of all was at the highest possible notch. No orator with the wizardry of his words was required to carry the delegates back to that solemn day just six hundred and fifty years before, when at the close of the Fourteenth General Council of the Church, at Lyons, Pope Gregory X issued the famous decree which set the Holy Name crusade in motion. As if it floated before their eyes, all the delegates seemed to have in mind the words of this Bull issued by Gregory X, on September 20, 1274, to John of Vercelli, Master General of the Dominicans.

"Gregory, Bishop, Servant of the Servants of God, to our Very Dear Son, the Master General of the Order of Preachers, Salutation and Apostolic Benediction.

"Recently, during the Council held at Lyons, We deemed it a useful commendation to exhort the faithful to enter the house of God with humility and devotion, and to conduct themselves while there in a becoming manner, so as to merit the divine favor and at the same time to give edification. We have also judged it proper to persuade the faithful to demonstrate more reverence for that Name above all names; the only Name in which we claim salvation—the Name of Jesus Christ, who has redeemed us from the bondage of sin. Consequently, in view of obeying that apostolic precept, "in the Name of Jesus let every knee be bent." We wish that at the pronouncing of that Name, chiefly at the Holy Sacrifice, every one would bow his head in token that interiorly he bends the knee of his heart.

"Wherefore, Very Dear Son, We, by our Apostolic Authority, exhort, and enjoin upon you and the Brothers of your Order, to use solid reason in preaching to the people, that they may be led to comply with our desires. Thus you will win the crown of justice in the day of recompense.

"Given at Lyons, XII. Kalends of October, third year of our Pontificate."

Perhaps, from their high places in heaven the Pope and the Dominican General, both of whom have been enrolled amongst the *beati* of the Church, were looking down upon what was to all practical intents and purposes a blessed and stupendous consummation of their work. It is safe to say that never in the history of the Holy Name Society had there ever been a larger or more enthusiastic gathering of the Holy Name crusaders. Never had the anniversary of the foundation of the Society been kept in a more royal fashion. Though the heavens were covered over with clouds, which soon began to empty themselves mercilessly, the enthusiasm of the assembled thousands could not be dampened. By this time there were nearly ten thousand delegates in attendance, not to speak of the countless sympathizers and backers who had determined to make a right royal feast of this anniversary. Two Princes of the Church, surrounded by many Bishops, prelates and hundreds of priests, were there to show the delegates that the Holy Name Society has attained its present proportions and its present influence principally because it has agitated always for religious purposes and never refused the spiritual guidance of those whose authority cannot be questioned or impugned. Sharp at nine o'clock on the improvised altar in the Athletic Bowl of the Catholic University, His Eminence, Denis Cardinal Dougherty, Archbishop of Philadelphia, began to vest for Mass. The Assistant Priest was Rev. James F. Flynn of Brooklyn, N. Y. The Rev. Raymond Dark, Spiritual Director of the Grand Rapids Union, and Rev. John J. Hunt, Spiritual Director of the Detroit Union, acted as deacons of honor. The deacon of the Mass was Rev. B. J. Kane of Scranton, Pa., whilst the sub-deacon was Rev. M. J. Riordan of Washington, D. C. The Gregorian Chant was sung by the famous Pittsburgh Cathedral Choir which had come with a large delegation to attend the Convention.

Despite the inclement weather the attendance of faithful at this Solemn Mass was enormous. The Faith and piety they displayed was soul moving. Surely, the delegates were in hearty earnest about every feature of the Convention. And they, like all good Catholics, believed that nothing worth while could be accomplished without the blessings of heaven. That these might come down upon them all the more abundantly they were glad

to make the sacrifice of kneeling out there in the drizzle whilst the Adorable Sacrifice of the Mass was offered up by one who has shown himself invariably a true friend of the Holy Name cause. But for the unintermittent interest for a fuller and wider development of the Holy Name work by Cardinal Dougherty, the movement in the Philadelphia Archdiocese would not have been able to attain the splendid proportions of which it can now boast. If anyone needed a token of just where his heart lay in the matter of the Holy Name movement the presence of His Eminence of Philadelphia at the Convention Mass would be more than a sufficient answer. For it was learned, later on, that in order to be with the Holy Name men he was obliged to put himself to a great deal of inconvenience and cancel several engagements of long standing. The graciousness of Cardinal Dougherty in coming to the Convention was deeply appreciated by all the delegates and will not soon be forgotten.

The Morning Session.

Immediately after the Solemn Mass the delegates repaired to the Convention Hall where His Eminence, Cardinal O'Connell, offered the opening prayer. As the Convention wore on the enthusiasm of the delegates waxed stronger. When the Papal Legate appeared on the rostrum such a wild roar of approval rang out that it was necessary to curb the demonstration in order to save precious time. When the audience had been reduced to order Father Ripple stepped forward to say: "We have just received through His Eminence a cable from Our Holy Father, Pope Pius XI, which I shall read to you." At these words a veritable pandemonium broke loose. Surely, here were Catholic men alive to the inspirations of the hour as these could best be gauged from their reverberation in the heart of His Holiness in Rome itself. When order was restored Father Ripple translated the Holy Father's words as follows: "The Holy Father is deeply pleased by the solemn manifestation of affection and devoted homage of the Holy Name Society. He sends to its assembled delegates his Apostolic Benediction." Again it looked as if the assembled thousands would be carried away by the wave of their enthusiasm. For several minutes the Convention Hall rocked. A crowd whose emotions and enthusiasms have been screwed up to such a high pitch is always a

dangerous thing. Therefore, to afford the assemblage a safety valve, Cardinal O'Connell cried out: "I want you all, with a loud and hearty voice, to send over the seas to our beloved Pontiff, Pius XI, a salutation of prosperity for him as the vicar of Christ, and for the Catholic Church all over the world, especially here in our beloved America. Long live Pius XI." This, probably, was one of the most moving moments of the entire Convention. No shrewdness was needed to see that even His Eminence, the Papal Legate, was being lifted higher and higher on the great wave of these men's Catholic loyalty and love. Had it not been for his presence of mind and his resourcefulness in supplying the assembled thousands this outlet for their emotions, no one might have foretold just how this session of the Congress would ever have gotten under way. As he stood there in his scarlet robes, with hands raised on high in loyal salute to the Holy Father, with a veritable sea of faces upturned to him with gleaming eyes, and a mighty shout coming from the innermost recesses of every human Catholic and every Catholic human heart it did for all the world look like a picture which someone had painted in a moment of high spiritual exaltation. It was more beautiful than any picture ever painted by artist or any poem ever sung by poet. It was simply one stupendous, magnificent outburst of Faith, something similar, perhaps, to that which broke out at Clermont in the closing years of the tenth century when Urban II exhorted the assembled knights of Christendom to pin the red and white crusader's cross to their breasts as a sign of their willingness to march towards Jerusalem to save the shrines made sacred by the passing of Jesus. Then they cried out "God wills it", and the echo of that cry was heard in every corner of Christendom like a tocsin call, to such good effect that within an incredibly short space of time a vast army was on foot on its way to Palestine. The Holy Name delegates at the Saturday morning session did not need to cry out like their crusading brothers of another age: "God wills it". For they registered their readiness in a mighty shout which penetrated to the furthest corners of this land and, following the Cardinal's suggestion, traveled swiftly across the waves to that garden prison where the successor of St. Peter sits alone amongst a breaking up civilization as the loving and watchful father of all his children.

Father Ripple then stepped forward on the rostrum to say these words to the "good brothers of the Holy Name Society".

We are collected here this morning, as you recognize, for a most important and solemn purpose. The deliberations of this Convention will mark an epoch in the history of the lay movement of America. This wonderful assemblage has been made possible only because we have in this grand old State of Maryland one of the biggest hearted, broadest minded, most lovable and beloved prelates in America. We have been remarkably blessed in our Convention.

From the Supreme Vicar of Christ on Earth, down to the humblest citizen who has assisted us, we have had the most wonderful coöperation. How can we ever forget, or cease to be grateful for the wonderful privilege that our Holy Father has conferred upon us in giving to us His Eminence Cardinal O'Connell as his special Legate. And, secondly, Gentlemen, and only second to that immense and wonderful privilege has been the spirit of hospitality which has been broadcasted across America from His Grace the Archbishop of Baltimore, in inviting to his Archdiocese, and to the very heart of the Nation, the men from every state and from every diocese in the Union.

So it is most fitting, Gentlemen, that to-day, as the host of this National Convention, His Grace should say a few words of welcome to you, to express to you the cordial feelings he has always had for the Holy Name Society.

I take great pleasure, therefore, in presenting to you His Grace, the Archbishop of Baltimore.

The enthusiasm of the crowd was infectuous and in presenting Archbishop Curley of Baltimore there was a round of applause that shook the rafters. But above it all there was heard the voice of one crying "The next Cardinal of America".

With a genial smile upon his face, in which one could descry just a little bit of embarrassment, Archbishop Curley stepped forward to welcome the lay delegates to his diocese. True orator that he is he sensed accurately the sentiments of the assembled delegates that morning. Therefore, his speech was interlarded frequently with applause. Practically every paragraph brought him cheers and handclapping. Kind hearted man that he is, the Archbishop felt that these men, who were ready to make so many sacrifices for their Faith, found these days a little breathing space for high romance. He knew that the sacrifice they had made in money, time and convenience in coming to the Nation's heart city was discounted by them all that hour. The enthusiasm and courage with which they would face the problems and struggles of the

future seemed to cast a golden light of dawn before them. Therefore, the good Archbishop, whilst driving home his points with a directness and appeal which none could miss, allowed his exuberant Irish fancy to invest the occasion with a golden glamor that won him the undying love of all present. Perhaps, of all the speeches given at the Convention his was the most human but not on that account any the less effective. He said:

"Your Eminence, Right Reverend, Very Reverend and Reverend Fathers, and beloved Delegates to the National Convention of the Holy Name Society: My task today is a very simple and a very pleasant one. It is to welcome you to the oldest See of America, and to tell you that we are glad to have you with us.

"I listened yesterday morning to the most stirring words ever spoken in this City of Washington, and I might add, the most stirring words ever spoken to Catholics within the broad limits of the United States of America. They came to us from one of our own, and yet they came to us in a special manner from the Vicar of Jesus Christ himself. They were spoken, Brothers of the Holy Name, in an atmosphere that is calculated to make them fruitful, not only for the men who heard them, but for twenty million Catholics throughout the land. They have given me a thought that I would like to impart to you just at the beginning of my few words, and it is this, that every delegate to this Convention, every priest, every layman, ought to go back home to his Holy Name Society and adopt as his slogan,—to be the slogan of the Church in America: Every Catholic man and every Catholic boy a member of the Holy Name Society.

"I welcome you delegates to this Convention, because of the splendid, noble motive that has called you hither. Never, I believe, in the history of America, has the City of Washington played host to as great a gathering of laymen, from every walk of life, such as you. You have come not on politics or on pleasure bent; you have come from near and far to profess your Faith in Jesus Christ's divinity. You have come to make open confession of your Faith in and your love of the Catholic Church, that has come down to us through twenty centuries. You have come, my dear Men of the Holy Name Society, to preach, in your own silent eloquent way, the great truths that make for the welfare of our beloved country.

"More than a century ago the Father of this Republic stated that religion and morality must ever be the bulwarks upon which the Nation's welfare is founded, and by which its perpetuity is guaranteed; and you men have come to talk of religion and morality in the Name of Jesus Christ. Thereby you are today in the Capital City of the Nation giving the finest example of real patriotism that can be given by the citizens of this great land. To us of the old Faith it is ever a matter of God and country. No man dare separate them. In the very soul of our religion is the obligation to love our country and to love the God of our country—

to give to Caesar what is Caesar's in the fullest measure, while we do not forget to give to God what is God's.

"Men of the Holy Name, therefore, as Archbishop of this Diocese, honored yesterday by being permitted to welcome, I might say, the Vicar of Jesus Christ in our midst, I am proud—proud and delighted that I have seen this day when I can welcome you to the City of Washington, and to the ancient See of Baltimore particularly, because of the noble purpose that brings you.

"Brothers of the Holy Name, where are you? To what particular part of the country have you come? You have come to tread the soil that three hundred years ago was trod by the faithful priests who established the old State of Maryland, the Land of Sanctuary, the first site of Faith in an organized way in this country. You have come, Holy Name Men, to breathe an atmosphere that is redolent of grand, inspiring memories—of the memories of John Carroll, one of the noblest figures that ever decorated the Episcopate of America; you have come to breathe the atmosphere sanctified by the presence of Neale and Marechal, of Whitfield and Eccleston, of Kendrick and Spaulding and of Bayley, and only recently by that splendid national and international figure in God's Church and in this Nation, James Cardinal Gibbons. You have come to the mother of the nation, that has sent forth into every part of this broad land Bishops and priests; so that we might say that the Archdiocese of Baltimore to which you have come is the *mater omnium ecclesiarum*, the Mother of all the Churches.

"And amongst the first that were sent forth, the first daughter born unto her, in a spiritual way, was the great See of Boston and the mother rejoices greatly that the daughter has outstripped her by far, and the glory of the Church today is the Faith of the people of Boston, of Massachusetts, and the splendid leadership and guidance they get from those placed by God's Vicar over them.

I welcome you to the Archdiocese, but I do more. I Thank you men for coming, and if my welcome is sincere—and it is—so is my thanks.

"The men who went before me had dreams of a day like this; they saw in their dreams the greatness of the Faith; I thank God that I have lived to see the day when the dream has come true, because, Men of the Holy Name, your coming here is bound to produce a marvelous reaction in the spiritual life of our people and to guide them, in you, to higher flights, higher aspirations and nobler living in the Name of Jesus Christ.

"Men of the Holy Name, lastly, I welcome you to the Catholic University of America. Many of you, perhaps, had never seen this institution, many of you stand for the first time on its campus,—and I would like to remind you, My Dear Brothers of the Holy Name, that thirty six years ago not a stone stood upon a stone where you see noble monuments erected today.

"What is it, this Catholic University? What does it mean to the Nation? This Catholic University of America is the child of the

American Hierarchy. It has come to us with a blessing and a constitution given to it by the Vicar of Christ. It is the apex of our whole system of education, and the work of the Church in America today is a work of erecting great cathedrals, not of erecting monuments in stone or brass, but it is the work of building Jesus Christ in the hearts of our boys and girls, the men and women of tomorrow. In other words, it is the work that is nearest to the Heart of Jesus Christ, that is nearest to Him whose Name we reverence and adore; it is the work of a Catholic School. This institution stands at the apex of our whole system, and its influence for a third of a century has gone out from one end of the land to the other and has reached down into the first grade of our grammar schools of the country.

"Men of the Holy Name, there is not a Catholic man throughout the land who should not be proud of and interested in this institution. Whatever progress has been made in the field of Catholic education during the past quarter of a century, whatever impetus has been given in the matter of training our Sisters, must come in its ultimate analysis to this young institution. Thirty-six years in the life of America, My Men, are nothing. Yale and Harvard, and some of the other great schools of the Nation, have a century or more of college and university story back of them, and here in this short space of time the Catholics of America have built up what you see here.

"'If you seek a monument, look around you.' Here it is, and I welcome you Catholic men to this great institution, and I ask you today—and I speak not only as Archbishop of Baltimore, but as the Chancellor of the University—I ask you men, for the love of Jesus Christ, for the love of children dear to Him, the little ones, I ask you to take interest in the work that is being done in this institution where you are gathered this morning for your holy purpose.

"Men of the Holy Name, it does not mean that you by being men of the Holy Name are merely men who go to Mass on Sunday and receive our Blessed Lord once a month. It means that the Holy Name men are expected to take deep and abiding interest in everything that is dear to the Church and God and to the Heart of Christ. Today men outside, those who are not with us, would deprive us of the right to educate our children in the teachings of the God-Man, to prepare them for proper living, and to place their young feet on the road of righteousness. Those men are wiser in their generations than many of us. Why? They know well that they need not worry about our magnificent cathedrals but they do know well, if they are to keep up the work of Jesus Christ from going along successfully, their best method of attack is to attack the future men and women, the men and women of tomorrow, and to prevent them from receiving a Christian education, which is so essential to their civic and their moral well-being.

"And hence it is that every Catholic man worthy of the name, wherever he may be, from Vermont to California, from the Great Lakes down to the Island City of Key West, should take a deep and practical interest

in the great question of Catholic institutions. Some may say 'Give me the glorious cathedral; give me the pews.' Take your pews! Give me the benches in the Catholic schools!

"Therefore, My Dear Men, it is a proud moment in my life as Archbishop of this old See, speaking in the presence of the representative of Jesus Christ, when I can stand here and tell you from my heart of hearts that I am glad you are here.

"I welcome you. May God prosper your work in this City, and may you go back carrying memories of the old See, but, better than all, carrying a deeper and intenser love of Jesus Christ in your hearts and showing it forth in your living."

Cardinal O'Connell who came forward at the conclusion of Archbishop Curley's address was obliged to wait several minutes before order was established. Then in a tone which could be heard in every corner of the building he said:

"The eloquent words of His Grace, the Archbishop of Baltimore, have, I am sure, found a fine and generous echo in the heart of every man here present. We thank His Grace for the generous and fine hospitality he has offered to us and which he has given to us from the very first moment, from the beginning of the preparation for this great Convention. All of those sentiments of his will bring back blessings upon his head and upon his diocese. Never was a big thing done for Jesus Christ that was not rewarded a million fold.

"Now, My Dear Men, yesterday in my address to you I summarized and epitomized in a very brief form some of the principal and important things which are in the hearts of all of us during this special time, and so today I need not repeat.

"I can only say that in his presence, in this holy presence of the good men of the Holy Name of the country, I feel that in a very special sense the words of our Blessed Lord are being verified: 'Wherever there shall be two or three of you gathered together, there shall I be in the midst of you.' Here in my humble person, as the representative of the Vicar of Christ, but oh, Beloved Men, I feel in my heart and my soul, and I know that you must feel it in the enthusiasm of this meeting, that Jesus Christ is here Himself with us to meet and to bless us. When we think of the holy purpose which has brought us together from the ends of America, we realize that we have no other thought in our minds or in our hearts except the glory of God, the glory of Christ's Holy Name, and the welfare of America. Men, these are the holiest sentiments that the human heart is capable of feeling or giving voice to.

"And so, profiting by the cable which I received this morning from the Vatican, that sends over the wires, over the ocean, the blessing, the very particular and affectionate blessing, of our Holy Father, I take my leave of you this morning, hoping to see many of you at the Mass tomorrow morning, for I want to announce that, notwithstanding the pre-

parations which have been made, I have changed the program and I have insisted on saying that Mass myself for you. And as a memento of that Mass I will ask our Blessed Lord to be present over every single one of you, every soul of you—you and your beloved families, so that when you go back from the sacred influence of this great Convention, this great and unique Convention, you will bring with you and carry into your daily lives the blessing of our Lord and Saviour Jesus Christ.

"If you will rise, I will now give you the blessing of our Holy Father."

A great hush fell upon the men at these words. Drawing himself up to his full stature, with the scarlet glory of his robes falling around him on all sides, and his pectoral cross gleaming upon his breast, the Papal Legate lifted his bejeweled hand in benediction over the thousands. He was visibly affected at the sight, and as he prepared to leave, he uttered in an undertone which none lost "God bless you all". Again a great wave of applause came surging towards him and swirled and eddied after him as he left the Convention Hall.

In order to give the delegates an opportunity of catching their breath, so to say, and settling down to composure and quiet, Mr. Gerald Griffin, the famous Irish tenor, whose voice had charmed the Convention on the previous day, again poured over the audience his golden melodies. Many there present were transported by his song to that Emerald Isle across the sea from whence they themselves, or their forbears, had come with little beside the Faith of Patrick. But in the wealth and shuffle of this new land, where scandals abound and temptations lurk, they never lost that "pearl of great price". And that was cause for much rejoicing and laudable self gratification. And, surely, the Irish melodies of Mr. Griffin, sung in his own matchless way, made many a man thank God that he was Catholic and Irish or, as some would wish to put it, Irish and Catholic.

Then Father Ripple announced to the audience that he had just received a cablegram from the Cardinal Protector of the Holy Name Society in Rome, Cardinal Pio Boggiani. This evoked another storm of applause, and when silence was restored, the following translation of it was read by Father Ripple. "Most thankful for your courtesy. I thank the Holy Name Convention. Bless their efforts. I predict full success for the solemn assemblage."

Father Ripple then read the following telegram from the Knights of Columbus, Louisville, Ky:

At the regular meeting of Louisville Council Knights of Columbus it was enthusiastically voted to send to the Holy Name Society, assembled at our National Capital, our most cordial greetings with hearty wishes for a successful Convention of your great organization, which by the character and good citizenship of its members reflects honor on our Catholic name, promotes the welfare of our country and redounds to the greater glory of God.

This message of good will brought forth an appreciative round of applause. Then the following telegrams were read:

The Atlantic Jurisdiction of the Young Mens Institute extends its hearty congratulations and wishes you continued success.

John J. Hessian, Grand President.
Louisville, Ky.

Mackin Council No. 205 Young Mens Institute sends greetings and best wishes for a most successful session.

Wm. G. Buckel, Secretary,
Francis W. Gathof, President.

Holding a letter in his hand which he had just read, Father Ripple informed the Convention that Bishop Daniel J. Curley of Syracuse, N. Y., had written to the effect "that he trusts the Convention will fully meet with our expectations and go beyond." This was warmly received by the Convention delegates.

After this the Reading Secretary, Mr. P. J. Haltigan, made the following announcements:

I am requested by the Grand Marshal of the parade tomorrow, My Brothers, to say that delegates and visitors not attached to marching bodies will please assemble tomorrow at twelve o'clock on East Capitol Street, extending from the starting point of the parade. The clergy will be in front. This only applies to delegates and visitors not attached to marching units. Mr. Adam Weschler will be the marshal in charge of the clergy. They will form themselves as quickly as possible, twenty-two file front, double ranks, and immediately behind the clergy will come the lay delegates and visitors not attached to marching bodies.

The marshal wishes, Gentlemen, that you should endeavor to expedite this matter tomorrow as quickly as possible, so that the starting of the parade may be made promptly at 12:30 o'clock.

In charge of the laymen in that section of delegates will be Mr. Harry S. O'Neill, the popular Chairman of our Hotel Committee.

Mount Vernon this afternoon, either by boat or trolley. \$1.10 is the fare by boat; 80 cents is the fare by trolley—\$1.10 admission to the grounds—the 80 cents requires 25 cents additional for admission to

Mount Vernon. These figures are for the round trip. The boat will only carry 1500; so all who desire to go by trolley will please do so, starting from 12th and Pennsylvania Avenue on special trains, any time after 1:30. You will obtain tickets for either the boat or the trolley at the rear of the Convention Hall.

After 3 p. m. today all badges can be procured at 1314 Massachusetts Avenue.

Railroad tickets should be validated. Railroad representatives are in the rear of the Hall and will remain until after the close of the meeting. Tickets should be stamped today without fail, so as to avoid congestion at the Union Station tomorrow.

Extra inserts are here for all design badges; inquire, please, at the Holy Name table at the rear of the Hall.

Delegates will find in their seats copies of *The Holy Name Journal* and literature from the *National Holy Name Travel Bureau*. Take these home and tell your friends about them.

Mr. Mattingly, in charge of registration, most earnestly requests all delegates and visitors, clergy and prelates also, to please register at McMahon Hall. This is very important. One thousand delegates registered yesterday—about two hundred were priests. Bishop Barry of St. Augustine was in and registered. Mr. Mattingly says, "We hope before the Convention is over that our records will show the names of Archbishops, Bishops and all of our priests," and he hopes that none of the delegates will fail to register. "Our ladies here are most anxious to fill the files. We have arranged a separate place where the visitors may register. Please tell the delegates again to keep us busy."

Any article lost or found at this Convention should be reported to the Vice Chairman of the Auditorium Committee, Mr. Tom Crowden, or any of the Committee wearing a white badge inscribed "Auditorium".

Then Father Ripple introduced a man whose name is a household word in Michigan for devotion to Holy Name ideals—the Hon. W. P. Bradley, of Detroit, Mich., who read a paper on "Permanent Extension Committee". He prefaced his paper by these few kindly and well chosen words.

Very Reverend Chairman, Right Reverend and Reverend Clergy and Brother Holy Name men: Before reading my paper, I would like to say just a word, and that is this: that I appreciate very sincerely the honor that has been conferred upon the Diocese of Detroit by placing my name as the name of the first layman to address this great Convention of Holy Name Men, gathered here in the Capital of our country from all parts of the United States. I look upon the Holy Name men as the very cream of our Catholic manhood, and, for that reason, I feel that it is a very great honor, indeed, to have the privilege of appearing before them.

When the program was formulated for this meeting, the subject "Permanent Extension Committee" was assigned to the Detroit Diocesan

Union with the request that some one representing our Union be prepared to read a paper thereon.

It is with some misgivings that I approach the subject, for the reason that prior to its assignment to me, I had never given any concrete thought to the matter of a Permanent Extension Committee, nor have I had an opportunity to discuss it with Fr. Ripple or anyone else who had to do with its selection and assignment. It may be that the gentlemen who arranged the program have some definite thoughts concerning a Permanent Extension Committee and it would have been an advantage to me had I become acquainted with them before beginning my paper. However, I will give expression to the ideas that have hurriedly occurred to me with the hope that the discussion later will result in bringing out the best thoughts concerning it and in formulating a proper and effective plan for still further spreading the influence of the Holy Name Society in this country.

When I said that I had given no thought to a Permanent Extension Committee, I did not mean that I have not given any previous thought to the extension of our Society in a large way; on the contrary, I have given much thought to it, and during the eight years that I have been privileged to serve as president of the Detroit Diocesan Union, have, in my annual and other reports, given expression to my thoughts and have caused resolutions to be adopted making certain recommendations which, I believe, were transmitted to the Supreme Spiritual Director.

As I began to realize, following the organization of our Diocesan Union, the wonderful growth of the Holy Name Society in the Diocese of Detroit, it became a fixed idea with me, that, in a like manner the Society, through the organization of a National Union, should be made to spread and flourish throughout the whole country. In consequence, I have advocated the organization of a National Union, and, when opportunity offered, have discussed the matter not only with Detroit priests and laymen, but also with a number of Holy Name men in different parts of the country; and, while the subject "Permanent Extension Committee" seemed to be something different, when first presented to me, it gradually grew to mean about the same thing as a National Union.

The results accomplished by the various Diocesan Unions throughout the country have been most gratifying. Prior to the organization of a Union, while there may have been a few scattered branches in the Diocese, there was no general enthusiasm for the Holy Name Society. After the organization of the Union, new branches quickly came into being; old ones took on new life, and the membership multiplied in a wonderful manner.

Why did these results follow the organization of the Union? Why did the Society increase and multiply and spread itself over the whole Diocese after the inception of the Union; why did the Society, scarcely known prior to that time, assume a secure place of prominence in the Diocese? The real reason is because the Union brought with it the very

active agency we are speaking of here to-day—a Permanent Extension Committee. It was not so styled, perhaps, but it actually existed and is known by the name of Executive Board or Executive Committee, usually assisted by a Lecture Bureau.

It is true we have our great Quarterly Meetings, with their inspiring addresses and discussions; also, parades, demonstrations and rallies which stir up and foster enthusiasm and advertise and make known the aims and objects of our Society, but the real, organized, painstaking and continuous work of planning how the Society may be extended throughout the Diocese, and of actually carrying those plans into effect is done by the Executive Board acting as an Extension Committee. I have never had the pleasure of sitting in at a meeting of any other Executive Board than that of the Detroit Diocesan Union, and cannot say with authority to what these Boards devote themselves, but judging by results, I imagine that they, like ourselves, consider the extension of the Society into new parishes the most important duty before them. With us, in Detroit, all other things have taken a second place to that of extending the Society.

At each monthly meeting of the Executive Board, from the organization of the Diocesan Union to the present time, we have checked the parishes to ascertain where branches have not been established, and at each meeting, made definite plans to organize in some of those parishes. This work has been continuous. No other has been permitted to distract the Board from it. In its work of extending the Society, the Executive Board, acting as an Extension Committee, has written letters to the pastors, and sent individual members to call on the pastors, to obtain the privilege of assisting in organizing branches. It also has been instrumental in having a Diocesan Union formed in an adjoining Diocese, and so persistently urged the same program on two other dioceses that some of its members were invited to confer with the bishops of these dioceses on the matter.

Our Union was effected in 1914. At that time, we had branches in less than 10% of the parishes of the Diocese. Through the work of the Executive Board, we now have a branch in practically every parish. These results would not have been accomplished, however, if we lacked the enthusiastic championship of our Bishop. As soon as the Right Reverend Michael J. Gallagher, D. D., succeeded to the See of Detroit, he announced that it would please him well to have a branch of the Holy Name Society established in every parish, and further, that he would judge the spirituality of each parish by the size of its Holy Name Society. His active personal interest has continued, and at a recent Retreat of the Priests of the Diocese, he congratulated them on the wonderful success of the Holy Name Society.

It is not my purpose or desire to give a history or report of our local Diocesan Union, but, due to my familiarity with the way its Executive Board, acting as an Extension Committee, has spread the influence of the Holy Name Society, I use it to illustrate or suggest what may be

done in a larger way by a Permanent Extension Committee. How such a Committee should be brought into being, or who should constitute its membership, I will not presume to say, but that such a committee should be organized, I most strenuously advocate.

This Permanent Extension Committee could make a survey of the country and learn:—

1st. Dioceses in which Unions have been organized:

- (a) Parishes in which Branches have been organized;
- (b) Parishes in which Branches have not been organized;
- (c) What steps are being taken to organize new branches.

2nd. Dioceses in which Unions have not been organized;

- (a) Parishes where Branches have been organized;

3rd. Dioceses where there are no branches of the Holy Name Society at all.

When this information is obtained, plans can be formulated and efforts made:

1st. To organize unions in such dioceses as have branches but no unions;

2nd. To cause branches to be organized in dioceses where there are none and later to organize these branches into unions.

This work is important and much good can be accomplished through it. The Holy Name Society is well known to us and to all those who are associated with us, but it is really remarkable how poorly informed many people are, including priests, concerning our Society in those places where it has not been organized. There are one hundred and ten Catholic Dioceses in this country, and I believe Diocesan Unions of the Holy Name Society have been established in only thirty five of them. It is said that in some Dioceses there are no branches at all. It would be the business of a Permanent Extension Committee to make the Society known to the people of these places; to tell them of its many advantages and the rich indulgences accruing to those who are members; how men are taught respect and love for the Holy Name of Jesus; how they are made better Catholics through the habit they acquire of going to Holy Communion regularly every month; how easy it is to become a member of the Holy Name Society; and how our Society imposes no new or burdensome obligation on its members, but simply helps them to be more practical Catholics. It could call attention to the wonderful growth of the Society in this country and point out how it has elevated the spiritual tone of every place where it has flourished. Many priests fail to organize, not because they are opposed to the Society, but because they lack information as to how to proceed. Bishops, too, may lack information concerning the advantages of a Union, and for that reason, Unions do not exist in their Dioceses. A Permanent Extension Committee could furnish all this information.

In addressing a meeting of Bishops and Priests in Baltimore in 1911, called to consider the Holy Name Society, one of the Reverend Speakers said that we should try to create a Holy Name atmosphere in every parish.

I have seen the realization of that suggestion. Because of the size and influence of the Holy Name Society in a certain parish I could mention, scarcely a man in it will say that he is not a member, and practically every man in it, receives Holy Communion regularly every month. All its activities revolve around the Holy Name Society, and while the parish includes no people of great means, it has grown in a short time from nothing to one of the most prosperous parishes in our Diocese.

Another speaker at this same meeting of Bishops and Priests in 1911, said, "The best equipped parish is the one in which there is a live and strong Holy Name Society; the church of such a parish may be a mere shell; the people of such a parish may be struggling along the verge of poverty, and the Catholic school may appear to be a mirage, but the soul of that parish is alive, for the men are interested in the works of religion. Even in this day of the new womanhood, male touch and masculine vigor are essential to the success of any big social, political or religious movement. With the men of the parish organized and interested, the shell makeshift of a church is quickly replaced by a suitable structure and Catholic education ceases to be a dream."

So thoroughly has the truth of these words come to be known in our Diocese, that invariably when a priest is assigned to the duty of starting the building of a new parish, one of the first things he does—sometimes before purchasing the land upon which to erect the structures, is to organize a branch of the Holy Name Society. Where such a course has been followed, success has attended the pastor and his parish. God blesses the parish where there is a Holy Name Society.

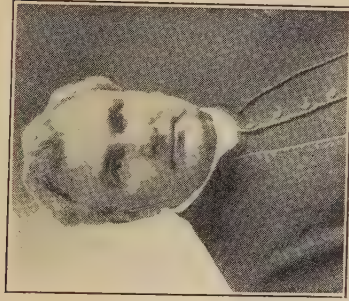
These, and many similar things, a Permanent Extension Committee may point out to the uninformed. And if the work of such a committee is persisted in and done diplomatically, there is little or no doubt but that within a remarkably short time there will be a Diocesan Union of the Holy Name Society in every Diocese of this country and a branch of the Society in practically every parish.

Of course, we all realize that the Holy Name Society is purely a parochial institution, and a Diocesan Union is only a federation of branches, with no binding authority. The Union cannot of itself, organize a branch in any parish; it can only suggest that such a course be followed and then assist the pastor. However, we all know that the Unions have wielded wonderful influence in causing branches to be organized in their respective Dioceses. Likewise, we know that a National Permanent Extension Committee would have no binding authority, but the useful work it would be able to do and the valuable information it could furnish would make it, like the Union in the Diocese, a powerful agency for spreading the Holy Name Society in those parts of our country where it is little known and where its beneficial influence is but little felt.

We who are acquainted with the Society have come to know that the Holy Name is a movement rather than an organization, in the strict sense of the word. It is a movement to make men manly men; to make Catholics more practical in the observance of their religious duties; to



The Late Most Rev. Henry Moeller, Archbishop of Cincinnati.



Rt. Rev. D. J. O'Connell, D.D., Bishop of Richmond, Va.



Rt. Rev. A. J. Brennan, D.D., Diocesan Director, Scranton Union.



Rt. Rev. Ed. F. Hoban, D.D., Archdiocesan Director, Chicago Union.



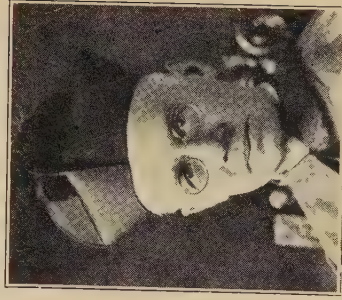
The Late Right Rev. Msgr. J. A. Sheppard, V.G., Diocesan Director, Newark Federation.



Rt. Rev. Msgr. P. C. Gavan, Spiritual Director, Washington District, Baltimore Union.



Rt. Rev. Msgr. M. J. Splaine, D.D., Archdiocesan Director, Boston Union.



Rt. Rev. Msgr. James P. Turner, D.D., Archdiocesan Spiritual Director, Philadelphia Union.

teach them to be proud of their religion; to give them courage to stand up for it and to make them better citizens by impressing upon them, next to God, their first duty is to their country. The Holy Name Society is the one organization which all Catholic men can join; its aims and objects are so pure and lofty, and its influence for good is so great that an intelligent and organized effort should be made as a result of this great gathering to extend it into every diocese and parish of this country. Such an effort can be made through a Permanent Extension Committee, and it is my hope that, at the proper time and in the proper way, such a committee may be appointed and organized.

The able and illuminating address of Mr. Bradley apparently hit the right key for there was much applause at its conclusion. The discussion of this paper was taken up by Mr. John P. O'Hara of Detroit, Mich., in the following way.

Right Reverend, Reverend Father and Members of the Holy Name Society: I do not blame those who are leaving, but I do on behalf of Detroit, want to thank those who remain.

Of necessity, this discussion of Mr. Bradley's paper must be very brief, and such it will be.

The Permanent Extension Committee idea, which he developed in his paper, is one which is of the utmost importance to the Holy Name Society. So far, except for the suggestions of Mr. Bradley as to what such a committee might be, there has been no suggestion made as to how many or who might compose such committee.

I would suggest that a committee, a small committee be formed for that purpose, and that as Chairman of the Committee we have our National Director, Very Reverend Father Ripple. In view of the vast extent of the Holy Name Society in America, a committee composed of very many members would be unworkable, and it would seem that a small committee of possibly three men would be most efficient.

In connection with that, the first question that would arise is that troublesome question which always comes up in Holy Name branches and unions, and that is the question of finance. In your seats—I found one of mine, and I suppose you have one in yours—is a copy of the *Holy Name Journal*, published by the Holy Name Society. Together with that is a subscription blank to be filled out. Now, I know of no better way in which a permanent Extension Committee could be financed than through subscription by Holy Name men to *The Holy Name Journal*.

The work of the Permanent Extension Committee was not intended in this discussion to be defined, but it was expected to take up the question of extending the Holy Name Society in the dioceses where it is already organized. I do not know how it is in other dioceses, and it may be that any remarks upon the subject would be fruitless. It may be the same in the other dioceses as it is in Detroit. We are practically one hundred percent. organized. There are one or two parishes in which it is impossible, because of the transient nature of the congregation, to organ-

ize it; but in every Society or every church where it is possible to band together ten or fifteen or twenty men, regardless of how small the number is, we have a Holy Name Branch functioning efficiently. We do that, and we have done it through the monthly meetings of our Executive Committee. Perhaps the suggestion is of no value. You may be doing the same thing, but there may be men here from dioceses where they have no Holy Name Society or no Union, and we would earnestly recommend to them that they follow, if they have no better plan, the holding of monthly meetings, and having every parish in the diocese checked by appointing at each meeting a Committee to go to those places where there are no organizations and organize them; and if they cannot be organized, find out why. That is a very efficient plan, as you will find. Carried out carefully and religiously it brings results.

There is only one other thing in extension work that we wish to suggest. There already exists a slogan which we have adopted and used to the fullest extent, and that is "A Holy Name Society in every Parish, and Every Man a Member," but we have gone a little further—we would earnestly recommend that it be adopted by all, and that is: "A Holy Name Society in Every Parish and Every Man and Every Boy a Member".

That this discussion proved of interest to the delegates was plain from the fact that Mr. J. J. Duffy of Brooklyn was listened to with attention whilst making the following remarks.

"Father, I want to make a motion for the consideration of all here present, priests and laymen, and in order to explain that I will be as brief as possible in prefacing the nature of the motion by a few remarks.

"First, I would call your attention to the importance of the matter that we are acting upon now. It is a matter covering the whole country and, for that reason, I believe it should be centralized. I would move that we appoint a Committee, with the Very Reverend Father Ripple as Chairman, and that we leave it in his hands to appoint the remainder of the Committee, because he is in better position to get in touch with men able to handle this important question.

"I make a motion, that a Committee be appointed, with Very Reverend Father Ripple as Chairman, and that he be empowered to designate the other members of the Committee."

Mr. C. J. Muenzen, of New Rochelle, N. Y., seconded the motion.

After the motion had been put and carried Father Ripple said to the delegates:

"Now, Gentlemen, there is a very important phase to this question, which Mr. O'Hara has very ably suggested. The difficulty which the National Headquarters and the National Director of the Holy Name Society have labored under for a number of years has been that of the necessary financial backing to put the Holy Name Society over as it truly deserves. We have made many sacrifices, but, thanks be to God and to the conta-

gious zeal of our good men everywhere, the movement has caught fire. There are enthusiastic souls everywhere in the Holy Name Society; but, now, Gentlemen, here is where the deadlock comes: We have to plant dynamite under the other fellows to wake them up. And you know that it takes money to buy dynamite.

"Mr. O'Hara has very nicely suggested it, Gentlemen, and I believe it is the best thing possible. I have always been very strongly opposed to any direct assessment, anything that will give the impression, even indirectly, that the Holy Name men are going to be taxed for their zeal; I can never tolerate that idea; but if our membership of over a million and a half comes across and builds up *The Holy Name Journal* to a subscription list of a million we can turn the world upside down.

I thank you for having entrusted to me, as Director of the Holy Name Society, the pleasurable task of forming this committee, or of inviting enthusiastic men everywhere to join this Committee; but, Gentlemen, I ask you to go back to your various dioceses, to your various states and cities, and try to set your brothers on fire with the idea that the Holy Name Society must put over this big Holy Name publication of theirs—*The Holy Name Journal*. It costs but one dollar a year; and, Gentlemen, you have never spent a dollar in a better cause, and I can pledge to you, as its editor, and as the National Director of the Society, that its profits shall be administered with the strictest economy and with the most scrupulous stewardship. There is nothing dearer to my heart, and, Gentlemen, I would say for my brothers of the Dominican Order, there is nothing dearer to any Dominican heart than that this Holy Name Society should be the glory of the Church and the glory of America.

So I can pledge to you, that your affairs will always be administered with a zeal and with a sense of responsibility for which you will never need to be ashamed.

I am now in a mood, Gentlemen, to receive a motion to the effect that this Convention go on record as endorsing *The Holy Name Journal*, and that you go back to your Societies and recommend it to every one of your members.

Mr. David J. Reilly of the Immaculate Conception Parish, Stapleton, S. I., made a motion in line with Father Ripple's suggestion. This was seconded by Mr. Angelo Valero of West New York. The motion was put and carried unanimously.

Mr. Haltigan, Reader of the House of Representatives and acting in the same capacity at the Convention, with a voice that reverberated through the building said:

Before entertaining a motion to adjourn, here is something that should be presented to the Convention.

"Dear Father Ripple:

This is just an informal way of expressing, while you are still in Convention, our appreciation of the able, prompt and courteous manner in

which you and Mr. Joseph (Joe) Healy have taken care of the press facilities in connection with the convention.

(Signed)

Burke Walsh, *Washington Post*
 W. G. Gavin, *Boston Traveler*
 J. Bart Campbell, *Philadelphia Bulletin*
 David P. Shea, *Boston Post*
 Frank P. Barrett, *Catholic Standard & Times, Phila.*
 Roger Carter, *Associated Press*
 William F. McCulley, *Atlanta Georgian*
 Miguel Cerenco, *Cebu, Cebu, P. I.*
 Vincent E. Clark, *North American, Phila., Pa.*
 Jim Ring, *Washington Times*
 Paul McCrea, *Washington Herald*
 Peter P. Donnelly, *Catholic Universe, Cleveland, O.*
 William T. Kennedy, *The Washington Star.*"

After that Mr. Canning of Brooklyn moved the adjournment of the session until 8:00 p. m. He was seconded by Mr. J. Miceli of Brooklyn. It was noon hour as the Holy Name men recited after Father Ripple the Holy Name Pledge.

Patriotic Pilgrimage to Mt. Vernon.

It was eminently fitting that Holy Name men on a formal occasion like the Convention should go out of their way to pay respectful homage to the Father of his Country, George Washington, who in his own way was a great promoter of respect for the Adorable Name of God. Most of the delegates remembered that on one occasion during the Revolutionary War, Washington, on hearing of the prevalence of profanity amongst the troops, ordered his celebrated letter (given in full in Father Ripple's story of the Holy Name Society) to be posted in a public place so that all might see for themselves not only what the Commander-in-Chief of the Continental Forces thought of the Godhead and His own Incarnate Son, but also what respect he wished to have shown to the Holy Name.

At a time when there were very few, if any, Holy Name Societies in the United States, George Washington came forward fearlessly for something which thousands glory in fighting for to-day. Hence, these modern Americans could do no better than pause for a moment at Mt. Vernon to think of him who laid so well the foundations of this country and who was so jealous of the religious liberty here guaranteed to all. But, perhaps, the finest

tribute to Washington's memory must be found in the fact that the delegates had to brave a wet afternoon in order to make their pilgrimage to the tomb of the Father of our Country. It was a really horrid afternoon, dark, chilly, with a piercing drizzle falling, which at times came down in showers. But nothing daunted, the delegates turned their faces in the direction of Mt. Vernon and would not be put off by the inclemency of the heavens. By steamship, railway car, street car and automobile more than two thousand delegates found their way to that quiet spot, overlooking the Potomac where men involuntarily hold their tongues in the presence of the great dead.

Those who journeyed to Mt. Vernon did not know, even though they may have surmised or expected, the great treat that was in store for them in the address of V. Rev. Peter Guilday, Ph. D., Professor of Church History at the Catholic University of America. Of all men in the United States he was pre-eminently fitted to lead back in memory the assembled thousands to the day when our great Nation was carved out. An author who has told in stirring words the opening chapters of American ecclesiastical history in his monumental "*The Life and Times of Archbishop Carroll*" for which gigantic task, he had studiously prepared himself by another classic "*The Catholic Refugees on the Continent*", which is nothing else than a preliminary chapter to the history of the American Church, an author who has gone through the records of our national past as also through the annals of the Church of America without on that account forgetting how to read the handwriting on the wall of the present, was surely the very man to speak with learning and fire, deep penetration and a broad sympathy of those things that were clamoring for expression in the hearts of the myriad Holy Name hosts in the National Capitol. Doctor Guilday has addressed men on many memorable occasions, but he never can hope to reach such sublime heights of inspiration, happy diction, helpful suggestiveness, philosophic outlook, as in the masterpiece delivered there in the pouring rain at the Tomb of George Washington. Men almost held their breath as the showers of his eloquence fell from his lips silencing the patter of the rain and the flapping of the banners. It was an intellectual treat as also a patriotic feast. It was a joy to listen to one who could be democratic without being

chauvinistic, American to the finger tips without on that account one whit less Catholic in Faith, in loyalty to Rome and in devotion to the best traditions of the American Church.

Dr. Guilday's address follows:

There is no cause to urge upon you the solemnity of this sacred moment. You are come from many cities and towns and hamlets in numbers that rival the crusaders of old to do honor and reverence to the ideal of God and country.

Your pilgrimage to the nation's capital has for its purpose a triple act of devotion and of gratitude. Yesterday, among the dead at Arlington, the God's acre of the nation, you gave homage to those whose lives were spent and sacrificed that America might live. Tomorrow, before the altar of the Most High, you will assemble in that noblest of all human acts, a public religious act of praise and thanksgiving, of propitiation and entreaty to Almighty God that His blessings may continue to descend upon our beloved America and make it prosper in His sight. Today you are come to this most sacred of all American homes, where lie the mortal remains of the father of our country awaiting the Resurrection, to pledge your allegiance to America and to the highest ideals enshrined in her heart—freedom, justice and happiness.

America needs this triple demonstration of religious faith. The winds of discontent have been lately gathering their forces and from out many parts of the land a cloud, no bigger than a man's hand, can be seen, a cloud that may increase in volume till it covers the whole heavens with darkness. The spirit of revolt against authority, a spirit that must follow as the night the day the rejection of the doctrines of Jesus Christ, is not only aroused by the unequal conditions prevailing in American life but is also being deliberately augmented by many who are determined to brook no brakes upon their mad race for wealth and pleasure. Even to the casual observer, it is becoming more evident day by day that a reign of lawlessness has set in, that the spirit of fealty to the nation's traditions has been materially lessened within a decade, that the foremost essential factor in our Government, in our public and private life—the American doctrine of self-restraint—is being gradually forgotten by those upon whom America must depend, if the Republic is not to be swept into the stream of world-wide unrest.

No student of American life can question the fact that the very structure of our Government is in graver danger today than at any other time in our history. Obedience to law comes more and more reluctantly from the hearts of our citizens. Rights are being overestimated; duties undervalued and forgotten. Any indictment of American life today based upon a just and equitable comparison with the fundamental traditions of our past cannot but be a terrible one to those who stand affrighted before the gross mechanistic conception of life which dominates the vigor of our manhood and the energy of our youth.

The thoughtful few, who from time to time sound this warning are

"as one crying in the wilderness." Their voices are lost in the roar of this mechanistic civilization. Of the few who seem to care, many are fatalists, who having filled their own granaries with material abundance, complacently say with Louis XV., "after me, the deluge."

These last words, from the lips of the Solicitor-General of the United States, must give pause to every man who loves the Republic; for, millions of our fellow-citizens, as is only too evident in a most recent movement in American life, are fast losing all faith in America and in America's future. Fearlessly should it be acknowledged in the quietude of this place, where once Washington found peace and contentment, that the land is ripe today for rebellion, if not for civil war. A half-century ago, the causes which divided the North and the South and flung the nation into the most appalling carnage the world had witnessed, were never so pregnant with destruction to the unity of our country as the causes which now threaten to separate the land again and to fling the East and West into a struggle for the mastery.

Your pilgrimage, therefore, does not end with this triple act of devotion and of reverence to the ideal of God and country. It is not enough that you should stand in silent meditation at Arlington before the tombs of those who died for America. It is not enough that upon bended knees you should join in prayer to Almighty God for the preservation of the Republic. It is not enough that you should journey down the valley of the Potomac to lay a tribute of affection at the grave of Washington. When all this is done, your work as men of the Holy Name is but begun. You are to take out of these precious days of pilgrimage renewed faith in America's providential place in the historic evolution of the human race and renewed realization that where the vision of God and of God's law is being lost by so many millions of our fellow-citizens, the nation must undoubtedly perish.

You are being given during these days of jubilee an opportunity to stand upon the highest mountain ranges of human observation and to see clearly in the future the inevitable danger of decay that threatens us, unless the whole nation be brought to the feet of Jesus Christ. You are being given an opportunity to prepare in your own hearts for the return to your homes a message that the time for apathy and indifference towards the nation's welfare, the time for the neglect of God and of things of God in our national life, must pass and quickly pass, if the nation is to remain.

Would you seek among the written pages of the past century and a half organized Catholicity in this land for such a message—a message that can be understood not only by yourselves, as Catholic citizens of the Republic, but also by all those, your neighbors, who believe, as you do, that only the law of Christ can guide us safely through the narrow and perilous waters of discontent rising on all sides about us?

Some eight years ago, the nation was facing, as it certainly is today, a grave and arresting crisis. The hurricane of bloodshed that was ravaging the once happy lands of Europe was soon to sweep into its powerful

grasp the whole of the civilized world. America stood aghast at the frightfulness of the conflict. Fear stalked abroad in the day, murmuring was heard in the night—fear not alone for the security of our country, but fear above all that the evil spirit lurking behind the armies of Europe and gloating in secret over the shambles of the battlefield had found willing dupes within our own frontiers. Our entrance into the war was seen to be unavoidable, and the leaders of the Government were looking with troubled eyes upon that vast and varied assembly of men and women who then made up the American nation. America needed assurance of the loyalty of all her citizens; and in a message filled with prophecy, to the whole people of this land, on that historic night in August, 1916, standing before that immense throng in the largest metropolis of the land, the Cardinal-Archbishop of Boston, met the issue squarely for those of his own faith, and proclaimed in language as beautiful as it was inspired the rock-like loyalty of Catholic citizenship to the highest ideals of American life.

"If ever," His Eminence then said, "America needed the whole-hearted love of her children, it is today. If ever she needed to prepare not merely to guard against attack from without, but more, a thousand times more, against dangers which threaten her very existence, it is today* * * I know there are thousands—yes, millions of our best citizens who see these dangers and are alert to their malicious and corrupting influences. But of all that vast array of those who love America, upon none may she so surely and reliably depend in every need and emergency as upon the millions of Catholics, who are proud to be at the same time subjects of the Kingdom of God on earth and citizens of America."

In the eight years that have passed since those words were spoken to all the people, the world in its entirety, brought to the very verge of collapse, has proven the necessity of the Cardinal's sublime message. Kingdoms and empires have been swallowed up in a vortex of hatred let loose upon humanity. Great nations have become pawns for the lust of men in whom all the evil of the arch-enemy of Christ has entered. Cities have witnessed crimes that beggar the scenes of France during that black horrible night of its Revolution. One by one the leaders of the nations have perished in the anger and the revenge of their peoples. And the evil created by this unprecedented hatred of man for man has but begun to reap the harvest of destruction sown during that indescribable period. The semblance of Christian doctrines that may remain outside the Catholic faith, is shot through with error and dangerous to any nation who should depend upon these shadows to stem the ever-rising tide of the new paganism. Modern civilization stands or falls with Christianity, and there is no Christianity, whole and entire as founded by Jesus Christ and embodied in His teachings, outside the Catholic Church.

Again, after eight years, in the Providence of God, invested with the highest dignity the Catholic Church has ever given to an American citizen, chosen to voice, in the name of the Holy Father, the love of the Sovereign Pontiff's heart for America, His Eminence of Boston repeats that message

to you men of the Holy Name. These are his words: "In the fearless loyalty of true Holy Name men to the glory of God and the welfare of this country, America has a great army in battle array, strong with the strength of God, who in every time of national stress and strain, may be entirely depended upon as a bulwark against anarchy, disloyalty, and disorder, which wherever they appear, menace the very foundations of national and international peace and prosperity."

You stand not without leadership, therefore, men of the Holy Name, in your pledge of allegiance to God and to country. From him whose presence here this afternoon raises this scene into one of unique historic import all the years back to the time of the first American Bishop, John Carroll, of Baltimore, the lesson of your duty as citizens of the land has never been forgotten; and if there has been anything in that lesson which sets it apart from similar appeals to patriotism, it is that that duty has been based upon the sacred duty of your allegiance to Almighty God, the Creator and the Redeemer of all men, the Lord God of Hosts of all nations, who will one day weigh them in the balance.

You stand not alone, for back along the lane of the years to the very day when Columbus landed among the islands flung out to sea from our shores, at every step of the way, Catholic Bishops and priests, Catholic soldiers and sailors, Catholic nuns, Catholic laymen and laywomen have woven the beauty and the heroism of their lives into the discoveries and the colony-building, into the foundation of our Republic, and into every phase of its marvelous progress.

Here before the tomb of Washington, at the very heart-centre of the nation's history, it would be a supreme joy to recall to you the outstanding figures of Catholic participation in the civilization of these great countries of the western world. But it is not necessary to prolong the moment when you shall declare your pledge of fealty to God and country, by giving you the long list of glories that are attached to the Catholic name in America. These are known to all, acknowledged by all fair minds—they are the commonplaces of our history.

No man of his day knew better than Washington the debt America owed to those of the Catholic faith. He was the first American to forbid the celebration of an anniversary which was a wanton insult to Catholics. He knew too well men like Commodore Barry, the first American to receive a commission in the American Navy, to be willing to allow Barry's faith to be made the sport of soldiers at Cambridge. He knew the sterling worth of men like Fitzgerald, his private secretary and aide, of soldiers like Kosciuszko and Pulaski, to allow their religion to be attacked. And it was this as well as his remembrance of France's loyal aid in the Revolution, which caused him to write to the Catholics of the new Republic:

As mankind becomes more liberal they will be more apt to allow, that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope even to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the

patriotic part which you took in the accomplishment of their Revolution, and the establishment of their Government; or the important assistance which they received from a nation in which the Roman Catholic faith is professed.

During those years of agony when Washington remained here in Mt. Vernon, after the close of the Revolution; this was, as he tells us, his Gethsemane. For he daily witnessed the growing jealousy of small State for its large neighbor, the secret caballing of men who had struggled for freedom now seeking a dictator, the outspoken desire of some to return to the bosom of the empire with one of the sons of the English monarch as first king of America. As President of the Constitutional Convention at Philadelphia in the summer of 1787, he recognized the almost complete ruin of all that had been gained by independence and despair set heavy upon his great heart. He was too close an observer of political government not to have realized that out of the confused and at times violent debate which marked those long five months of seige in secret sessions, there was looming one hope—the modeling of the constitution of the new Republic upon the rule of one of the great religious orders in the Catholic Church. He heard without surprise, when the choice of the executive of the nation seemed hopeless, Franklin's astute and successful proposal to follow the method used by the College of Cardinals in the election of the Pope.

But were all the highlights in the canvas painted by Catholic hands during the last century and a half of our national existence to be described, even then the whole unseen action of the Catholic faith, of Catholic thought and philosophy in daily life, of Catholic morality and asceticism, and of Catholic influence upon the enlightened spiritual progress of the nation would be left entirely untouched.

The day came at last when Washington laid aside the care of his great office as first President of the United States and returned here for the few years that remained. For almost a quarter century as commander-in-chief of the American forces, as chairman of the Constitutional Convention, and as President of the United States, was Washington's incomparable moral authority—to which there are few parallels in the world of history—which had brought the young Republic out of the darkness of anarchy and disorder into the light of established Government. In his farewell address to the American people on the eve of his retirement, after describing the priceless gift of liberty enshrined in the American Constitution, he warned those of his own day and of every generation since that time:

'Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable support. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of man and citizens.'

Religion and morality—the very words seem a prophecy for the fulfillment of this day of homage to the father of our country. For how

better could the purpose of the Holy Name Society or the meaning of your great convention be epitomized. You are a bulwark of belief in Jesus Christ, a bulwark of morality set up against the invading forces of paganism, an ever-increasing force of Catholic men whose sole reason for rallying themselves together is to give glory to God by their lives and to keep sacred the traditions of the past. America may well be proud of such a society. America may well thank God in the crisis of the present day that within the Catholic Church this vast body of men is ever renewing at the spring of faith and patriotism its strength for the assaults malice and jealousy, unrest and rebellion will ever make upon her security.

There remains then your solemn act of fealty to the founder of our country. The eyes of twenty million Catholics are upon you at this sacred moment. In the name of these millions whose hearts beat with the same patriotic impulse as do your own, whose faith in Almighty God is your faith, whose prayer for His providence over the nation is your prayer, whose cherished idealism for America's future is the same as your own, it is meet and just that you their representatives, should voice that sacrament of allegiance to which they all mutually pledge their lives, their fortunes, and their sacred honor.

After this superb address the Papal Legate laid a wreath on the tomb of the Father of his Country. The vast concourse of people stood in silent thought for a few moments. Then Father Ripple recited the Holy Name Pledge which was taken up lustily by all present. Then the National Anthem was sung by all with a fervor that was bred by the deathless spirit of Washington never hovering nearer any place than Mt. Vernon.

Evening Session of the Convention.

The evening session of the Convention on Lay Delegates' Day was called to order sharp at eight o'clock by the National Director with prayer. Whilst the prayer was going on Rt. Rev. Msgr. J. A. Sheppard, of Newark, N. J., was observed entering the Convention Hall. He stood at the door silently until the prayer was finished. Spying him Father Ripple said in his opening remarks.

Gentlemen, I have the pleasure to announce to you that one of the greatest Holy Name leaders in America has just appeared on the scene, Rt. Rev. Monsignor John A. Sheppard, of Newark. There has been no more active or more efficient Holy Name man in the history of the movement; and the success with which the Holy Name Societies have met in the Diocese of Newark is due principally to the untiring efforts and the eternal persistency of Monsignor Sheppard; so let us, when he gets up, give three rousing cheers.

The applause accorded Msgr. Sheppard was hearty and spon-

taneous. Everyone familiar with Holy Name work in this country knows that there is no greater living apostle of the crusade than this man who has spent himself by word and pen to promote it in the diocese of Newark. When certain Unions of the country grew timorous about annual rallies because of the puny opposition of blatant bigots and obstreperous reformers, Msgr. Sheppard never grew fainthearted. Such opposition simply drew the fighting spirit from his heart and his call to arms each year went out in unmistakable tones. And just because men admire the military spirit and attitude they ever rallied behind him proudly and gladly. Therefore, one can understand why he was given such a rousing reception by the Convention.

After that Father Ripple made the following announcements:

Before we proceed with the regular business, which was discontinued at noon, I have several important announcements to make.

The first one is this: The Postal Telegraph Office is open in the back of the Hall, and if any of you want to send any night letters to your homes, you will have an opportunity to send them through the Postal Service this evening. We are very grateful to the Telegraph and Telephone Companies for the courtesies which they have extended to us here during the Convention. At great expense, they have installed emergency outfits here and the Postal Telegraph Company has thrown a line three or four miles to take care of the Convention. The Telephone Companies have gone to the trouble of putting in connections and booths, and we are very appreciative of it.

Gentlemen, it is regrettable, of course, that, by reason of the inclemency of the weather there are not so many of us here now, but there are enough of us to do business, and I am sure that some very important transactions will be effected this evening.

The next, and perhaps the most thrilling announcement that I wish to make is that a little while ago Archbishop Curley called me over to his rooms at the University and told me that the Bishops who are here are going to march at the head of the line tomorrow. With the Archbishop of Baltimore at their head, there will be ten or twelve Bishops in line, and that is the clearest indication you can have, Gentlemen, that the Bishops are with you.

Tomorrow morning, immediately after the Mass in the Stadium—and I hope the weather is going to clear up in the night, the officers of the various Unions, such as the presidents, vice presidents, secretaries and treasurers and the like—only those because they are too numerous to take the whole string, will have a chance to meet His Eminence, the Cardinal Legate; so if you will arrange yourselves at the foot of the Stadium, at a convenient place, I will give you the sign immediately after the Mass is over, and His Eminence has signified that he will be glad to meet you

all personally.

Since our meeting of this morning, two cables have been received, one from the Master General of the Dominican Order, which reads as follows:

"We heartily bless the Holy Name Congress and all the members of the Society with the special blessing of St. Dominic and wish ever increasing success under your zealous direction."

Louis Theissling, O. P.

There is also a cablegram from the Very Reverend Raymond Meagher, the Provincial of the Dominican Fathers of the Province of St. Joseph in the United States, who is now in Rome attending a General Chapter there. Mindful of his ever zealous care for the welfare of the Holy Name Society of America, he has not forgotten us during the Convention. He says:

"Congratulations on the success of the Convention. May it mark a new era in Holy Name activity under your direction.

Raymond Meagher, O. P.

These telegrams elicited long continued applause from the audience. When it died down Father Ripple said:

Now, Gentlemen, the discussion that we had this morning, and which was so eminently successful, concerning the permanent Extension Committee, resulted in conclusions which were indeed worthy of you. You have created this Committee under the direction of the National Director, and it was suggested by the reader of the paper, after the session was over, that some means might be devised by which you could finance the Extension Committee, which is rather not a question for the Holy Name Society to undertake, because we have not in any way associated ourselves with affairs that are financial and we do not want to. There never will be—Gentlemen, there never will be any direct taxation on the Holy Name Society. Whatever funds are raised in the name of the Holy Name cause will be raised by voluntary contributions. This Gentleman is going to back with his own personal influence the receiving of contributions from some of the men of the Holy Name Societies throughout the country, to be made to the Committee. That is a good suggestion, so that a certain fund might be raised annually to defray the expenses of the Extension Committee and to finance any propaganda that might be undertaken.

Independently, a short while afterwards, a proposition was made by Mr. John M. Whalen, Counsellor of New York, for a long time at the head of the biggest law office in the world, and I am going to let Father Hughes over there give you his proposition.

Fr. Hughes, please tell the gentlemen what Mr. Whalen proposes to do.

FATHER HUGHES: I have been requested by Mr. Whalen to make this announcement: He was moved very much by the appeal made this morning by Mr. O'Hara of the Detroit Union, and also by that of Father Ripple, the National Director, and by his instructions I am here to an-

nounce that he will contribute, through the Holy Name Society of the Police Department of New York, of which he is an honorary member, the sum of \$100 to start this fund which is necessary for the extension work of the Holy Name Society. He will contribute it through the Police Branch, because he has an especial interest in the police of New York. He feels that the work they have done in New York, which is the first branch of its kind in the United States identified with the Holy Name Society, has been such that at this time he should make his offer through the police. He suggests that there must be in the United States, among the Holy Name members, at least nine hundred and ninety-nine others who are not only able but who are ready and willing to match his contribution. He feels, as you must feel from your association with the Holy Name work, and especially since having heard the appeals made here to-day, that this must be done, and to do so it is necessary to have finances. As Father Ripple has stated, the finances must come through voluntary contributions, and he hopes, and the policemen with whom he has associated also hope, that there are nine hundred and ninety-nine others who will come through on his proposition, and make *The Holy Name Journal* the greatest instrument of the Society—a great asset, not only as a religious publication, but in its sphere, the greatest publication in the United States.

I might say that while this contribution is made through the Police Branch, it does not have any publicity motive connected with it on the part of the police. Mr. Whalen is an honorary member of that Society. He is closely associated with them and assists in every way he can to further their interests as Holy Name men.

This, my dear Holy Name men, is the challenge he has sounded on this Holy Name Extension proposition.

FATHER RIPPLE: Now, Gentlemen, in order not to prolong the discussion on the subject, (I know that you are all heartily in favor of this thing), I would ask if any of you are willing to back that proposition.

HONORABLE WILLIAM P. BRADLEY: Detroit, Mich.: Reverend Chairman, I would be very glad also to give a hundred dollars.

MR. JAMES M. BARRY, Detroit, Mich: I will give a hundred dollars.

FATHER CURRAN. Wilkes-Barre, Pa.: "So will I, Father."

FATHER RIPPLE: Father Curran, of Wilkes-Barre, Pa., President Roosevelt's great friend, also offers to give a hundred dollars.

Is there anyone else who has anything to say in that connection? Gentlemen, think this over. That is all I want you to do. We do not want to have this kind of a discussion during the Convention.

REVEREND JAMES F. FLYNN: St. Agnes' Church, Brooklyn, New York: I will pledge a hundred dollars for my gang from Brooklyn.

MR. McGRATH, President St. Monica's, New York. Father, if you will give me time, I would like to take the matter up and speak to our

pastor about it, Rev. Father Kelley, of St. Monica's Church, New York. We will be glad to do our bit.

FATHER RIPPLE: Gentlemen, keep the subject buzzing under your hats—that is the big idea—and write to us after the Convention is over. That is the way to do it. Write to the National Director at Headquarters in New York. We will then be able to do some big things, if we get the right kind of cooperation. Of course, do not undertake any means that would be unworthy of the Holy Name Society.

After these introductory remarks a paper on "The Lecture Bureau" was read by Mr. Stephen A. Bialecki, Secretary of the Milwaukee Archdiocesan Union. He substituted for the Hon. Oliver L. O'Boyle, of Milwaukee, Wis., who was unexpectedly called back to his home that afternoon. His paper follows:

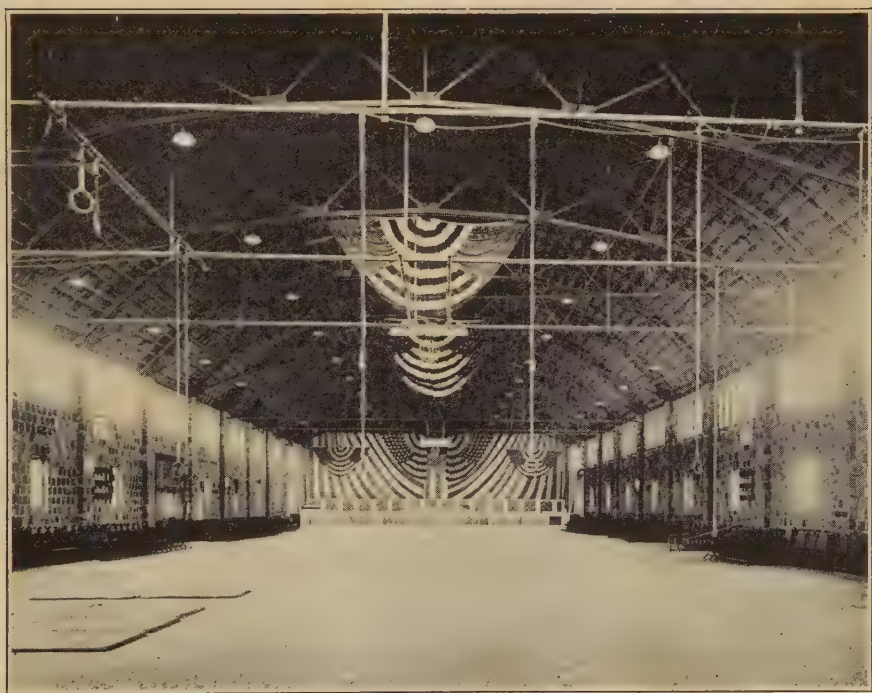
I came to this convention feeling that I sufficiently realized the greatness of the Holy Name movement, feeling that I was sufficiently enthusiastic concerning the prominent place that I knew it occupied, and was destined to occupy, in the modern life of the Catholic Church. After the two days that have already passed, with the added inspiration that every moment of every hour has magnified in my heart,—as I am sure it has in the heart of every delegate,—I stand here now a more impressed, a more inspired, a more enthusiastic Holy Name man than I had ever thought it possible to become, and I will return to Wisconsin more devoted to this inspired movement of Catholic laity.

I came here primarily to learn something concerning what I have always considered, and consider today, one of the most important phases of Holy Name activity—the work of the lay lecture bureau. In this connection I will say that the Milwaukee Archdiocese, no doubt unintentionally, has been accorded a distinction that it does not deserve. We in Wisconsin have not pioneered the lecture bureau work. Wherever it may have originated, we are happy to admit that in adopting this phase of Holy Name work we merely followed the suggestion of our brothers of the Chicago Archdiocese. It is now more than three years since the formation of our Milwaukee Archdiocesan Union and I still recall distinctly the words of our good friend and brother, Sir Anthony Matre of Chicago, who came up from the Windy City to give us some pointers on that occasion, when he said after the officers had been elected and preliminary work attended to: "Now there is one important department of the Holy Name to be organized and that is the Lecture Bureau—and there is one important office still to fill, and that is the office of Chairman of the Lecture Bureau". And that was the time and the place where we in Milwaukee first learned of the great work in this regard that was then going on and that had been going on for some time in our sister state under the enthusiastic leadership of that Holy Name champion, Bishop McGavick. Providence soon thereafter smiled upon Bishop McGavick and lifted him from the dirt and vice of the wicked city, where he was so little appreciated, to place him,

as a fit reward for his Holy Name activity, in the smiling, prosperous and truly Christian diocese of La Crosse in our own state.

The honor that was then conferred upon me, as the first Chairman of our Archdiocesan Lecture Bureau, was an honor that I accepted with some dismay, but for which I have since become eternally grateful. I had had some experience in connection with fraternal work, with the difficulty of securing Catholic lay-speakers for affairs of a purely civic or social nature. I knew that there were a score or more of old reliables, to whom we all turned when it was a question of a Fourth of July oration, a Memorial Day address, or an after-dinner toast. I also knew the great difficulty of persuading these men, most of whom had grown gray in the service, to talk on even such occasions. How, thought I, would I be able to gather together a crowd of Catholic laymen, men of sufficient experience and ability to be able to intelligently address audiences of their brothers, not upon a political, patriotic or other material topic, but upon matters, if not wholly, at least semi-religious, in their nature. But I boastfully announced to the delegates of that first convention that within thirty days the Lecture Bureau would be ready to function and that any branch desiring speakers had only to call on the Chairman. Within a few weeks I had requests for six speakers in Milwaukee County. Also following the suggestion of Mr. Matre with regard to a plan that had proven highly satisfactory in Chicago, the branches mentioned had arranged for these lay-talks in connection with a breakfast to be served in the school hall immediately following the Holy Name Communion.

I, in the meanwhile, had started on my pilgrimage to create a Lecture Bureau. I use the word "create" advisedly for I surely thought that I would be obliged to form it out of nothing. I first approached a few of my friends among the professional men, two of our Catholic judges, a prominent attorney, a leading physician, and so on. My first prospect was a comparatively prominent judge of one of our Wisconsin courts, whom, for obvious reasons, I will not name. With becoming courage and confidence, after some preliminary overtures, I broached the object of my visit. "Judge", I said, "I came to ask you to deliver an after-breakfast talk before one of our Holy Name Society branches on their Communion Sunday two weeks from now." He looked at me with mingled pity and disgust. "What's the Holy Name Society", he inquired, "I never heard of it". (Of course, you will remember that was 4 years ago.) I chided him upon his ignorance of Catholic affairs and explained, as best I could the aims and purposes of this organization. When I had concluded, he rose from his chair in that courteous but decisive way that great men have of indicating that an interview is terminated, and said, "Mr. O'Boyle, under ordinary circumstances I would be very willing to accommodate you. While I have practically withdrawn from that sort of thing, were you inviting me to deliver some address of a civic or patriotic nature, as a personal favor to you I might be inclined to accept. As yet, however, I have not donned the Roman collar and I am too old a bird to begin preaching sermons". I would not be so easily put aside, however. I begged and pleaded, and



National Holy Name Convention Hall. Delegates from 6,000 branches of the society assembled in this hall for the deliberations of the convention.



even stretched the facts to the extent of stating that the particular branch in question had insisted that no speaker other than Judge So-and-So would do. Whether or not this appealed to his pride I don't know, but finally, with an air of resignation, the distinguished gentleman consented to act, but on this occasion only. "Don't ever come back to me with a proposition of this kind as long as you live", was his parting injunction. After the same laborious effort I succeeded in obtaining four more promises from as many men. I breathed a deep sigh of relief, but while I felt that I had surmounted the present difficulties, my experience led me to believe that as a permanent proposition, the Lecture Bureau was doomed to die a-borning.

On the Monday after the day on which these men were scheduled to talk, shortly after I had reached my office the phone rang and I recognized the voice of my friend, the judge. "Mr. O'Boyle", he said "I called up to report on yesterday's assignment. I followed your suggestion and went to Confession the night before, arose early in the morning, drove to St. So-and-So's branch and went to Communion with the Holy Name men and then introduced myself to those in charge and repaired to the Church hall for our coffee and rolls. I had prepared a few remarks upon a subject that I thought would be appropriate for the occasion and when the breakfast was over, and the men had pushed back their chairs and lighted their cigars, I began to talk. I have had a great many years' experience in addressing audiences of every nature. During these years I have experienced many thrills and much satisfaction, but I want to tell you that at no time in my life have I talked to such an inspiring and enthusiastic audience. At no time have I spoken where such an atmosphere prevailed. I realized that these men were gathered together in a state of sanctifying grace, having just partaken at the spiritual banquet board in the Church above, of the living Body and Blood of Christ. They were assembled there for no selfish purpose, actuated by no material motives, but solely in the interests of Holy Church. I believe that I made as good a talk as I ever made in my life. I called you this morning to tell you that from now on I am an enthusiastic follower of the Holy Name Society and any time you want me to make another talk, don't hesitate to call on me."

Before the end of the week this story had been repeated by every one of those who had so reluctantly gone forth on that first assignment. Today there is not a layman within the limits of the Archdiocese too prominent, too important, too busy to serve on our Lecture Bureau. Its ranks have since been supplemented with men of every profession and walk of life. Merchants, manufacturers, college professors, students, doctors, lawyers, prominent members of the bench, have all placed themselves at our service.

Instead of the half dozen branches that answered to the roll call three years ago, we have upwards of forty within the County of Milwaukee alone, regularly conducting their meetings after Communion on the second Sunday of every month, and making greater demands upon us for lay-speakers than we are able to supply. Contrary to the predictions of many, including some of the clergy, the enthusiasm of these men has

not waned. Some of them have been delivering talks monthly for the entire three years, and are as enthusiastic today as on the day they started, and more so. They cover assignments as they receive them, without question, without complaint. They travel into every corner of the Archdiocese without compensation of any kind. They drive their own cars where they have them and pay for their own gas and oil. Some are obliged to leave home Saturday afternoon in order to reach a distant assignment in time to receive Communion with the branch they are scheduled to address,—for it is a hard and fast rule of the Bureau that every speaker attend Mass and receive Communion with the branch to which he is assigned.

This remarkable condition has convinced me more surely and clearly than could any argument of one thing—the work of the Holy Name Society is divinely inspired by the Holy Ghost! Material motives could never accomplish these results. Men of prominence—leaders in their respective walks—who daily refuse invitations to address audiences of various kinds—invitations that carry with them the added inducement of \$25, of \$50 or \$100, for an hour's work,—these men are not getting up at six o'clock in the morning and driving alone 30 miles or more, to talk before a Holy Name Branch of probably 50 or 75 men, out in some back-woods town merely because of the efficiency of the Lecture Bureau, merely because of their friendship for me, as its Chairman, or for the Pastor that invites them. They go because another voice calls them to duty. They go because there has come upon them a great awakening. Knowing as they do, from their own experience, the evils of the day, the problems that confront civilized society—the danger that besets Christianity as well as our own Holy Mother Church—they see in the work of this great lay organization, where men gather together silently without show, kneeling with bowed heads at the spiritual banquet board, determined to overcome the evils of society by first restoring Christ to their own hearts, they see in these men and in this organization a great solution—a certain remedy.

Then, too, the results accomplished by these lay talks can be well estimated. It is easily understood how the great rank and file are strongly appealed to by the novelty of laymen's talks bearing on matters pertaining to the Church and of things spiritual. This business of religion, this business of the soul's salvation, is always something that has been connected up, in the mind of the average mortal, with the priest. When he discusses the evils of divorce, mixed marriage, the necessity of frequent Communion, and other kindred subjects, there are many who unconsciously feel that this is his job, but when we view the principal of the largest public school in the city, as is the case in our Milwaukee Archdiocese, courageously addressing Holy Name men on the absolute necessity of parochial education, old arguments take on new meaning. And so it is with numerous other timely subjects,—that, it would seem, may be discussed with even greater force and effect by laymen than by the clergy.

We of the Lecture Bureau lay 75% of our success to the breakfast plan. The women of the branch, wherever possible, prepare a modest morning meal in the Church basement or school hall, immediately following Communion. These breakfasts are of necessity very simple, consisting merely of coffee, coffee-cake, rolls and the like, while in some prosperous centers the members even indulge to the extent of hot dogs". The women—mothers and sisters of members—are, we find, only too willing to lend their services. The question of paying for the breakfast is handled in various ways, depending on local conditions. One of the most successful methods is simply the box at the door; into which the members may drop whatever they desire. There are usually more than enough who contribute more than the breakfast actually costs, or to make up for those who contribute only small sums, or in instances where those who find that they forgot entirely to transfer their small change to the Sunday pants. The main end sought to be accomplished is to relieve the embarrassment sometimes resulting where the plate is passed, and to give no man an excuse for remaining away.

You may inquire: What do these men talk about, how are the subjects assigned? This is something that I, for one, came to this convention to learn more about. Our present method is not what it should be. In organizing the Lecture Bureau up to the present time the great difficulty has been to get speakers enough to fill the demand. We have so far been fortunate in securing men who have had some experience. We have permitted them to choose their own subjects—subject, of course, to the censorship of the spiritual director. As a result, many have talked upon topics with which they happen personally to be most familiar. Some of the judges, for instance, discuss Juvenile Court and Big Brother Work; the doctors—the Church and Science; University Professors—the Catholic Church in history; and so on. We could recruit many more to our ranks were the Lecture Bureau to assign subjects—to assist the somewhat inexperienced in developing them, and so on. Then there would be no danger of overlapping or duplication of effort. Thus, too, would we be able to develop many good speakers from raw material, for their own benefit as well as the benefit of the Holy Name Society. What is needed is not only a supervisory body—but above all, a committee that will see that the work is conducted according to a fixed plan or program. And while this work may, it is true, be handled as herein suggested, by each diocese acting independently through its own bureau, I am convinced that greater economy of effort, greater uniformity of result, greater efficiency in every respect would be accomplished through the establishment of a national program handled, or at least inspired, from a single, national source, reaching out to the various dioceses well thought out and systematic plans of action.

Thus might be developed subjects such as these, many of which are being treated now by the various speakers.

The Catholic Press—Catholics and the Missions—The Juvenile Court—Censorship of the Movies—The Towner Sterling Bill—Papal Infallibility—

Birth Control—Frequent Communion—Our Parochial Schools—Capital and Labor—Socialism—Free Masonry—History of the Catholic Church and Biographies of its great men and countless other subjects of equal interest and importance.

Such a national bureau need deal only with Archdiocesan Unions, who in their turn would be obliged to reach the Branches and stand all subsequent expense.

As I jotted down, in my study at home last week, a rough draft of the various points I wish to take up with you today I glanced at the printed heading of the paper I had pulled out from the bottom of the dusty drawer and I read at the top of this stationary the following: "Committee on Public Information—Division of 4 Minute Men" and in the upper left hand corner I read the names: "Geo. Creel, Chairman; the Secretary of State, the Secretary of War, the Secretary of the Navy." It was some of the stationery that had served in the days when I tried to do my bit on the movie platform and elsewhere in the interests of Flag and Country. There are probably a lot of 4 Minute Men here today. The thing that characterizes them most is the fact that none of them has ever been able to limit a subject to four minutes or four times four. Do you remember how you used to get your weekly matter, as regularly as clock work, from headquarters, not only the subject assigned but several methods for its treatment, a skeleton of the argument all prepared with introduction, argument and peroration, authorities in the way of statistics comprehensively given, so elaborately prepared, in fact, that almost anyone, with but short preparation, could make a pretty fair and interesting talk? Now I don't mean for a moment to suggest that any plan should be adopted that would permit, or even encourage, the members of the Holy Name Lecture Bureau to make their monthly talks with little or no preparation. I merely wish to direct your attention to a system that proved most effective during the War, in assisting the thousands of men, young and old, who participated in this nation-wide campaign of education. What was its effect? Where there would otherwise not have been ten men qualified, ready, willing, it produced a hundred. And it did more. It made it necessary for those who were going out on the platform to educate others to first educate themselves.

This brings me to one of the possibilities of the Holy Name Lecture Bureau work that I consider of equal importance with the primary object of instructing the great body of the membership at the monthly meetings,—and that is the development of trained, skilled, experienced talkers, writers and thinkers among our Catholic laity.

It has been too often and truly said that we need more Catholic leaders, and not so many leading Catholics. How few of our Catholic laymen are qualified to talk or write independently upon matters pertaining to their Holy Religion! Graduates of our great growing mid-Western University—Marquette—are coming forth from its halls each year equipped and needing only the opportunity to direct their talents as soldiers in this great lay apostolate, to the interests of their Holy Religion. Many of

these graduates have found, through the Holy Name Lecture Bureau of our Archdiocese, an opportunity of developing themselves in this regard, that would otherwise have been denied them. Such possibilities exist all over the Country, wherever Catholic high schools or colleges are to be found.

Many of the branches have adopted the plan of every two or three months dispensing with the regular lecturer and making the meeting a family affair, so to speak. Three or four or a half dozen of the members are required to speak for at least five minutes on some subject that has previously been assigned. The result is to bring hidden wealth to light, to inspire self-confidence on the part of those who have often told you, when you concluded your address, "Those are the things that I have wanted to say so long, but haven't known how". We endeavor to derive our new material for the Lecture Bureau from all sections of the diocese, not merely the larger centers where the professional spell-binders are most generally to be found. This is only possible through some system that will make for the development of Catholic talkers from among the rank and file. Moreover, practices such as these interest the men in their work, make them feel that they are more a part of the movement and not merely spectators. It gives them a new interest in their religion.

My brothers, I am undoubtedly biased and you will, therefore, pardon me when I say that the work of the Holy Name Lecture Bureau is one of the greatest activities of this Society. Its possibilities are as yet unknown. The surface has not been scratched. It is too early even to talk of what may be accomplished. In the proper hands, as a part of the national organization,—skillfully handled—its possibilities are unlimited. I would like to see in the cabinet of our Director General a National Lecture Bureau Chairman surrounded by a committee of men consecrated to the work of developing our Catholic laity, that its members may go forth and become truly militant lay apostles. Success in this field means work. It is not something to be conjured out of the air. It will mean skill, tact, knowledge of the needs of the hour, and, above all, perseverance. But if the results can be gauged by what we see on every hand in the Archdiocese of Milwaukee, as a result of our own feeble efforts, the prize will be well worth the sacrifice. If I can carry home with me a single new thought with regard to the Lecture Bureau and plans for its future development, from my standpoint this convention will have been a great success.

The Wisconsin Holy Name men and the Milwaukee Archdiocese thank the officers of this convention for the honor you have conferred upon us in extending this privilege of the platform to your humble and devoted servant.

If this paper proved of great worth it was because it was so eminently concrete. Everyone realized that what has been accomplished in Milwaukee in the face of great odds can be carried through with equal success in any other part of our country. And the ways

suggested by the speaker are not only feasible but highly practicable. Mr. John Reynolds of Brooklyn in answer to a call for suggestions, or comments, on the paper had this to say.

"Reverend President, I notice that one of the thoughts suggested by the speaker and incorporated in the paper: that the speakers' bureau at times ran short of subjects that the various speakers may adopt—we are all well acquainted with the theme adopted by Clements, who was perhaps better known by the name of Mark Twain, in that little book he had written and styled "*Colonel Sellers at Home*", wherein he prepared his eye-wash and was trying to sell it at a dollar a bottle. In the United States we have over a million men who go regularly to their monthly confession and Communion and to their monthly meetings, and I would suggest that they write on a slip of paper and hand in to the secretaries of the respective branches some subject that to their minds would be appropriate, a subject on which any speaker might speak, and let the Reverend Censors send them to the President of this organization. In that way the Society would benefit by getting subjects upon which any speaker might speak.

As there were no further comments on the paper Father Ripple made the following suggestion that "as a practical issue in reference to this paper, that you would express your minds to the effect that the activities or the suggestions for the extension of the Lecture Bureau be communicated to this Extension Committee formed this morning, and let them devise plans by which the activities of the Lecture Bureau might be suggested to the dioceses throughout the United States. What do you think of that?"

A motion to this effect was made by Mr. J. Flood of Jamaica, L. I., and seconded by Mr. John Lanning, Utica, N. Y. The motion was put by Father Ripple and adopted unanimously.

Out of deference to the distinguished guest of the evening, Msgr. Sheppard, the Newark Union was given preference over the Chicago Archdiocesan Union in the reading of a paper on "Rallies". Rev. J. J. Clark had associated with him for the discussion of the subject, Mr. Michael Raleigh and Mr. James Reis. The paper of Father Clark follows:

Gentlemen of the Holy Name Society:

The duty of writing a paper on the annual parades of our Holy Name Societies has been assigned to the Diocesan Federation of the Newark Diocese. It is with pleasure that we offer our remarks because we have had in northern New Jersey an experience of nineteen years; but one year was omitted when such a parade was not held. There may be places where it is not advisable to have such processions, but a discussion of the matter

in this Convention is in order. We of the Newark Diocese believe that in all our large cities such an outpouring in honor of the Holy Name proves very effective upon the members of our church and the general community at large.

In no age of the world before was there more need for manifestation of the Divinity of Christ. God's existence is questioned; evolution in one form or another is preached in press and pulpit; the Divinity of Jesus Christ is denied; the modernists and fundamentalists and theorists of the super-man are defending their notions. The virgin birth of the God-man, born of the flesh of a woman, through the power of the Holy Ghost, is ridiculed. The death and resurrection of this God-man are myths since the belief in miracles is denied. In one word, the old basic truths of revelation, the Unity and Trinity of God, the birth, death and resurrection of the Saviour—these principal truths the so-called science of the day has endeavored to destroy and a darkness akin to Egyptian is spreading over the mind, and the result is a chaotic notion of religion throughout the world. The only light is the effulgence of the old Church to whom Christ has given His promise that "He will be with it till the consummation of ages", and "the Holy Spirit will continue to bring back to its mind all the things that He, Himself, has taught it."

Of what use are those parades to Catholics themselves? Since the time allotted is short, our answer must be brief and suggestive, rather than exhaustive. First of all we maintain that there has been too much parochialism in the Church; the Church is One and Universal, and the laity should be brought together. Through our system of ultra-parochialism we are dwarfed, and our laymen throughout the country do not know one another. In other words, there is not the inter-communication existing among us that should. In our Diocese today the Catholics in the different counties know and meet one another in two general conventions during the year; our counties are federated and they meet every month. Our parish societies, the same. Since delegates are changing and since there is always something to keep men together there is a beautiful solidarity established among our men in religious matters. We find men in our ranks filling every profession; artisans, tradesmen and laborers go hand in hand, a democracy that is not known in any of our Catholic societies. The insularity that existed among us is gone and we find in the ranks of the Catholics of our diocese Catholic men who are the peers of any to be found in the state. We have an existence that we did not realize before and our intellectual standard has changed in the eyes of our own people and the community at large.

Secondly, the result of this is that our men not only profess the Catholic religion but live it. Our men are more interested in church affairs, and coming into closer touch with their priest are always ready to assist when anything is proposed for the betterment of the different parishes. The pastors of our churches through these different federations that have been formed, are well known to the men, and the men on their part are more closely wedded to their priests and ever ready to follow their advice in spiritual matters. Time and again we have had to find

fault with many of our parishioners for not approaching the Sacraments as often as they should; we have had to use strong language and told them that they should be ashamed of themselves to have on the statute book of the church, among its precepts, that everyone is obliged to approach Holy Communion once a year under pain of excommunication. And at that, many a one turned deaf ears to our complaint until they felt the pressure of God's hand upon them. Now, on the contrary, we have daily and weekly communicants in all of our churches, and many of our Holy Name Societies, of their own volition, insist on monthly Communion.

The Holy Name has worked miracles in the hearts and in the consciences of our men, and if you will read or glance over The Holy Name Journal you will find the devotion to the Blessed Sacrament increasing. On the mornings of our general parade the thousands and thousands that enter our churches for the reception of the Bread of Life, and afterwards parade in our streets and our public parks to receive Benediction of the Blessed Sacrament, has an effect upon thousands of on-lookers who must confess that religion is not dead—on the contrary, it is a living element in our lives which Catholic men are bound to keep in the world and for which today the world is hungry and famishing, as all leaders of thought in our midst testify. The old cry of St. Paul: "Restaurare omnia in Christo" borrowed by the saintly Pius X of immortal memory, is to be our cry as we perform our mission to restore all things in Christ.

Hurrying on and considering the benefit of these outpourings, in the third place let us say to you, that in all the solidarity of our Catholic men there is no such thing as politics. We care not what a man's politics are; the professed politician understands that we never want him to the fore. We want him as no public speaker in our midst, lest the charge might be made that we are a political organization. We do not want him in the front ranks of our parades, nor do we want him upon our platforms where public speeches are made to Holy Name men, lest it be said of us that we identify ourselves with any party. We respect all parties and all authority, religious or civil. Our Governors, our Mayors, our Congressmen, our Senators, we admire, but we say to them we are a religious society; we are made up of citizens of both parties, and you gentlemen will understand that as a society we play no favorites and every fair-minded man exercising civil authority respects us for that decision.

Nevertheless, as Catholics we have some rights under the Constitution of our country. As citizens of these United States we have conscientious rights. When, therefore, these rights are tampered with we expect justice and right under the protection of the law. Such questions, therefore, as a parent's right to educate his child, cannot be questioned. Birth-control denies the providence of God. The divorce evil which is becoming a pestilence in our midst, doing away with the family, which is the unit of society, cannot be tolerated. Man and woman, He made them to fill the earth and rule it, and as God put them together "one with one only until death do us part", then so they are to remain; and remember that emphatic

law is not for the private individual, but for the common good. The perniciousness of a Cummins-Vale Act as an eugenic measure, throwing our drug stores open, advertising nostrums for the prevention of children, must not be passed. Holy Name men, a million strong, and all Catholics whose names are not as yet upon our roster (both men and women), and all men of decency in this country will give prompt notice that all gentlemen who wish to pass such legislation will not be elected or returned to their high places, because they are more or less treasonable to the state.

Holy Name men carry these doctrines high upon your banner. Every one who sees you march will know your platform; that you are a unit for the Stars and Stripes, no matter what the party, when such noxious legislation is presented. Men who stand for such teaching are renegades to our nation and sully the flag of our country. Their polluted hands are upon the majestic pillars of our union and they would shake to the earth the temple which we have reared, and which has been known as "the home of the free and the land of the brave."

What are the effects of these parades upon the community at large? There is no man of serious study who will not admit that all civilization dates from the birth of Christ and springs from the teaching of the crucified Master. We are banded together to do honor to the name of God and the name of the Saviour. "Thou shalt not take the name of God in vain." Who is there who will not endorse us in this movement? Wherever we have appeared no man has found fault with this doctrine and the doctrine that flows from it; hence in all our courts, from the Supreme Court of the United States to the Police Magistrates of our Ward, we put all officials from the highest to the lowest upon their oath. They call upon the living God to witness the truth of their pledges to the community. It is a sacred moment—the creature before his Maker, promising, so help his God, that he will administer his office as the Constitution demands, in all justice, truth and judgment; and sad for us and sad for the world if the sanctity of the oath is broken. There is no higher tribunal to which we may appeal for the truth that is in us. When our State Courts and our Supreme Court of the United States lose sight of this fact, down comes the barrier that is erected against all injustice and down comes all society, and we are precipitated into a maelstrom of riot, injustice and disorder.

Men of the Holy Name parade to honor God and the Divinity of His Son, and believe that treason to the state is second to treason to God, and that breaking of an official oath is treason to both and deserves rapid and condign punishment. Further than this, we wish that the Holy Name of God and that of His Divine Son by whom we are to be judged, should be jealously guarded, and is not to be used in cursing and swearing upon our streets. Respect for Its sanctity in all places and at all times is our preachment. Where is the Christian man who will not applaud our efforts as we go through your streets and as you listen in our public parks to such doctrine? Today we are asking for religion, and this is

what we preach in season and out of season, for we realize the force of the word "Religion", which means that there must be a close bond between God and His creature. Hence, as we march we receive the plaudits of the community—some of our separated brethren have gone so far as to imitate us in the Newark Diocese.

The parades of the Holy Name Society are the most democratic of any in the church. The Eucharistic Congress and parade in honor of the Real Presence moves about from place to place, and has the good will of His Holiness and the Hierarchy—who know and can estimate the value of such parades in our large cities. Chicago, the western Metropolis, already speaks of the coming conference, and in all probability never was there such a gathering in this country or elsewhere as that attestation of Catholic belief in the Real Presence will prove to be. Will it not be an eloquent and powerful sermon to the thousands who will look on with wonderment in this great, young giant of a nation; and will it not establish the fact in other nations who are constantly observing us and admiring us, that we are a people who are determined to have religion? The nation at large demands it, and where can it be better supplied than under the flag which makes no church national, but grants man freedom in relation to his God and His Divine Son, made Man. We need no state support; we need no state guidance in our belief and religious practices—we simply wish to be let alone, and we will prove to you as we have been doing in the past that we are not inimical to the state but its greatest support, in accordance with the saying of our Master—"To God, the things that are God's, and to Caesar the things that are Caesar's." Now if we so praise our Eucharistic Congresses and parades, what greater things may we not say about the Holy Name Society, annually marching as one great army behind the American flag, as loyal citizens in every town and hamlet, and behind the emblem of our Society professing our belief in the Divinity of Christ. This is a great democracy, and there is no such other society. We are not hampered by excessive dues or vast and expensive buildings—all we want is our churches, and from our churches as from our citadels, we walk forth as soldiers of Jesus Christ—rich and poor, lame and halt, educated and ignorant, young and old, to testify that we are followers of the maxims and truths of the Saviour as we work to "restore all things in Christ."

Once again, are not these parades a great propaganda for good? This is the order of the day. Propaganda must be instituted for whatever we wish to succeed,—in commerce, in business, in politics, in social work etc., we must have propaganda. It must be set forth in our papers, talked about in our universities, spread upon the highways of the country, and radioed in the air so that no one may escape it, be it virtue or vice. Must it be forbidden to religion? Should not this thought be above everything else in the world? "What shall it profit a man to gain the whole world and lose his own soul", or "what will a man give in exchange for his own soul?" We have a billion, six hundred million inhabitants upon this earth. Of these eight hundred million are supposedly Christian. Of

these eight hundred millions there are about three hundred fifty million Catholics believing the Divinity of Christ beyond a doubt. It is their creed, and the doctrines of the Second Divine Person of the Blessed Trinity, made incarnate, are its teachings. Our separated brethren are divided into many religions, but ultimately they date back to Christ, the Divine Leader, in one form or another. One-half of the world therefore, are Christians—should there not be a propaganda to bring all back to Christ? And where is there a man who would not like to see the world Christian? China and Japan—think of it!—one-third of the whole population of the world, has been hermitized—and they are awakening. Our missionaries are awakening to destroy paganism, in accordance with the divine command to teach all nations and to bring all under one fold and one shepherd. Is there any man in these United States worthy of relationship with Christianity that will not applaud our endeavor to win to Christ all souls, wherever found? What are we to fear; what to be ashamed of? The great Christian world will come in line with us, and if in spots there be some misguided souls in opposition, must we not expect it? the world is not a place of perfection,—never was and never will be,—but on with our propaganda through these parades. The Leader was found fault with and we, His disciples, must expect the same treatment. Nothing daunted, He went on, and His disciples ever since have followed Him with varying fortunes. So, too, must we march on, to the cry of St. Paul: "What then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?" "For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Father Clark's paper drew forth a warm word of approval from Father Ripple who said:

Gentlemen, you have heard Father Clark's very capable paper on Holy Name Rallies. There is no part of the country where the Holy Name Rally has proven to be of such wonderful good as a sedative of radical opinions as in the Diocese of Newark. There is no place where the rallies have been tried out so thoroughly as there. For twenty years, one year after another, without a single break, the diocese of Newark has had its annual rallies, so that the Newark Holy Name Societies are speaking from experience. The rally in the Diocese of Newark is not an experiment. It is an established fact, and if there ever was a place where prejudice had a chance to criticise or anarchy had a chance to besmirch, it is in the Diocese of Newark; so that this great Holy Name Union stands out before the whole nation as an exponent of the benefits and the wonderful good which can be developed from the annual Holy Name rally. These benefits have been outlined to you in the paper that has just been read.

At this time the delegates came perilously near a clash over

the matter of rallies. There were certain dioceses which felt that they have been slighted in the matter of praise regarding rallies. But by the dexterity of the presiding genius of the convention any unfortunate discussion was avoided. Mr. T. Wormen, President of the Archdiocesan Union of Cincinnati, Ohio sought the privilege of making a suggestion to this effect:

The thought that I want to bring before this Convention of Holy Name men is a feature that we developed. I believe the Chairman will bear me out in this, that we, in our Cincinnati rallies, have a feature that is wonderful, as we think. We have abandoned pennants, and instead we have had bannerettes on which we show ejaculations or a prayer of reparation. We are going to have a rally on Discovery Day, October, 12, of this year, and I think these bannerettes will make a great impression on the thousands of people who will be along the line.

FATHER RIPPLE: That is splendid, Gentlemen, but let us come back to the motion. The Gentleman from Ridgefield Park made a motion to the effect that diocesan rallies in every city and center be recommended to all of the dioceses. Do I hear that motion seconded?

MR. H. J. SHIELDS. President Brooklyn Diocesan Union, Brooklyn, N. Y.: I second the motion, and while I am on my feet, Mr. Chairman, may I make the remark that we simply want to claim the experience of the Newark Diocese. We do not care to enter into any controversy. That is not our intention; but when we have done a great deal of good in the section of our diocese in which these rallies have been held we want that known; and we want to corroborate the experience of the Newark Diocese, and urge that the other dioceses follow the example set by these two dioceses.

Msgr. Sheppard was then introduced to the Convention by Father Ripple. He said:

I just want to say a few words Gentlemen, with regard to these parades and so-called rallies. It seems to me that the point has been missed to which that paper was directed. We all admit that in each and every place where there is a rally they are doing excellent work; but that paper was written to bring out the fact that we should have rallies in every city throughout the United States. And Father Clark went on to show that that should be done and that there can be no objection to these rallies on the part of anybody in the United States, not even the sheeted mob that we hear of and which I hate to speak of, because I do not think we ought to talk about them; they have been talked about too much already. But what I do think is this: that we ought not to be afraid to have these rallies throughout the whole United States. The people of the United States believe in the second commandment of God, "Thou shalt not take the name of the Lord, thy God, in vain," that there should not be cursing and swearing and the taking of false oaths. There are also other moral questions left

open to us. We are not afraid at all to go before the country with these broad truths. There are forty million people in these United States claiming to be Christian, and these few doctrines that I have spoken of are Christ's doctrines, believed in by fifty percent of the people in this country. So what have we to fear from anybody in the United States when we go out and preach them publicly and openly? We are not looking for anything. That is the idea that Father Clark wants to convey: that we have no fear to attempt to teach these self-evident truths, taught by Jesus Christ Himself, the Savior, the Divine One. Everyone of you ought to give your assent to it and I believe all of the clean American people will give their assent.

We hear of these parades being started in certain places and then stopping. Why? On account of criticism. Bring forth your criticism; let them bring their criticisms. It will clear the way. Let us have a little boldness concerning the doctrines of our Lord and Saviour, Jesus Christ, and in professing His Divinity. Go out and preach His doctrine. You need not be afraid to do so. It will speak for itself. The word of God is effective.

That is the idea that we want to convey about the Diocesan Union of Newark. That is the idea that Father Clark wants to convey to you in his paper.

Therefore, I think, Gentlemen, the observation he has made should be adopted, and I have not the slightest doubt that any Catholic man in the United States would adopt it. Therefore, let our rallies be what they ought to be. I do not care what the man is, what his position in life is, he need not be afraid of that badge that we wear,—the Holy Name badge. Step forward like men who believe in it; be not afraid or ashamed of it, but profess it publicly, if necessary, by a public parade. That is the idea that we want to convey. We do not want to be thought of as a political organization. That is about the only thing that might be brought against us, but we want to impress upon you that there are no politics in this movement. The politician who may be in our Church knows well that he is not to attempt to use the Holy Name Society for political purposes. I think all of you gentlemen will agree with me on that. Therefore, we may keep them off the platforms. They will not feel offended at it. I know in New Jersey they compliment us because we do keep them off. I come from a city where there is a Catholic mayor, and he never attempts to get on our platform. There are other men like him, and they are taught just what I am trying to tell you, that this is not a political organization. But we have certain rights, and once those rights are infringed upon, we do not care about partisanship—we are going to stand for Jesus Christ.

Vociferous applause greeted Msgr. Sheppard at the close of his stirring words. That he had put his hand upon the pulse of his audience was plain. That he had struck a sympathetic note in the hearts of the delegates was equally manifest. That the example of the Newark Diocesan Union, so ably maintained for several

decades through the kindly interest of Msgr. Sheppard, should be imitated in every diocese of the land was the unanimous sentiment of the delegates. A motion, therefore, was put to the effect that each diocese stage an annual Holy Name rally. The motion was seconded with applause.

After that three cheers were lustily given for Father Ignatius Smith, O. P., a former National Director of the Holy Name Society, for Rt. Rev. Msgr. Sheppard and for Rt. Rev. Bishop John J. Dunn, Spiritual Director of the Archdiocese Union of New York. In calling for cheers for Bishop Dunn, Father Ripple remarked that his Lordship "has just arrived in town after a very strenuous day, and I know from what he has told me that he has made tremendous sacrifices to be here, in order to participate in this session of the Convention and march with us tomorrow in the parade".

Place was then given to the Chicago Union for a discussion on the subject of the "Big Brother Movement". A paper on the subject was read by Hon. Timothy D. Hurley, of the Juvenile Court of Chicago, assisted by Mr. John J. Hayes and Mr. Cornelius G. Craine.

When Judge Hurley faced the audience a hearty cheer went up from all corners. He is known nationally as one of the most progressive Holy Name men. It was largely through his efforts that the Big Brother Movement in Chicago was handed over to the Holy Name Society as a fit and apostolic field of endeavor by His Eminence George Cardinal Mundelein, who on taking possession of his diocese in 1916 gave a moribund Society a veritable "breath of life" which has made it one of the most active Unions in the entire country. If the apostolic endeavors of the Chicago Union have reported such splendid success it is because men of the stamp and calibre of Judge Hurley are not only put in positions of trust but are given free scope to carry on the work along lines which they have discovered from their own experience to be feasible and workable. Everyone realized that this capable speaker, facing them with a pleasing assurance and manner, would read a paper that was not only full of broad vision but bristling with a practical experience that comes within the way of very few men. Judge Hurley read a paper as admirable for its contents as it was practical in its suggestions. He said:

If there is one title that has come down through the ages carrying with it all that one can imagine of charm, friendliness, comradeship and protecting love, it is that of "*Big Brother*." Someone to look up to,—someone older, bigger, braver than anyone else in the world; someone to whom nothing is impossible. That is the idea that every little boy has of his Big Brother. Continuing this human tie, succoring not only your small brother and my small brother, but all the unfortunate boys who have never known home, father or mother, is the aim of the Big Brother work of the Holy Name Society. With such a humane and loving relationship as a working background, what a fund of interesting and satisfying service must be the result.

The first Big Brother was Frederic Ozanam, who, in 1830, encouraged by Monsieur M. Bailly, the venerable Editor of the *Tribune Catholique*, organized the Society of St. Vincent de Paul, which has spread all over the world. Ozanam was a young man, eighteen years old, who came from the Provinces to study law in Paris. He was intellectual and deeply religious. It was at a time when Paris rang with the utterances of infidelity, such as we have now.

Ozanam, together with a few of his fellow-students, determined, if possible, to show the fallacy of the fashionable scepticism of the age by devoting themselves to the services of the poor in their homes. The young band of enthusiasts were poor and had little to bestow in a material way, but they willingly gave of their time, service and advice.

The fundamental ideas of this society were:

First:—Non-sectarian in their work;

Second:—Alms-giving is not synonymous with charity; that even if we have little or no money or material relief to bestow, we may still give our time, our business, our professional experience and organization; and,

Third:—To find employment for the boy, teaching him to be provident; that, instead of money, we should endeavor to win back the boy to self-respect, independence and manhood.

The same ideas were followed in Westphalia by Herr Von Der Heyde, and were known as the Riberfeld plan. Then, in 1869, came the London charity organization, and finally, December 11, 1877, the adoption of the same principles in Buffalo, New York and in this city, Washington, June 7, 1891, in the organization of their charity societies.

The Big Brotherhood work of Chicago was suggested by and arose out of the letter and spirit and practical operation of the Illinois Juvenile Court Law. Section G of said law provides in part as follows:

"The court shall have authority to appoint or designate one or more discreet persons of good character to serve as probation officers during the pleasure of the court; said probation officers to receive no compensation from the public treasury; it shall be the duty of said probation officers to make investigation as may be required by the court in order to represent the interests of the child when the case is heard; to furnish to the court such information and assistance as the judge may require; and to take charge of any child before and after trial as may be directed by the court."

The child in this court is never accused of crime. The effort on the part of the court and its assistants is, first, to find out what is the best thing to be done for the child, and second, if possible to do it. Is there a condition of dependency or delinquency? Instead of a prosecutor there is a probation officer whose duty is not to convict a child but to represent its interests. The child is not sentenced to a reformatory or prison, but committed to the care of a probation officer or a friendly institution.

The Catholic children in the Juvenile Court were carefully and conscientiously looked after from the inception of the court. Section 17 of the Juvenile Court Law provides:

"The court, in committing children, shall place them as far as practicable in the care and custody of some individual holding the same religious belief as the parents of said child, or with some association which is controlled by persons of like religious faith of the parents of the said child."

In 1915 the Boys' Court of the Municipal Court of Chicago, being a court of limited jurisdiction and having no chancery powers, was organized, the first presiding Judge being Honorable Thomas F. Scully, a Catholic man who had been interested in boys for years. This court grew out of a need for a more humane treatment of boys between the ages of seven-teen and twenty-one who were minors but not under the jurisdiction of the Juvenile Court. Boys of this latter class were herded in jails, police stations and treated as criminals.

The aim of the Boys' Court was to apply the principles of Section 11 of the Juvenile Court law as far as possible. This section makes it—

"Unlawful to confine any child in the same building with adult convicts, or to confine such child in the same yard or enclosure with such adult convicts, or to bring such child into any yard or building in which adult convicts may be present."

The Boy's Court enforces the criminal law. All the proceedings are criminal in nature, except the probationary features in which the court, under the Adult Probation Law, exercises a quasi-chancery jurisdiction. On the organization of the Boys' Court co-operation by private parties was requested by the officials of the court, and thereupon representatives of various denominations rendered their services. They have no official standing, but the Judge, under the power inherent in every court, exercises that power known to the law of appointing an individual as "*Amicus Curiae*," who is a friend of the court and who suggests something of information to the court. At all times it has been recognized as a person's right to make application to any court for and on behalf of a minor, although that person may not be a relative.

Independent of the ministerial branches of the court, private memorandums are kept for the information and guidance of the presiding judge. In this way it has become possible, independent of any law, for the judge to accept and utilize any information that may be brought to his attention by an especial *Amicus Curiae*.

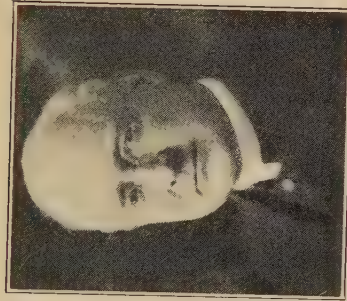
In the Boys' Court a boy, if found guilty of a minor offense, is fined; or if found guilty of a felony he may be held for the Grand Jury to



Rt. Rev. Wm. I. McKeon, Diocesan Director, Trenton Union.



V. Rev. C. L. Grunewald, Diocesan Director, St. Cloud Union.



Rt. Rev. Msgr. J. P. O'Connell, Diocesan Director, Toledo Union.



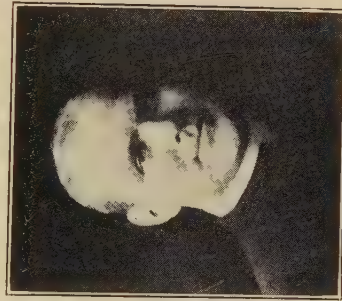
Very Rev. G. Achtergaal, Diocesan Director, Seattle Union.



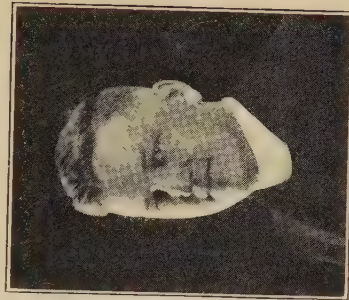
Rev. John Hickey, Archdiocesan Spiritual Director of Cincinnati Union.



Very Rev. J. L. O'Regan, C.M., Archdiocesan Spiritual Director of New Orleans Union.



Rev. A. J. Tallmadge, S.J., Archdiocesan Director, Milwaukee Union.



Rev. John J. Hunt, Diocesan Director, Detroit Union.

await the action of said body. In Illinois we have what is known as the Adult Probation Law and the court may place the boy on probation to a probation officer (who is a public official and receives compensation from public funds). After the disposition of the boy's case he is legally under the care of a probation officer.

In most cases, unless it is a flagrant offense necessitating immediate action, the judge continues the case from thirty to sixty days and during that period requests the assistance of private parties to obtain whatever information they can as to the parents, relatives, friends and habits of the boy and of those surrounding him. In other words, the judge during this interval undertakes, through private assistance, to obtain a picture of the boy's home surroundings. In the meantime, the boy understands that he is tentatively on probation and, in a great measure, his present and future conduct will be taken into consideration by the court when his case finally is called and disposed of.

All of the official records of the Boy's Court are of a public nature. The presiding judge has instituted and maintains a card system for his information and guidance, so that if the boy returns to the court on a subsequent charge, the judge has his previous family and neighborhood record, not as provided by law, but as by rule of court.

It will be noted that it is not necessary to have a special statute or law to guide and authorize the presiding judge to utilize the assistance of private persons in the administration of the law in reference to children's cases. However, it is far more satisfactory to have a complete statutory authority for the court to follow, such as is found in the Juvenile Court Law.

His Eminence, George Cardinal Mundelein, after taking up his episcopal duties in Chicago in the year 1917, felt that the Holy Name Society should have some specific work to do of a lay nature, and so he assigned what is known as the Boy Problem, the Delinquent Boy, to the care of the Holy Name Society. Out of this grew the Big Brother Work of the Holy Name Society.

In this brief period and up to December 31, 1923, we have had under our care 27,699 Catholic boys. You may wonder possibly why so many Catholic boys appear in court. The fact is that in the City of Chicago we have a population of nearly three million people, over one-half of whom are Catholics. While our population is one-half Catholic, less than one-third of the boys that appear in the Boys' Court are Catholics. In any event, the boys are there, and it is up to us to take care of them.

If the judge sees fit to continue a case for further inquiry, the Holy Name Society tenders its services. As a rule, they are accepted and the boy assigned to the Big Brotherhood Committee of the Holy Name Society. Before the case is called in court, however, the Big Brother representing the Holy Name Society is permitted to talk to the boy and ascertain his parish and family record. The details of this work will be further explained by the President, Mr. John J. Hayes and Superintendent, G. C. Craine. In due season the Big Brother to whom the case is assigned in

the particular parish by the Central Office, will call at the home of the boy and in a kind, friendly, sociable way, become acquainted with the parents, relatives and friends and tender his good services not only to the boy but to the family. Possibly before he calls the Spiritual Director of the local branch will precede him. It is not unusual to find the parents shiftless and careless. Possibly there is poverty, sickness and visible distress in the family, or the family may be living in cramped quarters where there is hardly breathing space and room for the boy to dispose of his surplus energy. These matters receive careful attention from the Big Brother. Very often the boy is out of work and a position is procured for him, or he is assisted in whatever way the particular case requires.

In the year 1923, 589 positions for boys were procured.

An economic, social and industrial wave, in most cases affecting our homes, schools and churches, is in the making. Heretofore the work of the Catholic laity has been confined to the parish. What work did not apply directly to the parish was usually neglected or done in a haphazard sort of way. The literary compression of Catholic thought exists outside of the parish in name only. We are encouraged now to take part in those matters under proper direction.

Archbishop John Ireland, at the first Catholic conference held in Baltimore some thirty years ago, said:

"In our American parlance let us go ahead. What if we do at times blunder? If we never venture we shall never gain. Conservation which is resolved to be over safe is dry rot. Pay no attention to criticism; there is never a lack of it and it usually comes from men who are do-nothings and who rejoice if failure follows action so as to find justification for their idleness. Do not fear the novel proposed principles are well guarded."

Zealous Catholic laymen are greatly needed throughout the world. It was Pius X who said that the greatest need of the present day was Catholic laymen. We need the Catholic laymen to combat the evils of the day. Godless education is sweeping over the land and our Catholic school system is being menaced. The divorce courts are grinding out more divorces than Pagan Rome. Socialism and Bolshevism are at our doors. Bigotry is rampant because papers and magazines containing erroneous articles about our church are circulated. Vices of all kinds flourish and the innocence of our children and youth are in danger.

While we have been indifferent and careless of our rights, the enthusiastic student of philanthropy is filling our state books with new laws attempting to reform or uplift the community. They attempt to solve these problems scientifically and to abolish poverty simply by civic means.

There is no question but what there is a legitimate field for the state in this great effort to relieve the wants of the down-trodden and oppressed. In fact, government exists primarily to care for the insane, and protect the dependent, the delinquent, the helpless and pauper classes. Were it not for these great objects there would be no necessity of government. The fact is that the Catholics as a body have taken very little, if any, part in the adoption of these supposed remedial laws. Here and there in certain

localities individual Catholics have blazed the way. These are of a civic nature, eliminating completely and fully every thought and idea of God. It is for us as a body, under proper guidance, to participate in these great lay activities, coming in contact one with another, exchanging ideas, joining as one body in the general work that is laid out for us to do by the Church in the various archdioceses of the country.

As Chairman of the Big Brotherhood Committee having charge of thousands of boys, it would ill become me to, in any way, criticize or reflect upon this great work. However, I cannot close without offering my personal suggestion, that we should not, under any circumstances or condition, allow these special works, such as the Boy Problem, the Press, Summer Outing, Parades, Public Exhibitions, Picnics, etc., to overshadow the great paramount object of the Society, that is, "to maintain and increase man's faith in the Divinity of the Saviour". When we assemble locally in our state and national assemblies, we are prone to overestimate and emphasize these special lines of work which the Society of late has undertaken.

You will recall that His Holiness, Benedict the Fifteenth, during the early years of war called attention to the four great evils—Divorce, Disrespect of Authority, Vicious Associations, and Great Accumulation of Wealth—which, unless remedied, would injure and possibly wreck our beloved country.

The remedy he suggested—the salvation not only of this country but of the entire world—was not any special works, but Catholic schools where religion would be taught, and the Holy Name Society where the adults, while they might engage in special works, would emphasize and hold up to public view the great principle of the Divinity of our Saviour.

The reading of this paper provoked the following comment: Mr. T. J. Fitzpatrick, Newark, N. J., said

There was one thought contained in that paper which I think deserves very careful consideration. The Gentleman reading the paper stated that a great deal of delinquency came as the result of carelessness in the home. Now, in Newark, besides rallies we have made a close study for the past five years of delinquency. We have a great number of Catholic men in our diocese, and we find that a record is being established against the Catholics of the United States unfairly, because of this; as in Chicago, so in our locality,—when a child is brought into a juvenile Court a probation officer asks the child, or the father or mother of the child, what the religion is. And that father or mother, remembering that his father or mother, thirty years before, was a Catholic, says "A Catholic". There is seldom a boy brought into the Juvenile Court in Chicago, or in New Jersey, who comes from a real Catholic home. Don't let us have that record cooked up against us.

Then Rev. J. J. Curran, Wilkes Barre, Pa., remarked:

Mr. Chairman, I wish to say that the paper which Judge Hurley has read to the audience is, to my mind, a masterpiece, and, if followed,

would do a tremendous amount of good for the Catholic boys and girls throughout the nation. I trust, therefore, that this meeting adopt the recommendation made by the good Catholic gentleman.

After the applause had died down Mr. J. J. Hayes, before reading his paper, made the following introductory remarks:

Right Reverend Father and Brothers: You have listened to Judge Hurley's well-prepared paper, wherein he has thoroughly covered the subject. My part is comparatively a small part. It simply explains some of the details connected with the work outlined by Judge Hurley.

Do not get the idea that the Big Brothers of the Archdiocese of Chicago are protecting criminals. You have paid close enough attention to the paper to realize that outside of the dependents it is protecting the thoughtless boy.

With that brief explanation, I will follow in detail what Judge Hurley has suggested as to our work:

There are in Chicago approximately three-hundred parishes in which branches of the Holy Name Society are established. In each of these the organization of Big Brother work is begun by choosing a group of five members of the parish branch who are known as the Big Brother Committee. The names of these five are recorded in the Central Office as the Big Brother Committee of that parish, and no changes are made in the Committee unless through resignation, removal from parish or death.

While the Holy Name Society is primarily spiritual, the introduction of Big Brother work brings in a more or less material side of life and this fact should be recognized in the organization of the Big Brother Committee, so that they may function efficiently. This means there must be a Central office with a representative in court to look after the interests of the boys brought before it. Co-operating with the Central office are the branch or local Big Brothers in every parish, working it in the same fashion as the local stations of a railroad work with the central depots and offices.

A large part of the work of the Committee is of a protective nature. In the case of a boy of the parish getting into the courts, notice is sent by the Central office to the spiritual director as well as to the Chairman of the local Big Brother Committee. After either one has visited the home of the boy, both cooperate in handling the case as conditions may warrant. A report is then sent to the Central office and through it the boy is paroled to a Big Brother. In this way the boy is saved from imprisonment, with a suspended sentence of about a year. During this time his conduct is reported to, and he is advised by, the Big Brother in whose charge he has been placed.

The second great field of Big Brother work lies along preventive lines. This consists in guarding the boy against such influences as pool-rooms, corner-gangs, evil resorts, crap games, or similar evils which he may encounter. The cooperation of the civil authorities is generally necessary to secure results along these lines, especially in cases where it is advisable to close certain places, or in the case of an innocent boy becoming, through

accident, a member of a gang. In the latter instance, the Big Brother parish committee usually has a friendly arrangement with the local police officials, enlisting their sympathy to the extent of their notifying the Chairman of the committee, should any of the boys of the parish get into trouble. This enables the Big Brother to assure the presence of the boy in court and saves the boy from a night in jail.

The good results of such police cooperation are illustrated in the following case. The Chairman of the Big Brother Committee of a certain parish was notified one evening about mid-night by the local police that some of the boys of his parish had been arrested. He hastened to the station and obtained their release. Finding among them a boy from a parish about fifteen miles away, the Big Brother drove him home in his machine, reaching there about 2 A. M. He found that the parents of the boy had not been notified of his arrest, and were very much worried over his absence. The father, who was a non-Catholic, was very profuse in his thanks, and insisted on the Big Brother prolonging his visit so that he might learn more of the motive which had prompted so kind an act to a stranger. It was incomprehensible to him until the workings of the Holy Name Society were fully explained. Later he became a Catholic.

Aside from increased vigilance in the care of the boy the results of these visits may be summed up briefly:—

The return of careless Catholics to the practice of their religion.

The sending of children who had been attending the public to Catholic schools.

Increased membership in the Holy Name Society.

Conversions.

The discovery of peculiar family conditions which are referred to the pastor.

It should be added that in the performance of this work the Big Brother Committee is morally bound to protect those involved, and to keep all proceedings absolutely secret.

The last great division of Big Brother work in the parish is of a progressive character. With an eye to the future, the Committee co-operates with the spiritual director in establishing a Junior Holy Name Society. It assists with the necessary funds for the proper organization of ball teams and other athletic sports; it lends its advice and encouragement to any scheme, literary, or dramatic, as well as athletic, that will hold the boy where he will be under supervision; it endeavors to secure positions for the boys who are out of work. By such care and vigilance the parish Big Brother Committee strives to keep the boys busy, realizing that if it succeeds they will have no time for mischief.

In closing I might add that the Big Brothers of The Archdiocesan Union of Chicago, numbering thirteen hundred, are average, every-day men occupying all stations in life. They are practical Catholic laymen with a recognition of a duty to be performed, and they act cheerfully in cooperation with the Holy Name Society in the saving of the boy as expressly desired by his Eminence George Cardinal Mundelein, Arch-

bishop of Chicago, when he placed this obligation upon the society. The work is carried on under the guidance of Bishop E. F. Hoban D. D., our spiritual director and his assistants, Msgr. Thomas P. Bona, Director of Big Brother Work, and Rev. Daniel Byrnes, director of organization.

Mr. Cornelius G. Craine, of Chicago, Ill., was then introduced to the delegates. His paper, prefaced by a few preliminary remarks follows:

Right Reverend Father and Brothers of the Holy Name Society: Before I start I want to answer that Gentleman from Newark who spoke about bringing a stigma on the Catholics.

Before we started in on this Big Brother work in Chicago, we had Catholic Judges on the bench who were making speeches around town, in the different churches, in which they made the broad statement that seventy-five to eighty percent of the boys of Chicago that were arrested were Catholic boys. If that was true, and we have not any reason to doubt it, then the Holy Name Big Brothers have done a wonderful work. Last year the record was 35 percent. and the year before it was 43 percent., and we have 1,565,650 Catholics in the City of Chicago. We did not know how many boys were coming into Court. We do now, and let me tell you that, outside of the Jews in Chicago, the Catholics are the only ones that do know how many boys are coming into the Courts. The others do not know anything about it; they are guessing at it. They are only guessing, and when they make statements, they are just making wild statements.

On January 1, 1917 an office was opened in the central part of the city of Chicago and work was begun in the Boy's Court. This is a specialized branch of the Municipal Court caring for delinquents of from 17 to 21 years of age. On May 1, 1917 the work was also taken up in the Juvenile Court. This is a specialized branch of the Circuit Court caring for delinquents of from 10 to 17 years of age.

Data for a card record is obtained daily before Court and is kept of each boy, with name, age, address, church, school, First Communion, Confirmation, society or sodality, nationality, if working—occupation, disposition of the case, previous arrests—if any, and the father's and mother's given name and nationality. A record is mailed at once to the Pastor of the parish where the boy resides, and a copy is also mailed to the Chairman of the Big Brother Committee of cases requiring this committee's attention.

Since January 1st, 1917, over 37,000 Catholic boys have come under our notice, charged with every conceivable offense. Our records show that about 70% of these boys received their education in the public schools, and that between the ages of 19 and 21 practically none of these boys belonged to any Catholic organization or society. The only deduction to be drawn from this is: that the boys are delinquent—first: because of the lack of religious instruction, and second: pointing to the necessity of good Catholic companionship and association.

Our fifteen hundred Big Brothers scattered throughout Chicago visit

the boys under their care once each week giving advice, extending aid, securing employment for those out of work, encouraging all under their care to approach Holy Communion frequently, advising them to become members of the *Holy Name Society*, *Knights of Columbus*, or other Catholic societies. They have been doing this for the past eight years. The most striking result of this Big Brother work is apparent in the boys between the ages of seventeen and twenty-one. For the past year (1924) the Catholic percentage in the Boy's Court has been less than 24%.

A typical day in the Boy's Court was one of September 15, since I left Chicago. On that day there were 133 boys in Court of all creeds and of these 44 were Catholic boys. Of nationalities 16 were American, 19 Polish, 4 Italian, 3 German, 1 Slovak and 1 Lithuanian. Of the Catholic boys 25 had attended public schools. Eleven of these boys were out of work. The offenses charged were: disorderly conduct 32; robbery 5, larceny 3, assault with a deadly weapon 1. Of these boys 16 were repeaters. Six had been in court once before; 7, twice before; 1, three times; 1, four times and 1, six times. These cases were disposed of as follows: Continued, 5; discharged, 36; held for the Grand Jury, 3.

A typical day's record in the Juvenile Court is that of November 13, 1923 when fourteen Catholic boys averaging 14 years of age were arraigned. Nine nationalities were represented, including English speaking, Italian, Polish, Lithuanian, Bohemian, Slovak, German, French and Armenian. The father of a 15 year old boy in for stealing an automobile proved to be a State representative. One 13 year old and one 15 year old boy were in for assaulting a police officer with a brick. Two were charged with three burglaries and one with two burglaries. Six of these boys were in for the second time, one for the fifth time and one for the fourth time. Out of 19 Catholic boys in the Juvenile Court that day and the next day twelve were repeaters.

The aim of our Big Brothers for the future will be in preventive measures. Clubs will be organized in each parish for our boys in order that they may have some place to spend their idle moments. Our aim will be to keep them from frequenting pool-rooms and to break up the habit of congregating in gangs on the street corners. In several parishes in this City where these clubs are now in operation, we have not had a Catholic boy in our courts in twelve months. These clubs are, of course, all under the guidance of the Parish Priests.

The Big Brothers of our Holy Name Society have been signally successful with the many cases that have come under their supervision in the past eight years. That there is a positive demand for the Big Brothers is best told by the number of delinquent cases our organization has handled since its institution. Since January 1st, 1917, over 37,000 delinquent cases of a remarkable variety (covering all degrees of crime known to human frailty) have been handled, and to these cases our Big Brothers have reached out their protecting hands. Thousands of these boys were saved to the Church to take their places in the world's work for which they were born, but who have been denied to society because of unsavory environment. Our Big Brothers clear the atmosphere for them and there is many a boy

in Chicago today holding a place of honor and enjoying a happy home who—without such an organization as our Big Brothers—would be in a prison pen or in the depths of despair. It was a layman who helped the weary Redeemer carry His cross on the darkest day of His life among men, and down deep in the heart of the average man today, there is a desire to share, like Simon of Cyrene, in the work of redemption.

To the Big Brothers, the Holy Name Society presents a blessed opportunity for the layman, bound by secular obligations, and yet envious of the Priest in his work and its reward. It places under its guardianship one of God's most precious possessions,—the immortal soul of a child who has just begun to stray from it's Father's house.

The worldly knowledge of the Big Brother can be converted into spiritual service by using it to restrain the boy from following the avenues that he has already found to be false. He can turn the boy back by a brotherly word to the safety of his home, before it is too late.

Finally, Big Brothers as we see it, is a big business proposition on purely constructive lines, operated with the sagacity and attention required in carrying out any important enterprise. It is really more important than any business venture, for it is that of dealing with human life. Aside from diplomacy, those engaged in this work must possess a superior type of discernment, be quick to judge correctly, be sympathetic, tactful, and sufficiently firm to establish control without show of harshness.

All the world loves a real boy, and it is our rarest experience to find a boy who is not real. Our Big Brothers of the Holy Name Society ask our Catholic men throughout this broad land to convert this love into practical service.

The Big Brother work of the Holy Name Society is first of all—a work of charity. This presupposes that the Big Brother has as a foundation some sympathy with and a desire to help the unfortunate boy, as fully and with as little delay as possible.

The development of the Big Brother when visiting the boy in his home must be appreciated as his principal object. The influence of the personal interview cannot be exaggerated. Its value is far greater than we realize. The visit to the home prompts our Big Brother to discover if baptisms have taken place, if attendance at Church and school is regular, if the boy is at work and keeps good hours, if his companions are what they should be, if he belongs to the Holy Name Society or any other Catholic Society; in short, if the spiritual needs of the family have been supplied the greater difficulties are soon removed and the Big Brother is made welcome. His modesty and simplicity inspires confidence, and establishes the foundation for his work.

If there is sickness in the family, intelligent counsel may be the means of prevention or cure. If the father, or the boy, or any member of the family is out of employment, the Big Brother—if necessary—intercedes for him, thus helping him re-establish and maintain his self-respect. If there are boys and girls of the school age, his inquiry about their studies with gentle, though firm reminder of their importance and reference to vocational oppor-

tunities is helpful to those of the impressionable age, when ideas are being formed and when the danger of forming the street habit confronts them. The Big Brother interests himself to see that proper reading matter is secured.

Big Brother work means among other things, counseling the boys. They sometimes forget their schools in their eagerness to help the home, unmindful of another day when they may be handicapped by accepting employment which affords no future—and above all—if the necessity arises, the Big Brothers will lead them from occupations fraught with moral danger.

Here then is the obligation and the opportunity of the Big Brothers of the Holy Name Society to visit the homes frequently, become interested in the young, save them from truancy or delinquency, discourage child labor everywhere, and engage in legislative work against it.

Experience has shown that children who are prone to misconduct come from homes where the parental influence is weak or absent. The Big Brother's presence and personality in such cases is sure to have an effect. A step further and he prevents the juvenile offenders. Herein lies the opportunity to make the weak strong, to help the youth and the boy in their preparation for life's responsibilities which are to be theirs when they cross the threshold of manhood. The Church, the city at large, calls for larger number and the better development of our Big Brothers of the *Holy Name Society*.

Theodore S. Soarez, Professor of Religious Education at the University of Chicago, in addressing a joint meeting of the superintendents, assistants and principals of the Chicago Public Schools on Saturday, October 8th, 1924, stated that the old idea that teaching the three "R's" is the chief aim in the school is all wrong. "Morals" is the big subject of teaching today. We have no need of any other subjects than the teaching of the morals of right living.

Seven hundred and seven children committed suicide in the United States in twelve months, an increase of over 50% over the previous twelve months. There is nothing more distressing than the records of these youthful suicides as disclosed day by day in the newspapers, and the reasons given by those of tender years for killing themselves. A boy of 15 inhaled gas because life isn't worth while without a good time. By a good time was meant having the attention of young women. A boy only 5 years of age refused to accept a reprimand for truancy and drowned himself in a lake. Another boy of 14 who was scolded for taking a row-boat without permission, said: "I won't stand for this" and killed himself with a revolver, and still another took strychnine because he was not permitted to go to a movie theatre.

The note of revolt, of contemptuous disregard of parental authority, sounds throughout the whole miserable chronicle, and yet—it is easy to trace these awful effects to their cause. A boy was in court in 1924 for shooting his father who was punishing him for misconduct. The morality of the rising generation depends to a greater extent on the mothers of today than on all the loud-voiced legislators and clamorous reformers. When

parents ignore their obligations, when every flimsy excuse is advanced to obtain a divorce which is only a moral surrender, a cowardly flight from responsibility solemnly assumed, without thought of either God or children, what other result is to be expected?

In the Catholic school and in the Catholic home love and respect for parents are inculcated as corollaries of love and respect for God. When the child repeats the '*Our Father*' he first comprehends God as the father who made the greatest of sacrifices and who compelled love and obedience. With God absent from the home, there can be no proper recognition of authority in the household, and when the child is reared in an atmosphere of selfishness and revolts at the first attempt of the selfish parent to exercise authority, he has not the fear of God to restrain him. That suicide should follow in many instances is appalling.

Pope Benedict has said that the world will be saved through the Holy Name Society. Every Catholic who has received the Sacrament of Confirmation is fully equipped as a soldier of Christ. Only cowards are overcome with primed weapons in their hands. Say your morning and evening prayers, go to Mass on Sundays and holy days, receive the Sacraments regularly and frequently, and you can win against any evil thing that tempts you. Do this, and you will become one of the real American aristocracy. In this country the only real aristocracy is that of the heart and head—the aristocracy of virtue and talent, of mind and character.

There are few who cannot win a place in this high company, if they will only become active Holy Name men. Youths who are content to set a limit to the measure of culture and good breeding attainable will not of course, gain admittance to this real aristocracy.

Both in real life and in books one is known by the company he keeps. Few of us can frequent the drawing-rooms of the world's best society, so-called, which is often a very worthless society. But all who are prepared to become real 100% Catholics as typified in our *Holy Name Society*, can fit themselves to enjoy the company of the world's noblest characters, and become day by day more like the true aristocrats of heart and head.

The Big Brothers of our Holy Name Society have done and are now doing wonderful work for our delinquent Catholic boys. Possibly our Catholic men of Chicago do not know that every day in the Juvenile Court there appear from ten to twenty delinquent Catholic boys from all parts of the city and country, of all nationalities. These boys and their parents are in need of counsel and direction that only a Holy Name Big Brother can give.

Thousands of our Catholic boys have been arranged in the Boys' Court during the past eight years, on every day in the year except Sundays and holidays. Many are there to answer to some delinquent charge, all have been arrested and confined in a police station, some only for a short time.. We sometimes wonder if our Catholic men really know what this means—the arrest of a boy who for some minor or assumed misdemeanor is taken to a patrol box before a crowd of onlookers to await the wagon. He is taken to the lock-up, booked and taken down to the cells, usually in the

basement, and locked in with all kinds of characters. Unless he or his friends give a bond he will be there until the next day. He is then manacled and taken to the Boys' Court in the City Hall, marched through the corridors before another gaping crowd, to the elevators and finally to the bullpen where he awaits call to trial. Truly an awful experience and one the boy will never forget. We have often thought what would become of these boys were it not for our *Holy Name Society* members, who seem to be the only Catholic men who do care. From the activities of our Catholic men in the past, we must come to the conclusion that few care. What will be the future of our Catholic boys, if our Catholic men do not interest themselves in the great work entrusted to the Holy Name Society by His Eminence George Cardinal Mundelein, D.D.—that of caring for the delinquent Catholic boys?

Our non-Catholic friends are caring for the boys of their faith. Is there any good reason why our Catholic men should not assist our Catholic boys? Every Catholic man in Chicago can assist by becoming a member of his Parish Holy Name Society. No financial aid is asked or expected, simply their moral support for the greatest society of Catholic manhood in existence.

The Central Office endeavors to satisfy every appeal. It is never too busy to listen to a request. It believes that the true Holy Name Big Brothers, leading a clean and upright life are silently but surely giving America the only type of citizenship upon which she can build enduring moral stability. This is the Gibraltar of citizenship. Our Holy Name Big Brother is giving the world a practical example of this citizenship by saving the boy for God, for Church, for Country and for Home.

Mr. G. H. McCarthy, N. Y., made a motion that "everyone of the members of this movement should be congratulated for the work done, and that the Big Brother Movement should not only be approved but recommended to every diocese in these United States". Mr. Henry Dowd, of Washington Heights, N. Y., seconded the motion. The motion was put by Father Ripple and unanimously carried.

Although the hour was getting late the delegates showed no disposition to leave the Convention Hall. They had come to hear everything that might be said regarding the furtherance of Holy Name work in the country. Therefore, a warm welcome was given Rev. James F. Flynn, Brooklyn, N. Y., who read a carefully prepared and clearly put paper on "Official Emblems."

Brooklyn is deeply appreciative and gratefully acknowledges the honor of this paper. Candidly though, she would prefer her originally intended role here, that of a silent but very interested listener, attentively to give ear and carefully to heed, reserving all for home consumption, and it is to be hoped the resultant good of her own individual units, the many

wise, practical, helpful hints and suggestions, having in view the Society's general betterment and greater usefulness to which a conference such as this must naturally give rise. While endeavoring her best then, with her honorable task, should she unfortunately fall short in adding her mite to the wisdom and helpfulness of this occasion and become perhaps somewhat boresome, be pleased kindly to place the blame not on Brooklyn but on the Very Reverend Director General and his committee associates for their very well meant but very unfortunate choice.

As the program informs you, our subject is "Official Emblems." A rather unique topic for a special paper and its consequent discussion. All things considered, however, it is one of no mean importance and just here and now most decidedly appropriate. In handling it, we shall try to be as brief and, we trust, as practical, as the subject presently permits. So concerning the general history of emblems, their why and wherefore, we shall not speak. Important and practical and to our subject's favor, as this may be and is, to treat such history rightly and as it justly deserves would mean a going back well-nigh to the beginning of man's relation with his brother man, something which neither our time allows nor do we feel it to be now demanded. Those desiring such information and knowledge we would refer to the many authoritative sources to be so easily had and readily consulted at any of our Public Libraries.

Is there any need in our Society for an official emblem? We feel that there is and this is not alone for the Society in general assembly, but for its each individual member at all times. As to general assemblies: this convention is to end Sunday next; its close is to be made memorable by what promises to be a most magnificent and glorious public religious demonstration. Even from beyond these, our own United States, God bless and preserve them, here in our Nation's capital, are there to be gathered thousands of our own good Catholic men and youth. Why are they to be here? Simply to commemorate, celebrate the 650th anniversary of our Society's foundation? Most decidedly not, great and most worthy as such an event in itself is. They are coming, prompted by a higher, a nobler, a holier motive, one purely spiritual. This is The Master's honor. They shall be here to bear Him testimony, outwardly, openly and before all, to give proof of that grand old Faith which it is their privilege and happiness to profess and call their own. How? By publicly proclaiming their firm, unalterable, undying belief in Jesus Christ. That He is the Son of God, the Second Person of the Blessed Trinity, God, like unto His Father in all things and Man, that He, Jesus Christ, is the world's, Mankind's Lord, God and Master, the world's, mankind's Redeemer, Saviour; their real and only model, even though the world and mankind in general will not have Him so.

Never was the time riper or in greater need; never was the occasion better found and fitted, nor place more happily chosen for just such a public declaration and avowal than the present time, the present occasion and the present place.

In view of all this, it must be admitted that anything, yes and every-

thing, of good, serving in any measure, no matter how small, to enhance, to increase the impressiveness of that glorious public act of Faith, to bring out with all possible clearness, before a stubborn, unbelieving world, its real meaning, that Jesus Christ is God—we feel that anything and everything of good, helping towards and serving such an end—should be seized upon and used to the very best advantage.

Right here the reasonableness, the need and so the worth of an official emblem become manifest. Could there be, think you, anything less impressive, less interesting, more trying and tiring than the viewing of a vast body of marching men and youth, possessing neither sign nor symbol, neither emblem nor device to tell who they are, what they are, why they are, the cause for which they stand and for the realization of which they have pledged themselves?

Apart, however, from general assemblies, be these national, diocesan, parochial or local, there is a more pressing, urgent need of such an emblem to each individual member. This, because of its practical helpfulness with all that such term means. That emblem should be one of his choicest and proudest possessions, holding with him preference before all others, always to be carried by him; and that where it may easily be seen and recognized. Emblem wearing has come to be most common with men today, something of a fad. Not for humoring such a fancy do we commend the wearing of our Holy Name emblem, and surely not for any other less worthy reason.

It is not to be questioned but that in many instances the display of emblems or an emblem is prompted from a purely selfish motive, one's own self interest. It is worn for what it is worth, for what there may be in it and is in it of temporal, material, worldly advantage. Our emblem has not, nor should it have, nor should it be made to have, by any member, such a purpose or aim. The Society itself is neither a social, benevolent, economic, political or quasi-political no, nor protective order in a business sense. It is absolutely and solely spiritual as its name proves. Its one and only end is God's greater glory in and through His Holy Name.. How does it strive to secure such an end?

Speech is the greatest and best of man's natural gifts. Never was any gift, though, fraught with greater danger to its possessor, nor did any for its right use on the part of its possessor, demand greater and unceasing care and watchfulness. Simple, yet forceful and to the point, are the warnings of Holy Writ relative to the government of one's tongue—each of us has a no more unruly member. One of the world's greatest evils, worst curses, as well as man's bitterest and most deadly enemy, is the unleashed, the unbridled, the unrestrained, the unchecked, the ungoverned tongue. And yet the tongue is the natural instrument of speech, and speech the outward expression or clothing of thought, and thought one of the soul's noblest faculties, our intellect in action. Right speech, reverent speech, clean speech, honest, truthful and manly speech is then but a reflex, the outward sensible indication and proof of like thoughts, a like mind, a like soul. Helping to secure such explains the reason

for our Society and the meaning of its members' pledge. An incentive, an aid, a help to be in thought, word, and act a Christian, Christ-like gentleman. Granted that really to be such God's grace is absolutely needed; granted, too that such grace in itself is all sufficient for the work and is always at hand to be had for the asking and using, this does not exclude nor shut out other less helpful material agencies. The symbolism of our holy religion bears us out in this statement and our sacramentals, of which they are a part, serve as concrete proofs. The small button or pin, with no other adornment than the Face of the Master Christ, now so frequently worn by many members, is one of these helpful material agencies. Blessed as it should be, it becomes a sacramental, with all the efficiency and power Mother Church assures us these possess, a constant daily reminder to the Holy Name man, truly such, of his pledge and a visible sensible urge to his loyalty and faithfulness.

Admitting the need, the worth, value and helpfulness of an official emblem, the next question is naturally what shall or should it be? Nothing singular nor peculiarly odd nor fanciful nor garish nor bizarre. Christ was simplicity incarnate. Simple in His life among men, simple of speech, simple in action, even though these were His greatest. We have only to recall that life, as we have learned it, His words whereby He brought home even to the dullest His teachings, His truths, in plain, simple parable and simile. Take the Sacraments, those greatest of His Divine institutions. His love has left us, and mark you the media chosen and appointed by Him for, may we so express it, their reproduction and effectiveness, water, oil, bread, wine—could any be more simple? Let simplicity then be the standard, the gauge, the measure, the rule governing the choice, and the characteristic feature of the choice.

A choice seems to have been made; we have no doubt made, too, by those in authority. The choice is to be commended and those making it are deserving of our best thanks. The small bar-pin, with its correspondingly small pendant medal and ribbon, for general assembly, the smaller button or like pin for every day wear, each stamped with the profile of the youthful Christ, the letters "H. N. S." and nothing else, certainly an emblem simple in the extreme yet most expressive. But with the simplicity should go unity, harmony. We refer now to the ribbon, its color and its size as worn with the bar and medal. For the officers, all of them, we would suggest the white ribbon, about (4) inches long, and about one and one-half inches wide. The ribbon to bear the name of each particular unit, Church and Diocese, the bar the name of the particular office. Red and purple seem to be favorite colors. Each is good, each is suggestive and appropriate. The red speaks to us of Christ's passion, the purple of His sorrows. From Bethlehem to Calvary Jesus was the Man of Sorrows. For this reason, as well as for the sake of unity, we respectfully suggest Purple as the Society's color for members, the size to correspond with the white of officers.

So far as the emblem just described is concerned, to our mind there can be no question of its being official. Rome has spoken. The choice

made has received the approval and blessing of our Holy Father. Moreover, it has pleased him to grant a special indulgence to the faithful Holy Name man always carrying, wearing that emblem in medal, button or pin form. The case, therefore, and its discussion is ended. The ribbon, its color and size only are to be and should be now determined.

Since we have an official emblem, its adoption by each individual unit should be urged and insisted upon. Any and all other insignia should be abandoned and, if possible, stopped. There should be no more of these impossible vari-colored baldricks with their overlay of near gold, those equally fantastic neck pieces, quasi chest-protectors, those medals of breast-plate like proportions and almost of like weight. Simplicity, unity, harmony. The one emblem for all, and all for the one.

Each of us has reason to be proud of our emblem so beautifully simple and so simply beautiful. Each should be prouder still that it is his privilege and his alone as a Holy Name man to carry, to wear it, and this always. That mild, sweet, gentle, yet majestic, face of the God-man it portrays, the silent yet powerful message that portrait constantly speaks cannot fail in its effect, so that our greatest pride will be our own consciousness of endeavoring our best in thought, word and action to be what He commands and would have us always to be, faithful to Him, to ourselves and to our fellow, our brother man. The one grand ideal of our great Holy Name Society.

The evident satisfaction given the audience by Father Flynn's paper encouraged Father Ripple, despite the lateness of the hour to make the following remarks:

Headquarters of the Holy Name Society, in connection with this Convention, has offered a first prize of \$500 in a Contest for the best paper submitted on the subject of "*How to Build Up and Maintain a Successful Holy Name Society.*" The Faculty of the Catholic University has acted, we are grateful to say, as judges in this contest. The prizes have been awarded entirely impersonally. None of the judges know by whom the papers were written. The papers were carefully numbered; the names and identity of the contestants were submerged; every copy had to be type-written, so that the identity could not be disclosed, and the prizes were awarded merely on the merits of the papers submitted.

After a series of siftings down, the following is the result.

Prize No. 1, on the subject of "*How to Build Up and Maintain a Successful Holy Name Society*" was awarded to Rev. Peter L. Ireton, of St. Gregory's Church Baltimore.

The second prize of \$250 was awarded to Rev. Thomas F. Coakley, D.D., of Pittsburgh.

The third prize of \$150 was awarded to Rev. Anthony M. Benedik, Latrobe, Pa.

A fourth prize of \$100 was awarded to Rev. John F. Fogarty, of Philadelphia, Pa.

In the opinion of the Judges, no paper submitted in contest No. 2 was

of enough importance to merit their awarding the important prizes, and so, at their recommendation, the prizes were suspended.

In contest No. 3, the subject was "*The Holy Name Society as a Builder of American Citizens.*" The first prize of \$50 was awarded to Daniel L. Dougherty, of 8503 Mignonette St., Pittsburgh, Pa.

The second prize of \$25 was awarded to Louis Borselmann, President of the Holy Sacrament Society, Greensburg, Pa.

The third prize was awarded to manuscript No. 3, but, unfortunately, the writer of that manuscript did not submit his name. It was the only anonymous manuscript out of the 204 submitted, which did not contain a clue to the identity of the writer; so we well have to wait until such a day as we will be able to find out who won the \$25. We will put it in the poor chest.

Now, it looks as though Pittsburgh had sort of cornered this thing. I don't know how.

A DELEGATE: We do.

FATHER RIPPLE: And I congratulate the Gentlemen who have successfully competed for these prizes. There were 204 contestants and you may well imagine it took a great deal of conning and careful reading to narrow down the manuscripts to the winners.

The following suggestion has been made by the members of the Pittsburgh Union, and they offer it in the form of a resolution, couched in the following terms:

The Resolutions

The Holy Name Society of the various provinces, dioceses and parishes of North America, assembled in their first National Convention at the Catholic University of America in the City of Washington, representing 1,500,000 members banded together for the purpose of carrying out the first invocation of the Lord's prayer, "Our Father Who art in Heaven, hallowed be Thy Name." and the second commandment of the decalogue, "Thou shalt not take the name of the Lord thy God in vain," hereby reaffirms the pledge each member has made at his initiation. We sincerely believe in God, the Maker of all, in the divinity of Our Lord Jesus Christ, and in the truths taught by the Holy Catholic Church.

We unhesitatingly declare our love and loyalty to our Holy Father, the Pope, and the regular constituted authorities of the Church in matters of faith and morals; we will continue to give good example by the regular practice of our religion, by refraining from perjury, blasphemy, profanity and obscene speech, and by using our best influence to discourage in others such offenses against the Omnipotent and against decency and good taste. We repeat as a body the language of the Holy Name Test: "I pledge my loyalty to the flag of my country and to the God-given principles of freedom, justice and happiness for which it stands." We bind ourselves to faithfully support all lawful authority, civil and religious, promoting so far as possible, peace and good-will among men.

We are devoted to the provisions of the Constitution of the United



More than One Thousand Priests, Diocesan and Branch Spiritual Directors, assembled in the convention hall for the formal opening of the convention sessions, to hear the Pontifical Message read and the address of the Papal Legate, and to discuss matters of great importance in their Holy Name activities. This was probably the largest gathering of priests ever assembled in the United States.

States granting freedom of speech, freedom of the press and freedom of the practices of religion to all people of this country. We hold in high respect the sincere opinions of those who differ from us in religious belief, and ask like consideration for ourselves. But we hold in utter abhorrence, as subversive of the institutions of this Republic, any organization which seeks to deprive any person or group of persons from the exercise of inalienable rights granted to them under the Constitution, or to bar them, as citizens, from any preference for the reason of race or the worship of God, according to the dictates of their conscience.

"We express a deep feeling of gratitude to our Holy Father, Pope Pius XI, successor of St. Peter and Vicar of Christ on earth, for the countless blessings bestowed upon us, his spiritual children. In a special way are we, members of the Holy Name Society, indebted to the Holy See for the latest and most signal evidence of his fatherly interest manifested in the appointment of a Legate Extraordinary to preside over the deliberations of this convention. May heaven grant the fulfillment of the wishes Our Holy Father cherishes for the spread of the Kingdom of God upon earth.

"We thank His Eminence, William Cardinal O'Connell, D. D., Archbishop of Boston, for being present and presiding at our conference. We congratulate him upon having the distinction of being the first Legate Extraordinary appointed by our Holy Father to act in such capacity.

"To His Eminence Cardinal Boggiani we would convey our grateful acknowledgment of his helpful cooperation and his expressed good wishes contained in his timely cablegram to our National Spiritual Director, Very Rev. M. J. Ripple, O. P.

"To His Grace, the Most Reverend Michael J. Curley, D. D., Archbishop of Baltimore, we accord full credit for the efficient expedition of the work of this convention. We regard with much pleasure the growth and extension of the Church in his province and his fostering care of Holy Name Societies. He is a worthy successor of that distinguished prelate, Cardinal Gibbons, of reverend memory.

"The Catholics of America hold in great esteem that splendid monument to the love of higher education, the Catholic University of America, an infant among universities. The delegates to this convention regard with pride the fine and symmetrical group of buildings and the evidence of the proposed increased facilities in the new building in course of construction. They hail it as the future centre of Catholic Education in America. We acknowledge our deep obligations to that distinguished prelate, the Rt. Rev. Thomas J. Shahan, D. D., President of the Catholic University of America, and the management of the institution for the welcome and hospitality which they have extended to the representatives of the Holy Name Societies.

"Leadership in any movement, religious or secular, is a prime requisite to growth and usefulness. The Holy Name Society has been most fortunate in that the Dominican Order has placed at its head the Very Rev. M. J. Ripple, O. P., as National Director. Its splendid development under his

benign sway, is one of the wonders of the age. The manner in which he arranged for this most noteworthy convention and carried out its details is worthy of all praise. May he be left to administer the affairs of our Society for many years to come.

"The success of the Holy Name Societies and their phenomenal growth, until in many parishes their roster includes practically all the adult males, are due in large measure to the devoted and persistent work of the Cardinals, Archbishops, Bishops and priests of the country. Wherever there is an earnest, hard working spiritual director, there is an active and live Holy Name Society exerting its influence for the uplift of the community.

"We appreciate the fine spirit of welcome and hospitality extended to us on this occasion by his Excellency, Calvin Coolidge, President of the United States, the several departments of the Federal Government, and the social, fraternal, civic, industrial and trade organizations and the residents generally of the City of Washington. Particularly are we grateful to the local Holy Name organizations and to church bodies of many denominations for their uniform courtesies.

"The friendly attitude of the press of America towards the Holy Name movement generally, and towards this convention particularly has been extremely helpful. For months in advance notices of this assemblage and a history of the Holy Name Society have been published in hundreds of the daily papers throughout the country and the newspapers of Washington have been generous in devoting so much space to this, one of the largest gatherings of Catholics which has ever come together in America. It is a great news topic, well handled.

(Rev.) D. G. Kane, Chairman,

(Rev.) H. F. Reap,

(Rev.) Geo. T. Schmidt,

M. J. Costello,

E. J. Lynett,

Committee on Resolutions.

Mr. D. J. O'Connor, of Brooklyn, N. Y., moved that the suggestion be adopted by the Convention. This was seconded by Mr. W. J. Reilly, of Stapleton, Staten Island, N. Y. The motion was thereupon put and carried unanimously. After a little discussion about the national adoption of a Holy Name emblem between Mr. John L. Gilsum of St. Louis, Mo., Mr. Jas. O'Neill, of Pittsburgh, Pa., and Mr. Robert Rogers of Jamaica, L. I., the amended motion put to the Convention read as follows:—

"All Societies in the country be recommended to wear the official emblem, and this recommendation be made, and all the details of it, through the Extension Committee."

The motion was put and carried unanimously.

Then Father Ripple introduced Rev. D. J. Kane of Scranton,

Pa., who submitted a few resolutions prepared by the Committee on Resolutions. Introducing himself to the audience Father Kane said:

Gentlemen: This reminds me very much of a young couple who worked on Fifth Avenue, New York. In the evening, when their work was done, they strolled through Central Park. It was leap year, and she said to him, "Don't you think it is about time we got married?" He gave his consent. After that, they strolled along in silence, and finally she spoke up and said, "Why don't you say something?" He said to her, "I think there has been too much said already."

So if you will just permit me to summarize the resolutions that have been gone over by the Very Reverend Director, consisting of a restating of the principles of the organization and so forth, I will read them to you:

"Whereas, it has pleased Almighty God to call from our midst many Holy Name men—soldiers and sailors in the World War; and

"Whereas, the second Sunday of November each year is on or near Armistice Day; and

"Whereas, it is the mind and intention of Holy Mother Church to dedicate the month of November as a time for special effort by prayer and sacrifice for the dead; be it, therefore,

"Resolved, in the National Convention of the Holy Name Societies of America, assembled in Washington, September 18-21, that the second Sunday of November of each year be set aside as a day for General Communion of all the Societies of America for the above-mentioned intention; and be it further

"Resolved, that the official organ of the Holy Name Society, *The Holy Name Journal*, shall take up this great plea in its November issue and make a feature article thereof, in the hope of giving momentum to the great project; and be it further

"Resolved, that every effort be made in the National Convention to imbue the attending officials with the true spirit of the cause that they be instructed and charged to do all in their power among their fellow Holy Name men to give every possible impetus to a work of this kind."

The resolutions were adopted in right good earnest by the Convention. Mr. Adam Muth, Milwaukee, Wisc., moved the adoption of the resolutions. The motion was seconded by Mr. J. Muenzen, New Rochelle, N. Y. Father Ripple put the motion before the house which carried it unanimously. Then Mr. W. J. Reilly, Stapleton, Staten Island, N. Y., moved the adjournment of the session. This was seconded by Mr. John D. Gilsum, St. Louis, Mo.

As the hands of the clock had long since passed the eleven thirty point, the Holy Name Pledge was read to the delegates by

Father Ripple. From their tone of voices one would never have concluded that the delegates had had one of the most strenuous days of their lives.

Chapter VIII.

The Parade of the Holy Name Thousands.

In all its stories about the Holy Name Convention the secular press of the country had consistently sought to focus national attention on the monster parade which was to force its fitting close and climax. This was quite natural for, as a rule, the daily newspaper does not occupy itself with hidden and interior things for which it has not talent or penchant. It leaves that to the more serious, stately and academic reviews. The daily press does not pretend to have its eye trained on anything but the spectacular and dramatic. Now because most of those who were following this Convention received their information about it from the daily papers, it is not to be wondered at that there were but a few in all parts of the land who thought that even though the closing parade might be a notable thing of its kind it would, nevertheless, not attain the vast proportions anticipated by its organizers. Because the Convention had been planned on a big scale and because the actual sessions had taken on an unprecedented magnitude most of the outside observers were agreed that a procession of seventy-five thousand men might be put down as a golden achievement.

But those who were familiar with the inner workings of the Society knew from the start of the Convention that its final scene would far exceed anything dreamed of by the average interested spectator. There were positive assurances that the parade would be participated in by nearly one hundred thousand men. With this goal in mind all final arrangements were made on a gigantic scale.

The Dawn of the Rally Day.

The railroads of the country had taken precaution to provide transportation accommodations for the thousands who had signified their intention of participating in the closing exercises of the Convention. In order to gauge in advance the magnitude of the

crowd and the consequent necessary transportation facilities, identification certificates had been issued by the railroads some months previously. In this way it was hoped to avoid an unwieldy rush at the last moment. But scarcely ever did the stations of our big cities, especially in the East, echo to so many footfalls as on the Saturday evening preceeding the closing of the Convention. In New York, for instance, from early in the evening until after midnight it was almost impossible to pass through the Pennsylvania Station. The crowds in Philadelphia, at the Broad Street Station, especially around the midnight hour, were uncomfortably dense. They were but a faint shadow of what would happen on the morrow. The official count of special trains run into Washington for the Convention was 102. One of the railroad officials stated that were all the trains put in a straight line they would extend for a space of twenty nine miles.

And anyone who happened to be in the Union Station in Washington early Sunday morning needed no assurance that the rally parade would be the tremendous thing hoped for and expected by its organizers. At three o'clock in the morning it was practically impossible to find standing room anywhere in the Station. Every few moments new trains disgorged their tired hundreds who immediately sought a few moments' rest wherever it could be found. More than two thousand Catholic residents of Washington had thrown open their homes to the visitors. Many of the latter were taken care of this way, especially those who had taken the precaution of writing to the National Headquarters for such impromptu accommodations. But, as usually happens when such a vast crowd of people is in transit, there were hundreds who had come to the National Capitol in the belief that they would find room at the last moment. But for once in their lives they were disappointed, not indeed, through any lack of foresight and consideration on the part of the National Headquarters, which could have provided accommodations for more visitors, but entirely through their own fault. A great many of the men, after an hour or two in the stuffy atmosphere and crowded quarters of the Union Station, drove bargains with the nocturnal taxidriviers who seemed to surmise that an opportunity of doing unheard of business lay within their reach. Practically every taxicab in Washington was in motion

from three o'clock in the morning till the break of day driving visitors through all parts of the city. Compared to the dampness of the night and the stuffiness of the Station, a taxi was luxuriously dry and airy. Rarely have so many strangers seen Washington fast asleep.

As the day dawned it came home to all that the weather did not hold out very much promise of clearing up. The two preceding days had been very unpropitious and Sunday morning gave little ground for hope of anything better. Sharp at five o'clock in the morning hundreds of the visitors in the Union Station turned their faces in the direction of the large piazza over which the Statue of Christopher Columbus broods in calm and dignity. At the southern end of the piazza an improvised platform, covered with American and Papal flags, had been erected,—and here within sight of the people the Holy Sacrifice of the Mass was offered up by the priests of the Dominican House of Studies in Washington. Every half hour, from five in the morning until high noon, hundreds of men approached the altar rail. It is safe to say that scarcely a single one failed to hear Mass. Big waves of humanity came sweeping up before the altar and, remaining quiet and reverent for a while, swept on to make room for others who were being disgorged through the marble portals of the Station. It is estimated that more than sixty thousand men attended Mass on the Union Station piazza that morning. And hearing Mass there meant a real sacrifice for, practically all morning, a chilly, piercing drizzle was falling. The mud was half an inch deep. And yet despite all this the Holy Name men stood with uncovered heads, quietly reverential, without any nudging, smoking, talking or other signs of impatience whilst the Holy Sacrifice of the Mass was being offered up for them. This spectacle at the Union Station probably afforded one of the finest sidelights on the Convention. For, first of all, it was absolutely informal. No man was dragooned into hearing Mass. He did it of his own choice. He might have remained away without being remarked by his fellows, which of course would not have been the case had he failed to put in an appearance for the procession. In the second place, every man took it as a matter of course to trudge over to the improvised altar. One heard no long loud arguments or solicitations about the necessity of attending

Mass even under such untoward circumstances. Everyone took the obligations goodnaturedly. Finally, none of the men made any effort to cut short their obligation. They all remained until the great Action was entirely over. Then quietly they made room for the newcomers. It is to be regretted that the millions of Americans who are uncharitable and unpatriotic enough to look upon Catholics as untrustworthy citizens, with little regard for law and order, could not have witnessed that sublime act of Faith which brought men out in the wet, at a great cost of comfort and risk to health, to perform a sacred, unspectacular obligation for which they neither received nor expected any praise. And it must be remembered that most of these men had come from a great distance in day coaches. Most of them had not slept or had very little repose. Probably, not a hundred men in the sixty thousand who attended Mass that morning had spent the night in a Pullman sleeper. Many of them had been sitting up for the greater part of the night in the crowded Union Station. Hundreds of them had been obliged to stand as there was no room for all to be seated. If we keep these things in mind, as also the scarcity of food to be had in that early hour in the Union Station, we are in a fair way of getting an adequate idea of what the hearing of Mass entailed that morning.

Meanwhile, all the city Churches were crowded with delegates and visitors. Owing to the large number of priests in the city, Mass was said in all the Churches from an early hour up to noon. In some of the Catholic Clubs the Holy Sacrifice was offered up on improvised altars. Some school halls and school basements were thrown open for the same purpose. Fortunately, the City had been well placarded with posters giving directions to the nearest Catholic Churches, which saved many a man a melancholy search through muddy streets on a wet morning. With real Southern generosity many of the parishes offered the visitors hot coffee and lunch; some of them gratis; others for a mere nominal sum. Right here a word of praise must be said for the splendid parochial organization and spirit of the Washington Churches, and the generosity of the Catholic women of Washington who assumed the greatest part of the Martha-like welcome extended to these nameless friends of the Good Master.

All morning trains came steaming into both levels of the

Union Station. Approaching the city one saw on the interminable sidings an almost endless maze of empty coaches. Just what was done with the last trains that came into the City it is almost impossible to surmise. And other avenues of transit were cluttered up with all manner of conveyances. The interurban street cars were crowded. The roads surrounding Washington were early choked with automobiles. This holds true especially of the great highway between Baltimore and Washington. Fortunately, no one was in a humor for reckless driving which would have been supremely fatal on the wet slippery paving. No accidents of serious nature were reported. Later on in the day one heard that hundreds of automobilists in the surrounding towns, seeing the inclement weather which promised to continue for hours, abandoned the idea of going to Washington. Be that as it may, it might be considered a fortunate thing for one could scarcely have imagined more traffic upon the public highways, and in the City itself.

One of the things that most struck the eye of an observer whose business carried him to different parts of the city during the morning hours was the real spirit of brotherhood that seemed to prevail in that vast crowd of people. This was first noticed in the Union Station where everyone seemed to be in buoyant humor despite the inconveniences and hardships caused by the inclement weather. It was not an unusual thing to see men from different parts of the country busily engaged in converse as if a reunion of long parted friends were taking place. One even noticed a special kindly consideration extended to the colored visitors on the part of the white Washingtonians and visitors. The same thing was seen throughout the City where little knots of men were gathered under awnings, or in doorways, apparently discoursing upon some topic of general and congenial interest. The hotel lobbies were densely crowded with men who did not allow the time to hang heavily on their hands. Of course, one needed not be a prophet to surmise what the universal topic of conversation was. I believe that the Holy Name men were sufficiently human to regret the gloomy prospects for the parade. But one did not hear any grumbling or complaining. They all had made the initial sacrifice of turning their faces in the direction of Washington and would not be held off from participation in the parade by such a small

thing as rain or drizzle. This goodnatured spirit of the visitors visibly impressed the police whose services apparently were not needed except to guide the traffic and direct the inquiring stranger. Probably, the hotel keepers were in a better position to notice the same thing. And they declared to a man that in all their Washington experience they had never met a crowd of men who submitted themselves so goodnaturedly to circumstances over which they had no control.

And right here is the place to point out one of the most striking characteristics of this vast assemblage of people. The sharp eyes of the police and the hotel keepers soon remarked it. First of all, one saw absolutely no drunkenness amongst the visitors, It is a record that there were only three arrests during the entire Holy Name Convention,—and these three men were pickpockets who had come in the hope of plying their unholy trade to their own advantage. In the second place, there was no unseemly boisterousness or unrestrained hilarity. Men were, undoubtedly, on terms of easy friendship with one another, but they were not negotiating a lark. Therefore, one heard no shouting on the streets, no singing, no profanity, no vulgarity. It is safe to say that Washington never saw such an orderly crowd of men or one so clean mouthed. And, finally, the hotel keepers went out of their way to point out that the behaviour of the Holy Name visitors had nothing in common with the moral latitude of congressionists who make use of abundant opportunities for carousing with all it implies, after the business of the day is over. And the same hotel keepers, when making this remark were quick to add that the Holy Name men could not, by any stretch of language or imagination, be classed as a “bunch of mollicoddles”. The courage with which they faced the gloomy weather unmistakably proved that. Furthermore, they were not in the language of the innkeepers “a cheap lot”, that wished to get everything for nothing. To be sure, the vast majority of visitors in Washington that day belonged to the laboring class; to be sure they had made great sacrifices to come here; to be sure they were anxious to get a little glimpse of the National Capitol; to be sure many of them had stinted themselves painfully and would necessarily have to curtail their pleasures in the future to be able to meet

this extraordinary outlay of money. But in nothing was their enthusiasm bodied forth so well as in the eagerness with which they provided themselves with all those little Convention paraphernalia which only too often men of greater means and less enthusiasm are willing to dispense with. This is precisely what was meant by the observant who did not dare to dub this crowd a niggardly one. When the statue of Christopher Columbus was unveiled in 1911 by the Knights of Columbus the impression they left upon the Washingtonians was a most pleasant and creditable one. Even to this day one can hear people speak of the admirable behaviour of the Knights on that solemn occasion. The far-seeing have long since discovered in their splendid example of virile manhood one of the powerful means that has helped to break up and dissipate the bigotry and prejudice of many Southerners against the Church. But, without making any insidious comparisons, it is safe to say that the impression left behind by the Holy Name men will long abide, if for no other reason than that the latter faced a gloomy day cheerfully and courageously, whereas the Knights were blessed with golden sunshine and invigorating weather.

The March of the New Crusaders.

The proceedings of the various Convention sessions had passed off so smoothly that everyone hoped its final act would transpire without any delay or hitch. The parade was scheduled to begin at 12:30 sharp from East Capitol and First Streets. The City had been carefully roped off, especially Pennsylvania Avenue across whose broad span the men were to swing in their march. The various delegations were assigned special streets for rendezvous whence they were to fall in line at the given notice. Along the Avenue ninety soldiers from Fort Meyer were stationed to keep the solid line of men from sagging or falling apart. Hospital facilities, in the shape of rest stations and emergency ambulances were provided along the line of march. Everything was done to look after the safety and comfort of the assembled thousands.

The line of march was from the National Capitol down Pennsylvania Avenue to the Treasury Building, and thence, after a turn to the left, to the foot of the Washington Monument in the

Mall. A large reviewing stand was erected at the foot of the Avenue just in front of the Treasury Building. His Eminence Cardinal O'Connell, as Papal Legate, was the chief reviewing officer. With him in the reviewing stand were the Apostolic Delegate to the United States, Most Rev. Peter Fumasoni-Biondi; the Most Rev. Michael Curley, D.D., Archbishop of Baltimore; the late Most Rev. Henry Moeller, D.D., Archbishop of Cincinnati; and the following Bishops:

Right Rev. John T. McNicholas, D.D., Bishop of Duluth, Minn.
 Right Rev. Thomas J. Shahan, D.D., Titular Bishop of Germanicopolis and Rector of the Catholic University.
 Right Rev. Joseph R. Busch, D.D., Bishop of St. Cloud, Minn.
 Right Rev. Augustus J. Schwertner, D.D., Bishop of Wichita Kansas.
 Right Rev. Bishop McGinley, D.D., Bishop of Monterey and Fresno, Cal.
 Right Rev. Paul J. Nussbaum, D.D., Bishop of Marquette, Mich.
 Right Rev. Wm. A. Hickey, D.D., Bishop of Providence, R. I.
 Right Rev. Patrick Barry, D.D., Bishop of St. Augustine, Fla.
 Right Rev. Joseph F. McGrath, D.D., Bishop of Baker City, Ore.
 Right Rev. Michael J. Gallagher, D.D., Bishop of Detroit, Mich.
 Right Rev. R. O. Gerow, D.D., Bishop of Natchez, Miss.
 Right Rev. Edward F. Hoban, D.D., Auxiliary Bishop of Chicago, Ill.
 Right Rev. J. J. Dunn, D.D., Auxiliary Bishop of New York, N. Y.
 Right Rev. Andrew J. Brennan, D.D., Auxiliary Bishop of Scranton, Pa.

The President of the United States was represented by Secretary of the Navy Wilbur accompanied by Mrs. Wilbur and their two children. High officials of the Army and Navy, some of them in their gala uniforms, lent color and national significance to the scene. But the eyes of all were directed on Father Ripple to whose untiring efforts the glory and pageantry of the day were mostly due.

The arrangements were so perfect that on reaching the Capitol one scarcely saw any signs of animation. Father Ripple, who arrived on the spot just a few minutes before the parade was scheduled to start, remarked later on in the day that his heart sank within him when he saw no one in sight. It is easy to imagine what must have gone through his soul at that moment after all his planning and labor to make this the most magnificent and spectacular demonstration of Faith in the records of America. The joy of the three preceeding days' success seemed ruthlessly dashed. For a moment, he declared, he asked himself secretly

whether, perhaps, the wet heavens had driven the assembled thousands under cover. As he was debating thus with himself Grand Marshal Captain Harry Walsh approached to say that the Papal Legate had arrived by auto from the Catholic University. Then, with boundless faith in his men, Father Ripple ordered the parade set in motion, even if there were only a dozen to march! Captain Walsh, together with his aide, Captain Coope, U. S. A. gave the command to start. First came Major Daniel Sullivan, Chief of the Washington Police, who had proved an indispensable ally in furthering all the matters of the parade. With him as he marched were fifteen policemen. Then rode Grand Marshall Harry Walsh with his aides, several of whom were in uniform. Then rode His Eminence, the Papal Legate Extraordinary, Cardinal O'Connell, with Msgr. R. J. Haberlin, his secretary, After this came an automobile in which were the Commissioners of the District of Columbia.

The actual parade was led by V. Rev. M. J. Ripple, O.P., P.G., National Director of the Holy Name Society. As he moved along briskly, he was immediately recognized on all sides and received an overpowering ovation. Everyone realized that to his colossal efforts and throbbing zeal must be ascribed the glorious pageant which was to unfold itself for the coming five hours. With him walked the Rt. Rev. Thomas J. Shahan, D. D., Rector of the Catholic University, and the Rt. Rev. E. F. Hoban, D. D., Auxiliary Bishop of Chicago and Archdiocesan Director of the Chicago Holy Name Union. There were several other Bishops in line with their own delegations. Most Bishops who had been staying at the Catholic University during the Convention arrived five minutes late at the starting point of the parade, and thus were cheated of the envied honor of marching with the stalwart crusaders of the Holy Name. There was not a single one of these prelates who did not voice loudly, unfeigned regret that instead of having been hurried by automobile to the reviewing stand they had no time to have the pleasure of marching down the Avenue. The first section reached the reviewing stand at 1:10 p. m. His Eminence, Cardinal O'Connell, and Father Ripple left the ranks for the reviewing stand amidst the mighty acclaim of the people who were packed densely on all sides.

Immediately after the Bishops marched in serried ranks five hundred priests unattached to any delegation or branch of the Society. Practically every diocese of the country was represented by two or three clerical marchers. The second section of the parade was made up of the accredited delegates to the Convention. There were thousands of men in line all wearing their Convention badges. The New York Police, twelve hundred strong, made up the third section. They were all in full uniform, headed by their famous band of one hundred and twenty pieces, and led by their Chaplain, Father Lawrence Bracken. They marched in full formation and, on approaching the reviewing stand, gave a magnificent exhibition drill. Following them came the Brooklyn-Queens Fire Department, led by their Chaplain, Father Edward Costello. They were uniformed as were the members of the Post Office Branch of the Holy Name Society of New York City. There were thirteen sections in the parade. The marching order was as follows:

Fourth Section—New York Societies.

Fifth Section—Brooklyn Societies.

Sixth Section—New Jersey Societies.

Seventh Section—New England and Delaware Societies.

Eighth Section—Michigan, Illinois, Wisconsin, Indiana and Ohio Societies.

Ninth Section—Virginia, Alexandria, Newport News, Norfolk, Richmond, etc., Societies.

Tenth Section—Philadelphia Police, Firemen, Band, Philadelphia Societies.

Eleventh Section—Pennsylvania, Pittsburgh, and other cities' Societies.

Twelfth Section—Maryland, Baltimore, Western Maryland, Southern Maryland Societies.

Thirteenth Section—District of Columbia Societies.

Aside from the New York and Philadelphia Policemen and Firemen and the New York delegation of Postmen there were no uniformed bodies in line, although most of the banners were carried by men wearing the khaki or blue of the Nation's forces. Each marcher carried a little blue Holy Name pennant. No banners save those of the Holy Name Society and the Stars and Stripes were permitted. There were more than one hundred bands in the parade though several others were massed at intersecting streets along the line of march. As a consequence of this abundance of music the men marched in true military order and fashion. The twenty four men stretched in a straight line across the Avenue did not lag or fall out of step. The colored

delegations attracted much attention and favorable comment for their numbers as also for their orderly marching.

Many of the buildings along the line of march were decorated with the National and Papal colors. All the larger buildings had been thrown open to spectators. Several of the hotels, and many of the large office buildings, were voluntarily and graciously put at the disposal of the many communities of nuns. Every window was occupied. More than two hundred thousand people lined the Avenue on either side, eight deep in some places, and at the intersecting streets sometimes thirty or forty deep. At the Treasury Building and around the reviewing stand, there was a living mass of humanity. Yet there was very little applause from the on-lookers. They apparently soon caught the religious spirit of the marchers. For not only did the marchers feel that this was more than just a mere spectacular parade, or procession, but they comported themselves with a gravity and dignity which communicated itself to all. It is, probably, for this reason that the marching throng defiled down the Avenue in a silence which had something religious and mystic about it. Certainly, it was not because the parade was tedious or monotonous. It was generally feared that since no uniforms were to be allowed in the parade to give it color and variety it would necessarily present a rather sombre appearance. But this idea was instantly dissipated into thin air when the first column came swinging into view. By some kind of subtle communication the marchers aroused the on-lookers' minds to the fact that this parade was a huge act of Faith. It is therefore, not hazarding a guess to say that the thousands along the Avenue watched the marchers with something very near akin to religious awe and pride.

And surely the marchers deserved the highest credit for their admirable and religious behaviour in the parade. They were alive to the truth that they were real modern crusaders with a high and holy purpose in their hearts. They were delivering an eloquent sermon to the whole Nation on the necessity of religion and belief in Jesus Christ as the one saving panacea of civilization. They were administering a silent but none the less puissant rebuke to those religious Modernists and modernizers who had been scandalizing the Nation for the preceeding eight months with their quib-

bling and caviling about Christ's Divinity. They were proving in an effective way that they had the right to be considered patriots for the very simple reason that they made their patriotism to sprout from the clean soil of religion. Some few critics in the Catholic camp, and many in the secular camp had tried to twist the significance of this parade into a political gesture or grimace, especially so as the presidential elections were impending. Some refused to favor the public rally on the ground that it might look as if the Church were aligning herself with one or other of the political parties. But to see those thousands of Catholic men in line, filled as they were with a high sense of the religious significance of their act, to see them comport themselves with gravity, dignity and religious decorum that were quite unusual in a demonstration of that kind, soon dissipated all false fears and malicious interpretations.

Another characteristic of this parade was the preponderating number of young men in line. Of course, there were veterans marching over the street, like Msgr. James F. Mackin, of St. Paul's Washington, D. C., who despite his eighty-five years and a recent illness still persisted in heading his parochial division until compelled by Archbishop Curley to enter the reviewing stand. Then, too, there were large delegations of boys who were serving an apprenticeship, or novitiate, so to say, to the senior Holy Name Society by enthusiastic membership in their own junior division. Some of these bright fellows were so small that they almost had to run to keep in step with their elders. But they ran their course goodnaturedly, without any of that boisterousness which we generally associate with the very young. But the fact looming large in spectators' minds was that the vast majority of the marchers were young men—just turned twenty-one or more. They were clean upstanding youths who, one could easily see, performed an honest day's work with an honest man's devotion and, therefore, took an honest delight in feeling that by marching they were playing their honest part in a great cause. From the resiliency and regularity of their step, one could easily conclude that the vast majority of them had served either here, or in France, in the Armies of the War. For there was something refreshingly military in the precision with which they walked, the buoyancy



Rev. T. Raymond Dark, Diocesan Spiritual Director of Grand Rapids Union.



Rev. J. A. Wakenman, Diocesan Director, Los Angeles Union.



Rev. Francis O'Connell, Diocesan Director, Des Moines Union.



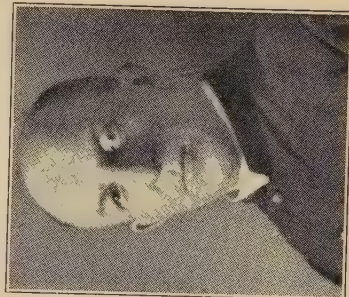
Rev. Edward A. Brosman, Diocesan Director, Richmond Union.



Rev. Martin J. Steffy, Director, Harrisburgh Union.



Rev. J. J. McMahon, Diocesan Director, Buffalo Union.



Rev. F. X. Van Nistleroy, Diocesan Director, Green Bay Union.



Rev. C. J. Crowely, Diocesan Director, Ogdensburgh Union.

of their spirit and step and the unblushing pride they took in seeing their line straight. I believe it is safe to say that there has never been a non-military parade in this country where the actual participants took, each one unsolicited and uninvited, such an honest personal pride in having his unit, as a body, make a good appearance and a favorable impression. Several of the delegations allowed the boys who had served in the War to appear in khaki or the Navy's blue. One poor fellow, horribly maimed, came hobbling down the Avenue on crutches, taking the most evident satisfaction in being in that procession. Need we wonder that all along the route he was greeted with much applause? The impression he made upon some of the onlookers was admirably voiced in the following letter which appeared in *The Newark News*, October 14, 1924.

To the Editor of The News:

Sir:

The most edifying phase of the recent Holy Name demonstration, to my mind, was the number of elderly men (men of toil) who trudged along in evident discomfiture, yet with a complacent smile that reflected the loyalty and faith of their inner souls.

The spectacle, however, that affected me most was the sight of a crippled young man in St. James' Brigade. He was very lame and in evident pain, yet he swung along with his battalion without a whimper. The murmured blessings that fell upon the head of that lame young hero were as myriad as the falling leaves of autumn. Men, women and children along the line of march admired him and blessed him. Let me blend my little salutary also to that sturdy boy of St. James' Battalion. God bless you, boy. It is your type that makes the patriot and the loyalist.

Fred C. O'Neill.

But, perhaps, the finest aspect of the whole parade was the courage and purposeful determination of the men to march despite the gloomy weather, the drizzle, and, at times, the actual down-pour of rain. There was not a man in that procession who was not drenched to the skin by the time he swung past the reviewing stand. And, it should not be forgotten that most of them had a long journey home staring them in the face. But they came down the Avenue, column after column, as far as the eye could carry, marching in quietness, reverence, and determination which made an abiding, even a touching, impression upon all the spectators. Twenty-five or thirty years hence men will speak about

this first Holy Name Convention parade and refer, feelingly, to the bravery and fortitude of the men who faced a march in the rain without a quiver, without hesitation,, without drooping spirits or lagging steps. Probably, this will be one of the aspects of this Convention best remembered and most frequently referred to in the decades to come. Men who marched that day will tell their children that they had the happiest kind of an experience on the gloomiest kind of a day, when parading down the National Capitol's proud Avenue "in the Name of Him in Whom alone there is salvation". Sometimes one could scarcely see more than thirty or forty feet through the mist and fog. But in the general silence that prevailed, when the bands were not actually playing, one could hear the even measured tread and footfall of the marching hosts of the Holy Name Society. For five solid hours I never saw a single marcher with an opened umbrella! Some of the men had foresight enough to bring their raincoats—many of these of the distinctly military cut of the Army. But almost as many men as carried raincoats did not take the trouble to put them on but wore them slung over their arms. Perhaps, down in their hearts they felt that they would be marring the beauty of this stupendous spectacle if they gave even so small, if excusable an exhibition of weakness or self-indulgence.

The thousands who watched the parade took a hint from the marchers. They stood patiently for hours, as the parade defiled. Even the heavy downpour of rain, which lasted half an hour and repeated itself in intermittent spells during the afternoon, could not drive them away. Nobody sought cover. Of course, many of the on-lookers had their umbrellas opened. But even this did not arouse a spirit of impatience and resentment in those who stood farther back with their view shut off. Yes, it was a good-natured crowd not only as regards the marchers but also as regards the on-lookers. Evidently there must have been some kind of unseen communication between both divisions of that mass of humanity. Of course, one did see a brood of interested little ones with their mother, shout at the marching "Daddy" in the ranks. But such outbursts were not needed to show forth the subtle communication between them. And what holds good of the individuals applies with equal force and truth to both con-

tingents. Rarely have two sets of people reacted so noticeably on one another. If the marchers felt proud to come out publicly for their Faith in the sight of all the people then those who looked on played up, so to say, in the way of silent but none the less eloquent admiration. This interaction of the marchers and the onlookers was almost uncannily electric. Even the casual visitor in the City sensed it.

Speculation was rife all during the parade as to the actual number of marchers. Fortunately, Father Ripple had the foresight to ask three military officers to take an actual count of the Holy Name hosts. These men all agreed that there were in line no fewer than 106,284 Holy Name men, most of whom had been to Communion that morning or within the week. This is a most impressive thought to bear in mind!

At five o'clock the Papal Legate, together with the priests and secular officials in the reviewing stand, betook themselves to the covered platform erected in the Mall near E. Street, S. W., about one thousand yards from the Washington Monument. The procession was still emptying its steaming thousands into that vast flat park. Archbishop Curley was the only man who remained in the reviewing stand until 5:25, until the last man passed. The Baltimore section owing to some Railroad delay brought up the rear. And the good Pastor wished to smile his approval at every one of his men who had the courage to face that wet afternoon to profess his Faith in Christ. It was one of those many little delicate and human touches which Archbishop Curley, unconsciously, manifested during the course of the Convention. It was not lost on the crowd and, certainly, will never be forgotten by his own sheep.

A large speakers' stand, tastefully decorated with American and Papal flags, had been erected just in front of a clump of trees on the Mall. It almost seemed as if nature had formed this spot for such an event. A slight and gentle elevation, crowned by the incomparable Washington Monument, made it possible for thousands to look down upon the platform and witness in this natural amphitheatre what was going on. The Press stand was immediately joined up with the speakers' stand. In the latter a huge radio apparatus had been installed so that the momentous address of

that afternoon might be heard in every city and hamlet of these United States by the millions upon millions whose interest in this Convention had been enlisted through the generous publicity of the Press. In this same stand one also noticed vast amplifiers which carried the addresses to every person in that vast audience. Telephone booths had been erected in various parts of the park so that communication with the speakers' stand might be had if required.

From 1:20 until 5:25 this vast natural amphitheatre was gradually filling up with the rain-soaked marchers. As soon as a delegation arrived on the Mall it was met by one of a Committee of Ushers who led it to its assigned place. This did away completely with all jostling and disorder. It also served to keep the waiting thousands in good humor inasmuch as they were with their acquaintances and friends. It is remarkable how few of the marchers left the Mall before the closing services of the Convention. One scarcely met any of them on any of the side streets and avenues leading from the park. Consequently, when 5:30 drew near there were no fewer than two hundred thousand spectators, closely huddled together, in the mud and the drizzle. Very few umbrellas were opened. People were considerate enough to think of those who stood behind them. During the long hours of waiting, men amused themselves smoking and talking, but one did not notice any boisterousness or hilarity which would have been pardonable enough considering the length of the wait and the dampness of the afternoon.

When the Papal Legate and Father Ripple arrived in an automobile at the speaker's platform a tremendous vocal welcome was wafted up to them. It was such a cheer as a lucky person hears once or twice in a lifetime. One would never have dreamed from the lustiness of their reception that these people had been on their feet for hours in clothes that actually clung to their skins. Probably they were seeking not so much a safety valve as a stimulant for their sore tired spirits. Be that as it may, the crowd again broke forth in prolonged cheering, waving of banners and pennants when President Coolidge appeared on the scene. He was accompanied by his Secretary, Mr. C. Bascom Slemper; his Military Aide, Lt. Colonel C. O. Sherrill, and his Naval Aide, Capt.

Adolph Andrews. In the President's retinue were the Secretary of the Navy and Mrs. Wilbur, Archbishop Philip Fumasoni-Biondi, the Apostolic Delegate; Archbishop Curley of Baltimore and Archbishop Moeller of Cincinnati, Ohio. There were besides, in the party more than a dozen Bishops and some fifty Army and Navy officials, some in uniform.

When the last marcher had reached the Mall and a suitable overture by the augmented New York Police band had been rendered, Father Ripple stepped to the desk on the platform over which twelve huge amplifiers were hung. His appearance was the signal for a tremendous ovation which lasted four or five minutes. Evidently, the enthusiastic spectators wished the President of the United States to know from the length and heartiness of their applause just what they thought of Father Ripple and how they appraised the titanic work he had carried through with such memorable success. When quiet had been restored Father Ripple said:

Mr. President, your Eminence, your Excellency, Most Reverend, Right Reverend, the Members of the Clergy, and Beloved Brothers of the Holy Name Society, more than one hundred thousand strong: You are bringing to completion today the celebration of the six hundred and fiftieth anniversary of the foundation of your Society, and you are bringing it to a conclusion in a manner most worthy of you. Perhaps never before in the history of our Nation has there marched such a wonderful army of sterling American men through the streets of our Capitol to testify to such wonderful truths in such a wonderful way.

You are making today a national act of belief in the great fundamental doctrine upon which our Nation rests, that doctrine whereby you believe that Jesus Christ is the Son of God. You are adding to that an act of national patriotism, subscribing, as you are, to the great principles of the Constitution of the United States.

Gentlemen, the climax to this great celebration is the event to which you are at present witnesses. The Chief of our Nation has honored us with his presence here this evening and will speak to us as to men eager ever to listen to the words of the Chief of our Nation, no matter who he is, so long as he represents the principles which are so dear to us, under the great colors of the Stars and Stripes.

And so, Gentlemen, I have the great pleasure of presenting to you our beloved President, Mr. Calvin Coolidge.

At the mention of President Coolidge's name a demonstration equalled in length and heartiness to that accorded Father Ripple was immediately on foot. Thousands of Holy Name pennants were

waved in the air and those whose hands were free knew how to put them to a good audible use. From all corners of the Mall cheering came like one immense overpowering tidal wave. His Excellency, the President, was highly pleased with the ovation and was not tardy in showing it by a broad, goodnatured smile. He turned for a moment to Father Ripple to say that in all his public experience he had never faced such a stupendous crowd of people. He might have added that he had never met with a more whole-hearted demonstration. Stepping forward to the speaker's desk he drew forth the manuscript of his unforgettable address.

Something in all human beings makes them want to do the right thing. Not that this desire always prevails; oftentimes it is overcome and they turn toward evil. But some power is constantly calling them back. Ever there comes a resistance to wrongdoing. When bad conditions begin to accumulate, when the forces of darkness become prevalent, always they are ultimately doomed to fail, as the better angels of human nature are roused to resistance.

Your great demonstration which marks this day in the City of Washington is only representative of many like observances extending over our own country and into other lands, so that it makes a truly world-wide appeal. It is a manifestation of the good in human nature which is of tremendous significance. More than six centuries ago, when in spite of much learning and much piety there was much ignorance, much wickedness and much warfare, when there seemed to be too little light in the world, when the condition of the common people appeared to be sunk in hopelessness, when most of life was rude, harsh and cruel, when the speech of men was too often profane and vulgar, until the earth rang with the tumult of those who took the name of the Lord in vain, the foundation of this day was laid in the formation of the Holy Name Society. It had an inspired purpose. It sought to rededicate the minds of the people to a true conception of the sacredness of the name of the Supreme Being. It was an effort to save all reference to the Deity from curses and blasphemy, and restore the lips of men to reverence and praise. Out of weakness there began to be strength; out of frenzy there began to be self-control; out of confusion there began to be order. This demonstration is a manifestation of the wide extent to which an effort to do the right thing will reach when it is once begun. It is a purpose which makes a universal appeal, an effort in which all may unite.

The importance of the lesson which this Society was formed to teach would be hard to overestimate. Its main purpose is to impress upon the people the necessity for reverence. This is the beginning of a proper conception of ourselves, of our relationship to each other, and our relationship to our Creator. Human nature cannot develop very far without it. The mind does not unfold, the creative faculty does not mature, the spirit

does not expand, save under the influence of reverence. It is the chief motive of obedience. It is only by a correct attitude of mind begun early in youth and carried through maturity that these desired results are likely to be secured. It is along the path of reverence and obedience that the race has reached the goal of freedom, of self-government, of a higher morality, and a more abundant spiritual life.

Out of a desire that there may be progress in these directions, with all that such progress means, this great Society continues its efforts. It recognizes that whoever has an evil tongue cannot have a pure mind. We read that "out of the abundance of the heart his mouth speaketh." This is a truth which is worthy of much thought. He who gives license to his tongue only discloses the contents of his own mind. By the excess of his words he proclaims his lack of discipline. By his very violence he shows his weakness. The youth or man who by disregarding this principle thinks he is displaying his determination and resolution and emphasizing his statements is in reality only revealing an intellectual poverty, a deficiency in self-control and self-respect, a want of accurate thinking and of spiritual insight, which cannot come save from a reverence for the truth. There are no human actions which are unimportant, none to which we can be indifferent. All of them lean either towards destruction and death, or towards construction and life.

To my mind, the great strength of your Society lies in its recognition of the necessity of discipline. We live in an impatient age. We demand results, and demand them at once. We find a long and laborious process very irksome, and are constantly seeking for a short cut. But there is no easy method of securing discipline. It is axiomatic that there is no royal road to learning. The effort for discipline must be intensive, and to a considerable degree it must be lifelong. But it is absolutely necessary, if there is to be any self-direction or any self-control. The worst evil that could be inflicted upon the youth of the land would be to leave them without restraint and completely at the mercy of their own uncontrolled inclinations. Under such conditions education would be impossible, and all orderly development intellectually or morally would be hopeless. I do not need to picture the result. We know too well what weakness and depravity follow when the ordinary processes of discipline are neglected.

Yet the world has never thoroughly learned this lesson. It has never been willing entirely to acknowledge this principle. One of the greatest needs of the present day is the establishment and recognition of standards, and holding ourselves up to their proper observance. This cannot be done without constant effort and it will meet constant opposition. Always there have been those who fail to recognize this necessity. Their opposition to it and their philosophy of life were well expressed by Robert Burns in that poem which describes the carousings of a collection of vagabonds, where one of them gave his views:

"A fig for those by law protected;
Liberty's a glorious feast;

Courts for cowards were erected,

Churches built to please the priest."

That character clearly saw no use for discipline, and just as clearly found his reward in the life of an outcast. The principles which he proclaimed could not lead in any other direction. Vice and misery were their natural and inevitable consequences. He refused to recognize or obey any authority, save his own material inclinations. He never rose above his appetites. Your Society stands as a protest against this attitude of mind.

But there are altogether too many in the world who consciously or unconsciously do hold those views and follow that example. I believe such a position arises from a misconception of the meaning of life. They seem to think that authority means some kind of an attempt to force action upon them which is not for their own benefit, but for the benefit of others. To me they do not appear to understand the nature of law, and therefore refuse obedience. They misinterpret the meaning of individual liberty, and therefore fail to attain it. They do not recognize the right of property, and therefore do not come into its possession. They rebel at the idea of service, and therefore lack the fellowship and co-operation of others. Our conception of authority, of law and liberty, of property and service, ought not to be that they imply rules of action for the mere benefit of someone else, but that they are primarily for the benefit of ourselves. The Government supports them in order that the people may enjoy them.

Our American government was the result of an effort to establish institutions under which the people as a whole should have the largest possible advantages. Class and privilege were outlawed, freedom and opportunity were guaranteed. They undertook to provide conditions under which service would be adequately rewarded, and where the people would own their own property and control their own government. They had no other motive. They were actuated by no other purpose. If we are to maintain what they established, it is important to understand the foundation on which they built, and the claims by which they justified the sovereign rights and royal estate of every American citizen.

They did not deny the existence of authority. They recognized it and undertook to abide by it, and through obedience to it secured their freedom. They made their appeal and rested their cause not merely upon earthly authority, but in the very first paragraph of the Declaration of Independence asserted that they proposed "to assume among the powers of the earth a separate and equal station to which the laws of nature and nature's God entitled them." And as they closed that noble document in which they submitted their claims to the opinions of mankind they again revealed what they believed to be the ultimate source of authority by stating that they were also 'appealing to the Supreme Judge of the world for the rectitude' of * * * 'their intentions.'

When finally our Constitution was adopted, it contained specific provision that the President and members of the Congress and of State

Legislatures, and all executive and judicial officials, should be qualified for the discharge of the duties of their office by oath or affirmation. By the statute law of the United States, and I doubt not by all States, such oaths are administered by a solemn appeal to God for help in the keeping of their covenants. I scarcely need to refer to the fact that the houses of the Congress, and so far as I know the State Legislatures, open their daily sessions with prayer. The foundation of our independence and our Government rests upon our basic religious convictions. Back of the authority of our laws is the authority of the Supreme Judge of the world, to whom we still appeal for their final justification.

The Constitution and laws of our country are adopted and enacted through the direct action of the people, or through their duly chosen representatives. They reflect the enlightened conscience of our country. They ought always to speak with the true and conscientious voice of the people. Such voice has from time immemorial had the authority of divine sanction. In their great fundamentals they do not change. As new light arrives they may be altered in their details, but they represent the best that we know at any given time. To support the Constitution, to observe the laws, is to be true to our own higher nature. That is the path, and the only path, towards liberty. To resist them and violate them is to become enemies to ourselves and instruments of our own destruction. That is the path towards servitude. Obedience is not for the protection of someone else, but for the protection of ourselves. It needs to be remembered that it has to be secured not through the action of others, but through our own actions. Liberty is not collective, it is personal. All liberty is individual liberty.

Coincident with the right of individual liberty under the provisions of our Government is the right of individual property. The position which the individual holds in the conception of American institutions, is higher than that ever before attained anywhere else on earth. It is acknowledged and proclaimed that he has sovereign powers. It is declared that he is endowed with inalienable rights which no majority, however great, and no power of the Government, however broad, can ever be justified in violating. The principle of equality is recognized. It follows inevitably from belief in the brotherhood of man through the fatherhood of God. When once the right of the individual to liberty and equality is admitted, there is no escape from the conclusion that he alone is entitled to the rewards of his own industry. Any other conclusion would necessarily imply either privilege or servitude. Here again the right of individual property is for the protection of society.

When service is performed, the individual performing it is entitled to the compensation for it. His creation becomes a part of himself. It is his property. To attempt to deal with persons or with property in a communistic or socialistic way is to deny what seems to me to be this plain fact. Liberty and equality require that equal compensation shall be paid for equal service to the individual who performs it. Socialism and communism cannot be reconciled with the principles which our

institutions represent. They are entirely foreign, entirely un-American. We stand wholly committed to the policy that what the individual produces belongs entirely to him to be used by him for the benefit of himself, to provide for his own family and to enable him to serve his fellow men.

Of course we are all aware that the recognition of brotherhood brings in the requirement of charity. But it is only on the basis of individual property that there can be any charity. Our very conception of the term means that we deny ourselves of what belongs to us, in order to give it to another. If that which we give is not really our own, but belongs to the person to whom we give it, such an act may rightfully be called justice, but it cannot be regarded as charity.

Our conceptions of liberty under the law are not narrow and cramped, but broad and tolerant. Our Constitution guarantees civil, political and religious liberty; fully, completely and adequately; and provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." This is the essence of freedom and toleration solemnly declared in the fundamental law of the land.

These are some of our American standards. These principles, in the province to which they relate, bestow upon the people all there is to bestow. They recognize in the people all there is to recognize. They are the ultimates. There is no beyond. They are solely for the benefit and advantage of all the people. If any change is made in these principles it will not be by giving more to the people, but by taking from them something of that which they now have. It cannot be progress. It must be reaction. I do not say that we, as citizens, have always held ourselves to a proper observance of these standards towards each other, but we have nevertheless established them and declared our duty to be obedient to them. This is the American ideal of ordered liberty under the law. It calls for rigid discipline.

What a wide difference between the American position and that imagined by the vagabond who thought of liberty as a glorious feast unprotected and unregulated by law. This is not civilization, but a plain reversion to the life of the jungle. Without the protection of the law, and the imposition of its authority, equality cannot be maintained, liberty disappears and property vanishes. This is anarchy. The forces of darkness are traveling in that direction. But the spirit of America turns its face towards the light.

That spirit I have faith will prevail. America is not going to abandon its principles or desert its ideals. The foundation on which they are built will remain firm. I believe that the principle which your organization represents is their main support. It seems to me perfectly plain that the authority of law, the right to equality, liberty and property, under American institutions, have for their foundation reverence for God. If we could imagine that to be swept away, these institutions of our American government could not long survive. But that reverence will not fail. It will abide. Unnumbered organizations of which your own

is one exist for its promotion. In the inevitable longing of the human soul to do right is the secure guarantee of our American institutions. By maintaining a society to promote reverence for the Holy Name you are performing both a pious and a patriotic service.

We Americans are idealists. We are willing to follow the truth solely because it is the truth. We put our main emphasis on the things which are spiritual. While we possess an unsurpassed skill in marshalling and using the material resources of the world, still the nation has not sought for wealth and power as an end but as a means to a higher life.

Yet Americans are not visionary, they are not sentimentalists. They want idealism, but they want it to be practical, they want it to produce results. It would be little use to try to convince them of the soundness and righteousness of their institutions, if they could not see that they have been justified in the past history and the present condition of the people. They estimate the correctness of the principle by the success which they find in their own experience. They have faith but they want works.

The fame of the advantages which accrue to the inhabitants of our country has spread throughout the world. If we doubt the high estimation in which these opportunities are held by other peoples, it is only necessary to remember that they sought them in such numbers as to require our own protection by restrictive immigration. I am aware that our country and its institutions are often the subject of censure. I grieve to see them misrepresented for selfish and destructive aims. But I welcome candid criticism, which is moved by a purpose to promote the public welfare. But while we should always strive for improvement by living in more complete harmony with our ideals, we should not permit incidental failure or unwarranted blame to obscure the fact that the people of our country have secured the greatest success that was ever before experienced in human history.

The evidence of this is all about us, in our wealth, our educational facilities, our charities, our religious institutions, and in the moral influence which we exert on the world. Most of all, it is apparent in the unexampled place which is held by the people who toil. Our inhabitants are especially free to promote their own welfare. They are unburdened by militarism. They are not called upon to support any imperialistic designs. Every mother can rest in the assurance that her children will find here a land of devotion, prosperity and peace. The tall shaft near which we are gathered and yonder stately memorial remind us that our standards of manhood are revealed in the adoration which we pay to Washington and Lincoln. They are unrivaled and unsurpassed. Above all else, they are Americans. The institutions of our country stand justified both in reason and in experience. I am aware that they will continue to be assailed. But I know they will continue to stand. We may perish, but they will endure. They are founded on the Rock of Ages.

The President's address was received with great enthusiasm.

His passing references to the Holy Name crusade occasioned a delirium of applause. Just because the entire address was a calm, philosophic exposition of precisely those ideals which the Society stands for it was followed by the closest attention and welcomed with the greatest approval. In the following chapter we shall give a digest of the press opinion of the country on that aspect of Mr. Coolidge's address having reference to the Klan. For the present it is enough to say that the vast majority of the thinking men in the ranks of the Holy Name Society heartily approved the President's conduct and courage.

It was a fortunate thing for the Holy Name Society that there sat upon the Presidential chair a man whose religious idealism and earnestness have much in common with that of Theodore Roosevelt who addressed the Holy Name Society at his home in Oyster Bay, on August 16, 1903.

Of course, there is all the difference in the world between the addresses of these two official interpreters of American political thought and policy. Theodore Roosevelt, touched by the Faith of the Holy Name men before him, delivered a panegyric which would not be very much out of place in any Catholic pulpit. He showed that the genuine Holy Name man must by his very religious profession of reverence for Christ, be a real patriot. Into the development of this thesis he cast all the energy, fire and warmth of his electric nature. Mr. Coolidge, on the other hand, envisaged the subject from an angle unescapably actual for the times. Realizing the gradual decay of reverence in the land he pointed out clearly that every agency that makes man respect God more and support the institutes of God's ordained authority better is deserving of unquestioned and unquestionable trial. And he left no doubt in anyone's mind as to what he thought of the part played by the Holy Name Society in this absolutely necessary program for our times. This seemed so obvious to him that he did not deem it necessary to appeal to the emotions of the people. Feeling at the time ran very high in the country and he wisely opined that a calm presentation of the subject would be welcome and palatable to the assembled masses. That he was not mistaken in his diagnosis was shown by the close attention he received and the thunderous applause that not only pierced his address but also

followed it up as a genuinely emphatic ratification. Of a truth, he had not miscalculated the type of men he was addressing. They were interested enough in the Holy Name cause and its beneficent effects upon the moral and spiritual life of the Nation to take the pains to think on a very grave problem effecting its very vitals. A less thoughtful address would have been a subtle insult to the Faith and an uncharitable misprizing of the idealism of those earnest and enthusiastic crusaders.

By this address to the Holy Name hosts, Mr. Coolidge linked himself up inextricably with the hallowed names of George Washington, Abraham Lincoln and Theodore Roosevelt all three of whom on occasion came out fearlessly for greater reverence for the Name of God. And Mr. Coolidge's address is not by any means the least worthy of study and consideration of any of the Presidential homilies against blasphemy, profanity, scurrility and general looseness of speech.

When the long burst of applause following the President's address had subsided, Cardinal O'Connell addressed these words to the crowd:

Mr. President, your Excellency, and Beloved Men of the Holy Name Society: In this solemn moment of the closing hour of this grand National Convention of the Society of the Holy Name, our hearts are deeply stirred to a public expression of our supreme gratitude and thankfulness, first to Almighty God, the Giver of all good gifts, who has sent down his innumerable graces and favors to bless us all during these momentous days, which are devoted to His eternal order and glory; to His Divine Son, our Lord and Saviour Jesus Christ, to honor whose Name these countless thousands have assembled here; to our Holy Father, the Vicar of Christ, Pius XI, who has lent to this assembly the glory and honor of a personal Apostolic Legate; to the President of these United States, the Head, the Chief Executive of our beloved country, who has added by his eloquent and precious words a new lustre to the notable civic aims of your Society; to the prelates and priests, who, from every part of this great country, have presented themselves here, or sent their representatives, to add a stimulus and encouragement for an increase in the life and the interests of this Confraternity; and especially to His Grace, the Archbishop of Baltimore, who has been to us a gracious and generous host; to all the delegates and members, who, by their presence and by their labors, have contributed to the unique success of this Convention; to the authorities and citizens of Washington, who have given to us such bounteous hospitality; and last, but certainly not least, to the press we offer from our hearts the expression of an appreciation which we cannot frame in words, but which will be to

us all a blessed and a permanent memory while life lasts.

We opened this Convention as the Apostolic Legate of His Holiness to the glory of Christ's Holy Name, and now, in that same Divine Name, we declare its sessions closed.

In the name, therefore, of our Holy Father, Pope Pius XI, by the authority committed by His Holiness to me, I beg God's choicest blessings upon all here present, upon this City, the Capital of the Nation, upon our beloved country, America, and upon our beloved President,—heaven's choicest benediction.

And now let us kneel at the feet of Christ in the solemn Benediction of the Sacrament of His Love.

The Master Blesses Them Ere They Go.

Then Father Ripple stepped to the front of the platform and for the last time during the Convention recited the Holy Name Pledge. Certainly, all the delegates could have recited it in their sleep by this time for every session of the Convention had been fittingly closed with the solemn asseveration of loyalty to Christ. But today—at this hour—in the gathering gloom—there were thousands who though they had frequently recited the Pledge at home, in their own parish churches, had not been privileged so far to recite it in the formal and explicit manner of the Convention days. They had followed the week's proceedings with brimming hearts. Though far removed in body their hearts had all been gathered in Washington for Christ assizes. For Him and Him alone they had braved the weather and marched with justifiable pride down the Nation's proudest thoroughfare. In their hearts and souls they felt they had a right to put in words what they had so beautifully expressed by deeds and reinforced by sacrifices in the hours that had just worn away. Their hearts were vibrant with expectation for this second most thrilling moment when, having the Master's blessing still wet upon them, they might cry out in the surging enthusiasm and upsweeping loyalty of their hearts:

HOLY NAME PLEDGE

Blessed be God.

Blessed be His Holy Name.

Blessed Be Jesus Christ true God and true Man.

Blessed be the Name of Jesus.

I believe O Jesus

*That Thou art the Christ
The Son of the living God.
I believe all the sacred truths
Which the Holy Catholic Church
Believes and teaches.
I proclaim my love
For the Vicar of Christ on Earth.
I promise to give good example
By the regular practice
Of my faith.
I pledge myself against perjury
Blasphemy, profanity and obscene speech.
I pledge my loyalty
To the flag of my country
And to the God given principles
Of freedom, justice and happiness
For which it stands.
I pledge my support
In honor of His Divine Name
To all lawful authority
Both civil and religious.
I dedicate my manhood
To the honor of the Sacred Name of Jesus
And beg that He will keep me faithful
To these pledges
Until Death.*

The President almost caught his breath as each phrase of the Holy Name Pledge was returned, as if in one voice by the thousands. As its recitation progressed the intensity of feeling became more evident. Towards the end it was more like a triumphant people's shout than a prayer. Men, manifestly were looking upon the Master and pledging Him their allegiance. Like crusaders it was a battle-cry for them, no matter where the battle might rage or whither it might lead them. For Christ and the glory of His Name they would go anywhere. *To Whom O Lord shall we go but to Thee because Thou hast the words of life. Lord it is good for us to be here.* And, surely, if the Master did give life to the dead in the long ago He gave the fullness and intensity of love to those who were physically exhausted from the arduous exercises of the day. Thus, the Holy Name Pledge as recited by the Holy Name crusaders at this final inspection of His troops by the Incomparable Leader Himself was one of the most

magnificent acts of Faith that has ever been witnessed in this country.

Many of the radio fans all over the country testified by speech and by letters to the various radio publications that the Holy Name Pledge as it came to them by wireless was one of the most wonderful things they had ever heard. The hundreds of Holy Name men in all parts of the country, who for one reason or other could not make the trip to Washington for the Convention and its magnificent climax, participated in this way in the joy and triumph of that hour. It linked them up invisibly, but none the less really, with the hosts who had gathered around the Master in Washington. Not only did it edify Holy Name men all over the country and intensify their determination to realize Holy Name ideals in their lives, but it must have made a stupendous impression upon men of all and no religious beliefs. Fortunately, there are thousands in this country who have not been sucked into the whirlpool of infidelity or unbelief by the blatant blasphemies and cheap logic of the Modernists. For them it must have been a really consoling thing to hear such a vast crowd shout out, in a voice that could be heard all around the country, their undying, unquestioning belief in Him in Whom is life and salvation.

In the meantime, Very Rev. M. Waldron, O. P. brought the Blessed Sacrament by auto from St. Dominic's Church. The great hush which fell upon the crowds was an evident sign that they knew they were standing in the presence of the Master. This made a profound impression upon the President and his suite who, probably, had never seen so vast a crowd become so suddenly quiet and reverential. The priests were vesting as the candles on an improvised altar were lighted and everything prepared for Benediction of the Blessed Sacrament. The Bishops, prelates and priests upon the platform ranged themselves around the altar like the simplest altar boys. Wearing his cope and mitre, the Papal Legate proceeded a few steps to the altar. The Blessed Sacrament was exposed for the adoration of the faithful. Despite the deep mud and the rain they almost all fell upon their knees, not taking the precaution to search for a possible dry spot, or placing beneath their knees something that would keep off the wet. Then the New York Police Band



Washington members of the National Convention Committee assembled before the Convention Headquarters, 1314 Massachusetts Avenue, N. W., Washington, D. C.

with a half dozen massed bands, played the "*O Salutaris*." Father John J. Geale, S. J. directed from the platform. In the quiet of the early evening the melody so well beloved of Catholic hearts went up lustily from two hundred thousand throats. When the last note had died away the band intoned the "*Tantum Ergo*." Once more the air became vibrant with sound that was shot through with Faith. Note by note, and word by word this canticle of triumphant praise resounded over the Mall. Because of the amplifiers there was no discord, no dragging. Those on the fringes of the vast crowd kept time perfectly with the worshippers who were able to rest their heads on the rough boards and planks of the platform. I have heard mighty crowds sing hymns to God in the great sanctuaries of Christendom,—at Rome, Lourdes, Einsiedeln. I have heard sixty thousand persons cry out their Faith in Christ within the vast spaces of St. Peter's on the occasion of a canonization. But never, anywhere, have I heard such a vast throng sing so perfectly in unison. No wonder the President of the Land was visibly touched. Only a heart of stone could have remained unmoved at the sight and sound. A choir of women's voices singing sweetly in harmony opens the windows of the soul to the holiest angels of thoughts. But when more than one hundred thousand men—for on the Mall the men were in a vast majority—lift up their voices to praise their God who has given recent proofs of His oceanic love for them then, indeed, the heavens seem opened and a strain of the heavenly melody seems to escape to this world of jarring undertone and overtones. Later on, the President expressed surprise that all these people apparently knew the melody and the Latin words. He might have added that, perhaps, in that great crowd there were many who did not know more than one stanza of the "*Star Spangled Banner*" or the "*Lead Kindly Light*." But, somehow, through her gentle discipline this Mother Church of the world does succeed in teaching her own how to speak a language whose accents may be strange to American ears but is none the less the mother tongue of all followers of the Master throughout the world. Slowly and reverently, to the accompaniment of the music the sweetly wonderful and wonderfully sweet words of St. Thomas Aquinas, the Bard of the Blessed Sacrament, melted into one stupendous chorus. As the end of the

hymn approached the volume of sound perceptibly increased as if to signify that the men gave their hearts free rein. And the *Amen* at the end was nothing but one magnificent pæan from the throats of men, who out there in the gloaming, seemed to see with bodily eyes Him Who hid Himself behind the white veils of the Eucharist so as to be all the nearer to His own. One could almost hear the men's muscles relax after having shouted out their final "*Hosannah to the Son*" of David. Then over the vast spaces a voice trickled and stole. It was the voice of him who for a few days represented to these thousands him whom the Christ had placed as the shepherd over His sheep. Then, fairly shrunken up with reverence, His Eminence received the monstrance in his hands and lifted and waved the White Host above the crowd. The crowd itself was hushed. In the trees one could hear the little birds chirping their final song for the day—perhaps, too, their innocent instinctive salutation to their Maker. But the men themselves scarcely breathed. Then the little silver bell told the thousands whose heads were bent in loving adoration that the Master had blessed them as of old. He had blessed those who had crowded around Him. *Hosannah to the Son of David! Blessed is He that cometh in the Name of the Lord.* The Benediction lasted just one moment. But, perhaps, it was the most thrilling moment in the lives of most who were kneeling out there in the mud.

Then three stanzas of the "*Holy God We Praise Thy Name*" were sung by the multitude. Once again like the voice of some mighty singer the hymn went up in unison. Yes, these men did have much to be thankful for on that day. Those who had maintained that a purely religious Convention was foredoomed to failure had been given the lie; those Catholics who feared that the sessions would be simply tame, mechanical performances were unalterably convinced; those who had expected great things from it had seen their highest expectations exceeded in an undreamed degree and fashion. Therefore, it was proper and meet that to Him from Whom all the increase of the Convention came should be given due praise and honor. No wonder, therefore, that this hymn was sung with especial fervor; no wonder that those who had come for the final scene and had been touched by its soul searching

triumph should have put all their heart and soul in this canticle of thanks. Though the evening shades had closed in and enveloped in a soft if damp mantle of darkness everything except the little white altar with its blinking lights men seemed in no hurry to go.

Since love of God and love of country, religion and patriotism are twin sisters it only seemed natural that after the *Holy God* the National Anthem should be sung by the assemblage. This, too, was taken up in real earnest by all and chanted with a heartiness that was not lost on anyone, least of all Mr. Coolidge who seemed pleased that Catholics could find room in such a religious service for a magnificent tribute of loyalty to their Fatherland. For the first and only time since their arrival on the speaker's platform the President and his retinue joined in the singing. And when the second verse had ended the Holy Name Convention had become a thing of history. It was all ended. The marvel had been accomplished. The Nation had been edified unto good and understanding. The unbelieving of whatever class or creed had been jerked up suddenly and spectacularly to the realization that there are thousands in this favored land for whom Christ is still good enough. Catholics had been edified and their Faith enlivened. The Holy Name hosts had been charged with a new enthusiasm to do greater things for the cause in the years that stretched ahead. The Master Himself had put His seal upon the Convention! Of that there could be no doubt!

After that the *Act of Reparation* to the Master for all the insults of men was recited.

In an incredibly short space of time the vast multitude dispersed quietly. Many crowded around the speaker's stand to see the departure of the President and the Papal Legate. The latter found it difficult to reach the waiting automobile. There were cries for a speech and, as he stood there on the second of four rough wooden steps that led down from the speaker's platform to the soggy soil, Cardinal O'Connell in half a dozen sentences bore public testimony to the profound and indelible impression this Convention had made upon him and the blessed results that it must produce in all who had had the good fortune to participate in it. He assured them that the enthusiasms of the hour they

would carry with them through their lives like a benediction; that the Faith which had welled up so proudly during the afternoon would always prove a stout support for them; that the impressions produced by the wonderful pageant on the Avenue and on the Mall should form the topic of conversation in their homes so that those who had been forced to remain away might share somewhat in the joys and triumphs of the Convention; that when the dark clouds of death would be crowding upon them they would look back with hope to this hour when they had paid public homage to Christ. These and such other things His Eminence, visibly touched, spoke to the few hundred who were fortunate enough to crowd around him. Then he blessed them and went. And they, also, went with the countless others who had dispersed, some to the Union Station to catch their trains home; others to the countless eating places, formal and informal, to oreak the bread of true brotherhood.

Complete darkness had descended by the time the services in the Mall were over. But there was no darkness in anyone's eyes for they were shining with the light of Him upon Whose lowly Eucharistic Form they had looked that evening when He blessed them e're they went.

* * * * *

And lifting up His hands, He blessed them. And it came to pass that whilst He blessed them, He departed from them and was carried up to heaven. (Luke XXIV. 50)

And they adoring went back into Jerusalem with great joy. (Luke XXIV. 52)

And behold I am with you all days, even to the consummation of the world. (Matt. XXVIII. 20)

And you shall be witness unto Me in Jerusalem, in all Judea and Samaria, and even to the uttermost part of the earth. (Acts 1-8)

Chapter IX.

THE CONVENTION'S REVERBERATION IN THE PRESS.

The wide publicity given the various functions and sessions of the First Holy Name Convention by the secular and religious press was a matter of frequent comment all over the country. Everthing pertaining to it was well covered by the metropolitan papers, many of which had their own personal representatives at the Convention, and by the press generally. Naturally in detailing the various phases of the Convention there was much repetition and overlapping. It is not our purpose, therefore, to give here the descriptive articles about the Convention which appeared in the papers. What, however, does concern us is to collect for future reference all conclusions, reflections or observations made in print after the conclave itself was over. For these lucubrations are well worth preserving if for no other reason than as a reflection of the impression upon the outside mind of this great religious event. But aside from this it opened vast vistas of thought to learn just what the newspaper world thought and said of the Convention as a whole and its various phases. Reporters only then deserve the name when they are quick at seeing the outstanding features and catching the spirit of any great event in the world. They train themselves for this assiduously. If, then, anyone in the world is capable of seeing the essential features of such an affair as a convention it must necessarily be these expert professional recorders. Since many of them are non-Catholics it stands to reason that their observations are all the more valuable, suggestive and significant.

If the editorial comment in the secular journals was not as extensive as one would have imagined, especially on the professedly religious issues and activities of the Convention, it does not follow that the editorials were not widely copied in whole or in part by many newspapers.

The following editorial of *The Washington Post* made the rounds of practically the entire suburban American press. Incidentally tribute must be paid this paper for a magnificent Sunday edition entirely devoted to Holy Name matters.

An Ennobling Spectacle

"The parade of members of the Holy Name Society in Washington yesterday was a most impressive sight, not merely because of the numbers and enthusiasm of the marching men, but because of the lesson it imparted to all beholders. This is an ancient society, now celebrating the six hundred fiftieth year of its existence. It is stronger than ever before. It seeks nothing but good.

The gathering of thousands of busy Americans in the national capital, for the sole purpose of testifying to the holiness of the name of their Redeemer, is a spectacle that encourages all well-wishers of America. The cause of virtue such as this is the cause of citizenship itself. Patriotism and personal virtue go hand in hand. The citizen who honors the name of the Founder of Christianity is honoring this nation, which is founded upon Him. The Constitution recognizes no church and no religion, but it guarantees religious freedom to all, and the books of law contain many decisions declaring that this is a Christian nation.

The vitality of simple goodness is demonstrated by such gatherings as that of the Holy Name convention and by the public procession of its members. Every man who participates in them is made better, and every witness is reminded that the spirit of virtue is immortal. Those who take the Lord's side are not only a host in themselves, but they represent the invisible multitude of Americans who share in rendering unto God the things that are God's.

In the midst of politics, selfishness and busy personal affairs, it is well that the Holy Name Society should call its members to the national capital, to march under the American flag with unselfish devotion to the cause of virtue and morality."

In the same issue of the *Post*, George Rothwell Brown, who conducts a column headed "Postscripts," remarks:

Seventy-five thousand Catholics cheering a Puritan President ought to give food for thought to those who would seek to revive in enlightened America the spirit of mediæval intolerance. The descendants of John Winthrop and Lord Calvert are still keeping step together as they did in '76."

The Washington Star which had also issued a sumptuously illustrated Sunday edition (September 22) wrote an editorial homily on profanity which is well worthy of careful thought and study.

The article which appeared on Thursday, September 18th simultaneously with the opening of the convention is as follows:

The Holy Name Society.

From all parts of the United States today come delegates representing the membership of a great religious organization, created primarily for the strict observance of the Third Commandment, the Holy Name Society. This body of Catholic men is one of the potent moral forces of this country. Its membership comprises 1,500,000, who are pledged against profanity. They meet here in Washington in annual session with about 6,000 representatives, who will hold sessions during the remainder of this week and on Sunday will head a great procession of Holy Name societies, comprising, it is estimated, over 100,000 marchers.

Profanity is an evil of a degrading effect. It is obnoxious, apart from its significance as a reflection upon religious faith. Use of the name of the Divinity in objurgation and revilement is incompatible with sincere belief. Often, however, profanity is a matter of thoughtless habit. It has become a part of speech without meaning. Yet whatever the thought, or lack of thought, behind profane words they are debasing in their influence.

The Holy Name Society, however, seeks more than the mere purging of speech of irreverent words and phrases; it seeks a higher standard of life, a sounder system of morals. It is one of the beneficent, helpful, constructive movements of the people.

Washington, which is the site of important institutions of the Catholic Church, is an appropriate scene of this gathering. The delegates to this convention are welcomed to the Capital, whose doors are always open to Americans of all degrees, all faiths, all works.

The Boston Transcript (September 20) published a splendid justification of the Holy Name crusade:

That there should assemble at Washington a great body of men, and chiefly young men, whose avowed object is "the glory of God and the welfare of this country," who make a point of seeking "the edification of the entire country," and of making "good husbands, good fathers and good citizens," and who "in every time of national stress and strain may be entirely depended upon as a bulwark against anarchy, disloyalty and disorder," is certainly a matter for general satisfaction. These are among the claims made for the Confraternity of the Holy Name, now assembled in convention at Washington, by Cardinal O'Connell, who appears before the body as the personal representative of Pope Pius XI, and there is apparently not the slightest reason for supposing that the purpose of the society, which now has 5000 branches in different parts of the country and is represented in nearly every city and town, are not what they are claimed to be.

Nor does it in the least hurt this important society that its foundation principle is the veneration and love of the name of Christ. The United States has no established religion and can have none. In no declared or official sense whatever are we a Christian Nation. Judaism, Buddhism, Bahism, and the paganism of the survivors of the original inhabitants of

the land, are all on an equal footing with Christianity so far as the law is concerned. No serious person would seek to change this. But as there is saving power in reverence, and as good and safe civic conduct inheres in a religion that is well kept, we may all rejoice that a society having such a purpose as the Confraternity of the Holy Name has gained so many members already, and that Cardinal O'Connell is able to claim that it is still increasing by leaps and bounds.

All may be glad that the patriotic impulse, the duty to country, is strongly emphasized throughout the proceeding of this confraternity. Honor to the name of Christ, fidelity to the church, and loyalty and service to the United States of America apparently are thoroughly joined in the hearts of the members of the society. If there were any insincerity in this claim both purposes would be likely to suffer equally in the event, for the members of the society, shaken by any influence in one purpose, would be separated in the same measure from the attainment of the other. No society could exist half false and half true. All may welcome this confraternity, six centuries old in Europe but in its wide development new to ours, to the list of the agencies for good which are keeping the manhood and womanhood of America safe and sound.

The following editorials are all worthy of persual.

Defenders of America

One hundred thousand strong, the men of the Holy Name Society will salute the cross and the flag in Washington tomorrow and pledge fealty to both.

There is no inconsistency in this, nor is there any divided loyalty. For a man who subscribes to the principles of the Society and the church that mothers it, and who, in his every-day life, governs his thoughts and deeds by these precepts, cannot be other than a good citizen.

Cardinal O'Connell, Boston's illustrious prelate, put the thought simply, clearly and beautifully in his address to the convention as personal envoy of the Pope.

"We have come and we have here assembled first to renew our pledge of loyalty to Jesus Christ, the Son of God, our Savior, and we have chosen this great capital of our nation as our meeting place in order that at the very seat of our National Government, we might pledge once more and reaffirm our unshaken and unshakable allegiance and love for our beloved America and renew the spirit of fidelity to her sacred institutions and the maintenance of her law and authority," he said.

Will those masked forces of the night, who foment hate and intolerance, dare to come into the open and submit their purposes and principles for inspection by the National Government with equal honesty and sincerity? No.° Because there is no consciousness of right to sustain them; because evil is the twin of cowardice—it thrives only in secrecy, darkness and ignorance.

The Holy Name Society and its splendid constituency needs no defence

against the diminishing, retreating followers of bigotry."

Cardinal O'Connell's words again serve to show how and where they stand:

"Humbly before God and the world they walk their simple way; but with the unconquerable strength of defenders of the Holy Name they stand and will ever stand unawed and unafraid of the forces and the influences, whencesoever they come, which may menace them in their rights, human and divine.

"These they are ever ready to defend because they well know that bound up with the very fundamentals of religion are the rights fundamental to humanity, the sacred rights of the individual and the family."

So long as America's destiny rests in such hands, those of men who walk humbly before God—and it does not follow that all shall bend the knee at the same altar—just so long will American institutions remain secure.

The Boston Telegram, Sept. 20.

Holy Name Convention.

More than usual interest and attention is attached to the great Holy Name convention in Washington, D. C., which comes to a close with a procession of 100,000 members tomorrow. President Coolidge is scheduled to address the delegates and paraders. The convention attracted 15,000 Holy Name men to Washington from all over the United States. Included in the list are many outstanding members of Roman Catholic hierarchy. The Scranton diocese alone sent 250 delegates and Holy Name members to the convention city. The claim is made that the delegation from this diocese is the largest for the size of the diocese.

The Washington Star in its comment on the convention and purposes of the Holy Name Society says: "The organization is one of the potent moral forces of the country," adding, "Profanity is an evil of degrading effect. It is obnoxious apart from its significance as a reflection upon the religious faith. Use of the name of the divinity in objurgation and revilement is incompatible with sincere belief."

The Holy Name Society has a branch in practically every parish in the Scranton diocese. Not only are members urged to refrain from taking the name of the Lord in vain but to attend more regularly at divine worship and prove by force of their example their right to the good opinion of their fellow citizens.

The Scranton Times, Sept. 20.

Reassuring Confidence.

In the speech made at Washington Sunday before the Convention of the Holy Name Society, President Coolidge gave voice to a sentiment that has a most reassuring ring and, in the midst of the many alarms of radicalism gives a pretty good anchor to which to attach ourselves. He said:

"The institutions of this country stand justified both in reason and ex-

perience. I am aware they will continue to be assailed. But I know they will continue to stand. We may perish but they will endure."

In other words, the President has confidence in the great mass of the people to keep their balance, to prevent dangerous radicalism from getting control. He is sure of the thinking people and that the majority of the people are thinking, calmly and sanely.

In every crisis that has faced America this has proved to be the truth. History is witness thus far that the President is right. The majority of the American people are fair-minded and honest. They will not be long led astray by clatter and half-truth. They have shown in the past an almost uncanny ability to see to the bottom of a well. Shifting reflections on the surface of the water haven't long betrayed them.

There is something in the very statement of such confidence that builds up still more basis on which it may stand securely. The expression of the thought encourages the thought in others. Like a backfire when a prairie is burning, it gives safe places in which to stand. More of that simple and sane outlook upon the perplexing cross-issues of the day will do a lot to bring a simple solution.

The Press, Pontiac, Mich. Sept. 25.

This is Americanism.

"Never before in the history of the United States," said the Rev. M. J. Ripple, national director, in addressing the convention of the Holy Name societies at Washington "has there been so great a gathering of men for purely spiritual reasons." He said some other things in that address which all good Americans may profitably note. They had met "to perform a great act of fealty to the provisions of the constitution of the United States." The Holy Name organization has covered a history of 650 years; it had gathered and held together so many of the men of America, because it has confined itself to strictly ecclesiastical ends, had not sought to upheave and reform the world, but had directed its effort principally to making better men of those within its ranks.

Not all of the men of America, not the majority of the men of America, subscribe to the form of faith held dear by these of the Holy Name societies. But men of all faiths who know their principles and observe the results they accomplish, respect their ideals and purposes. To worship God, to hold His Name in reverence, to serve Him in the daily walks of life, to uphold the principles of the American constitution, to abide by the laws constituted under it, those are some of the tenets of the society. That is Americanism. Anything that denies respect for these principles, that withholds honor and praise from those who subscribe to them—that is not Americanism, no matter how much pretense it makes. These are times when all real Americans need to observe these facts and let them govern their action. Let the men who make up this organization be fairmindedly faithful to the aims for which it stands, and neither they nor the rest of us need have any fear for the republic. Let them go forward on the path where their banner leads them, and the clouds of ignorance

and religious and class intolerance which seem at times so threatening will presently clear away.

Ansonia (Conn.) Sentinel, Sept. 20.

City Well Represented.

Catholic residents of Atlantic City will be well represented in Washington today in the immense procession of the Holy Name Society, a goodly delegation, headed by Major Bader, leaving the shore at midnight in order to participate, and taking with them a band. Also it is representing the resort in a somewhat unusual way for we are regarded by the world at large as a city of pleasure where little thought is given to religious things. Some of our patrons are actually surprised to find we are well supplied with churches, and whatever their creed they are apt to find a sanctuary here in which to rest and pray according to the doctrines of their fathers. The institution of churches was coincident with the founding of the resort. And the extension of facilities of that character has kept pace with the growth of the city. There is a serious side to our city, scoffers to the contrary notwithstanding, as a walk abroad any Sunday morning will reveal. The convention of the Holy Name Society would therefore be bound to attract attention here. And it is also conducive to arresting the attention of all, whether Catholic or of other faith. There is need for teaching profound respect for the name of the Deity. The irreligious are numerous in every community today as always, and they should have the good manners at least to refrain, especially when in public where offense can be given, from indulging in the style of language one hears so frequently on the street.

Atlantic City Gazette. Sept. 21.

Opportunity in America.

Native Americans as a rule do not appraise at full value the privileges and opportunities which go with residence and citizenship in this country. If they did, perhaps they would show more appreciation. President Coolidge lately emphasized this point in addressing the Holy Name Society. The immigration situation, he said, shows the "high estimation in which our opportunities are held by other peoples." Europeans are knocking at our gates continuously, deeming it a rare privilege to be admitted. But we are here enjoying all the advantages they seek so ardently, without utilizing them as well as we might or even stopping to reflect on our favored position among the world's peoples.

San Antonio News. Sept. 24.

The Holy Name Society.

It was a great gathering. Not all members observe its tenets nor does the land produce all the time, but who would destroy the land for that, and who would destroy the Society because some of its members may not live up to its tenets?

Tares and wheat grow in the same field and we help the wheat and oppose the tares. This society asks you not to swear, and not to be vulgar. Those who practice these useless and foolish things, know better and obscenity must be disgusting to the highly respectable people.

Cumberland (Md.) News. Sept. 26.

Coolidge on Profanity.

What President Coolidge told the Holy Name Society convention about profanity has been expressed in other words many times before but bears repetition. A man who curses, the President said is "in reality only revealing 'an intellectual poverty.'"

"He who gives license to his tongue only discloses the contents of his mind," he asserted. "By the excess of words he proclaims his lack of discipline. By his very violence he shows his weakness. The youth or man who by disregarding this principle thinks he is displaying his determination and resolution and emphasizing his statements is in reality only revealing an intellectual poverty, a deficiency in control and self-respect, a want of accurate thinking and of spiritual insight, which cannot come save from a reverence for the truth."

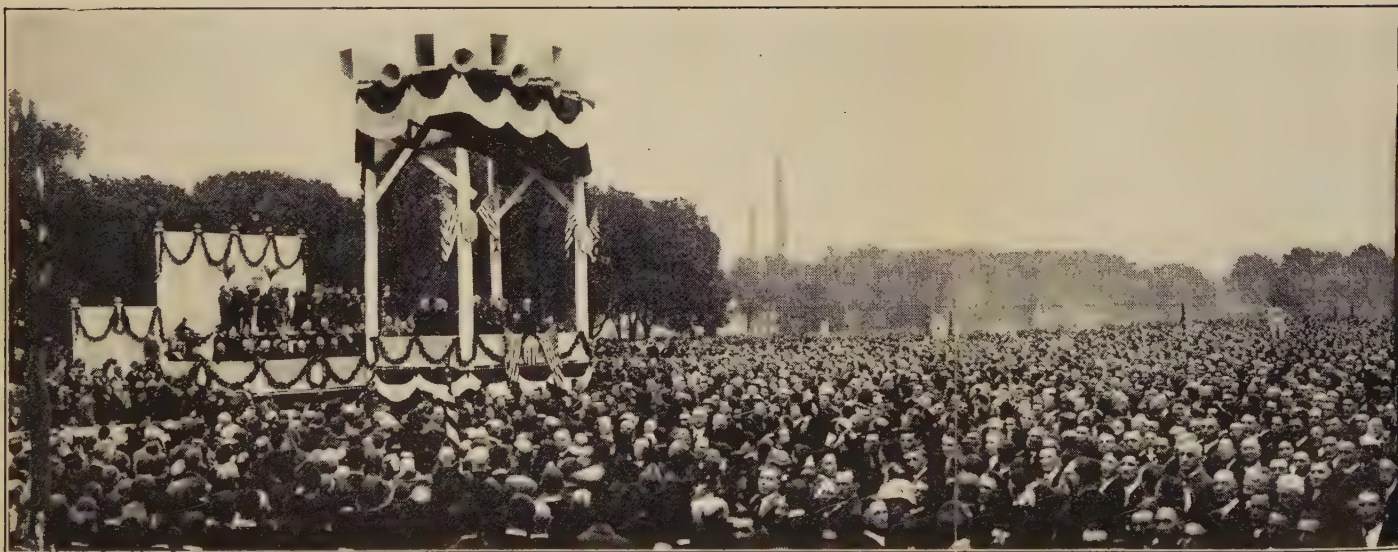
Many great leaders of men have been addicted to an explosive type of conversation. The President's own running mate, General Dawes, has not always confined his conversation to yea, yea and nay, nay. But the brilliancy of these men has not shone any brighter because of their particular weakness. General Dawes is an able man but much of his "cussing" has brought suspicion of a cheap attempt to attract attention. He said himself of his famous appearance before Congress that if he had not been willing to make a circus performer of himself no one would have paid any attention to him. The "cussing" was not so very violent, after all, but the very congruity of the "hells" and "damns" scattered liberally before so sedate an appearing body of men won him the publicity which he sought and got his cause before the people. Otherwise the news dispatches might have added, somewhat as an afterthought. "Brig. Gen. Charles C. Dawes also testified." The cause possibly justified the means.

But the growing tendency to profanity is not justified. On the stage vulgarity has become an easy way to win laughter or give an impression of realism. Why people want the type of realism exemplified in such plays as "The Hairy Ape" is slightly mystifying.

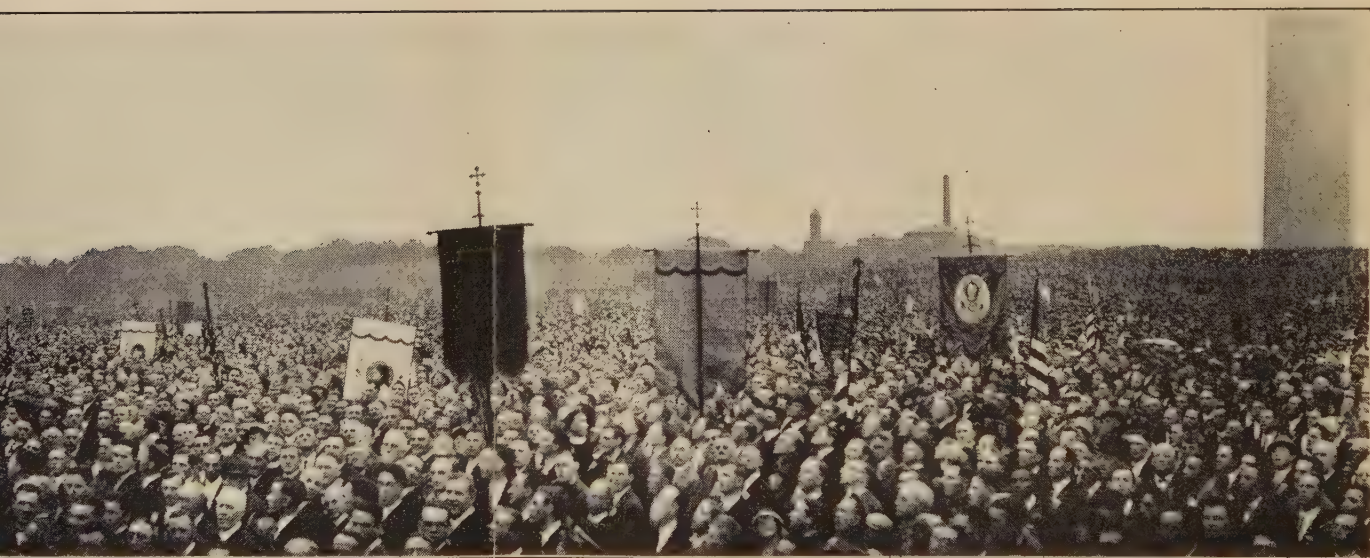
When a man hammers his thumb hard, he usually says no more than "ouch!" When he gives it a lighter tap and his mind is not so fully occupied by the unpleasant sensation he feels justified in making the air about him blue. In his case profanity acts somewhat as an anesthetic; he keeps his mind off his particular woe by exercising ingenuity in expressing resentment. More ingenuity would be necessary to express the same sentiments with equal force by more unusual language. Therefore the result should be more soothing.

However, one cannot be too harsh with him who has stuck his toe in the mousetrap while hunting burglars. But inexcusable habitual cursing, which unfortunately seems to be growing, shows, not much intellectual poverty, as President Coolidge says, as plain intellectual laziness.

Reading (Pa.) Tribune. Sept. 23.



This picture shows but a section of the vast throng of two hundred thousand Holy Name men and women gathered for the convention held in the Washington Monument Lot. This inspiring sight was



and friends assembled from the four quarters of the Nation, for the final exercises of the great
as undoubtedly the most amazing spectacle in American Catholic History.

The Holy Name Society.

There opened today in the city of Washington a convention of Christian Endeavor which by its meeting is observing the 650th anniversary of the founding of the original society continuously in existence since that time and with a membership extending throughout the entire world—The Holy Name Society.

The Holy Name Society as explained by one of its leading advocates is a corrective idea, which was conceived and brought forth in extremes of human weakness. It is a survivor of the thirteenth century which marked the real renaissance of humanity from chaotic welter in which Europe found itself following the fall and decline of the Roman empire. It was born amidst political intrigue, ecclesiastical ambition, learning, piety and vulgarity of speech to which latter it can in a practical way trace its foundation. It is an act of practical piety whereby ever since the second council of Lyons (1274) devout Catholics of both the eastern and the western churches bow the head whenever and wheresoever the name of Jesus is uttered. Pope Gregory X assigned the promotion and guidance of this reverential movement to the Order of Preachers, the Dominicans, and it has been fostered and kept alive for 650 years.

It recognizes no boundaries but extends itself all over the world wherever the name of Jesus is revered and in America it has had a wonderful growth among men numbering hundreds of thousands in its ranks. It is a promoter of religious fervor and of practical Christianity, and of clean and chaste speech among men—all of which are worthy objects deserving of attainment no matter what one's special degree of religion may be. It makes for better men and cleaner homes and a real responsibility of citizenship. Its local members of several hundred are to be congratulated upon their being a part of such a wonderful body.

Chillicothe Gazette (O.) Sept. 14.

Showing Reverence

The voice of a President of the United States is far-reaching. Hence our chief magistrate's appeal for reverence and religious toleration is certain to leave a lasting impression on millions of minds. His address before the Holy Name Society was heard by a multitude. It is safe to say that through the outgiving there will become a greater toleration, greater respect for sacred subjects and greater insight in regard to just what the law represents.

The American republic was fortunate in its builders. They founded this nation upon the ideal of equality before the law. That equality related to religious beliefs as well as racial and social divisions. Reverence is part of the equipment of every earnest, thinking man.

This country always has been religious. Its chief founder, Washington, found solace in prayer in those dark days when his men were suffering at Valley Forge. It was reverence for a Supreme Being as well as the inspiration of a noble cause which kept our patriotic armies together until the great cause was attained.

Our people have been bouyed by religion at times when the skies have been overcast and the future has been veiled in uncertainty. During our wars chaplains have been where they might administer spiritual comfort to the sick and dying. The name of God has been spoken in tones which have been replete with faith. Into the wilderness men have ventured with the assurance that they would overcome all obstacles if they worshipped the Lord in the spirit of holiness.

The Supreme Court of the United States has recognized the fact that very few are the citizens who do not cherish a belief in an Overruling Power and future life. There is a great difference between a land where reverence rules and a land where it does not.

The Holy Name Society wields wonderful power for good in this country. Its purpose is specific. It is maintaining and developing a reverential spirit which should be the equipment of every self-respecting person. It is an enemy of blasphemy in word or in deed. Consequently the President has willingly given his endorsement to such a praiseworthy organization by speaking at its memorable convention.

Troy Record (N. Y.) Sept. 23.

One of the most interesting and inspiring news items published in recent months appeared on Friday in the Home News: It told that more than a dozen Bronx police officers, from the Simpson St. Station, were to be present in Washington today to celebrate the 650th anniversary of the founding of the Holy Name Society.

The Holy Name Society has for its principal object the inculcation of a spirit of reverence for things divine, and particularly for the name of God, and of Jesus Christ. It endeavors earnestly to discourage blasphemy in all its various forms.

It is of real interest to know, at a time when there is so great a tendency on the part of some persons to scoff at sacred institutions, to sneer at religious rites and to take in vain those names of which others speak with love and awe, that many members of this organization come from the ranks of these stalwart men in blue who constitute the finest police force in the world.

It has not been long since some United States Navy officials expressed their resentment at the expression "drunken sailor," used by the Governor of one of the Southern States in a public address. They said that because a man happened to be a sailor, it did not necessarily follow that he was given to drink.

In view of the number of policemen enrolled in the Holy Name Society in New York, that other loose expression so often used, "swearing like a traffic cop," might be as strongly and as properly resented.

In this connection, it should be mentioned that one of the strongest indictments of profanity ever written was called forth by the action of a policeman in the city of Washington, where the Holy Name Society is meeting today, in starting a competition for the best poem on this subject.

Dr. Maurice Francis Egan, then a professor at Georgetown and later minister to Denmark, wrote this:

"The power behind the thunder clouds, the power behind the tender blue,
The power that rules earth's surging crowds, is Christ to me, a force to you;
Yet be it force impersonal, though Christ the God I know it is,
It is the life within us all, for we are God's and wholly His:
You are the slave of unknown power, and we the servants of God's Will—
Shall we, within our little hour, profane the source of good or ill?
How like a foolish child is he, how like a wretched fool am I,
If, with vain words insultingly, we name the power of earth and sky!"

Bronx Home News (N. Y.) Sept. 21.

Inspiration for America

Sunday's gathering of members of the Holy Name Society in Washington made possible the most impressive of the ceremonies with which that organization publicly celebrates its adherence to its high standards. And behind the hundred thousand who gathered in the nation's capital stood other hundreds of thousands, not present, but not less committed to the temperates of language and of thought and action which the Holy Name Society was formed to uphold.

The principles which these Catholics advocate are worthy of general support, and the celebration in Washington will miss part of its purpose if it fails to stimulate a much wider respect for temperate language and living in the general American public. The words from a man's mouth tell what is in his heart, and the guardianship over them which the Holy Name Society demands is symbolic of the cleansing of the heart that makes for honorable living, responsible citizenship and spiritual growth. These are ideals for which the real American strives and in comparison with which its wealth and material comforts are to be held of no significance or account.

From Protestant churches chimes pealed forth as the great parade passed along Pennsylvania avenue and watching it from the building of the Young Men's Hebrew Society were several hundred nuns. In these instances the respect in which the Holy Name Society is held by non-Catholics was evident. The spirit which animates it deserves the more real honor of serving as an inspiration to present-day Americans.

The Baltimore Sun, Sept. 23.

A Great Convention

The Holy Name Convention and parade at Washington was a wonderful demonstration. During the entire proceedings there was not a word of bigotry or narrowness uttered, while His Eminence Cardinal O'Connell, the highest dignitary of the church in the United States, delivered an address replete with expressions of loyalty to God and country. He spoke both as Papal Delegate to the convention and as an American citizen; and in this connection, he said the men of "the Holy Name Society may be depended upon in every time of stress and strain as a bulwark against

anarchy, disloyalty and disorder which menace the very foundations of national and international peace and prosperity." He also voiced the civic loyalty of the society to the president of the United States.

The parade was one of the largest ever held in Washington and the address of President Coolidge following the street pageant was a fitting close to the day's exercises.

In his address President Coolidge emphasized the principle of religious liberty as embodied in the constitution which he said provides no religious test shall be required as a qualification to any office of the public trust under the United States. Then as appeared by way of apology, he said: "I do not say that we as citizens have always held ourselves to the proper observance of these standards toward each other; but we have nevertheless, established them and declared our duty to be obedient to them.

"This is the American ideal of ordered liberty under law. Class and privilege are outlawed, freedom and opportunity are guaranteed. America is not going to abandon its principles or desert its ideals."

These words of the President were taken to refer indirectly to an organization whose principles differ considerably from those of the Holy Name Society. He made a deep impression upon the vast audience that listened intently to his address.

Lowell (Mass.) Sun. Sept. 23.

Yesterday at the national capital, Washington, D. C., the gigantic four-day national convention of the Holy Name Societies of the United States came to a close with a four hour parade. There are gatherings and gatherings and one reads much of late of those, smaller of course, and not of a particularly edifying nature. and called together for the purpose of arousing false enthusiasms. The Holy Name Convention that has been bringing crowds for the last few days in Washington is an example of what can be accomplished by a worthy organization whose purpose and aims have and always will be above reproach. It is an old organization and a large one, and will continue and be perpetuated by virtue of its age and numbers, in which, one may tritely say, there is strength.

Those who knew little or nothing of this society, when and how organized, its size, its purpose, and in general its entire history down through the ages, have been greatly enlightened during the past week. Newspapers the country over have devoted considerable space to this great society and have been generous in their praise of such a worthy organization. The same organization, about 100,000 strong, was addressed yesterday by President Coolidge, and it has been estimated that this was the largest audience that a president of the United States has ever addressed. This speech was given at the conclusion of the four hour parade in the pouring rain, which rain did not dampen the spirits of the paraders.

With every state in the Union represented the members continued their difficult march, at the close of which they were addressed by the president. One of the outstanding points emphasized by the president in his speech and that every right and fair-minded citizen appreciates and

favors was his statement upholding religious freedom. Unfortunately there are those who would not have a country where religious freedom was accorded to all, but the president has announced his view and this should be much in its favor.

Among the many points brought out by Mr. Coolidge was the need of discipline and reverence. Irreverence is a habit hard to overcome. The Holy Name Society works to overcome anything that defiles the sacred name of God. It is true that irreverence is a matter of habit more often than the result of a vicious mind. In this case it is a habit that should be overcome, and the president evidently appreciated this fact when he emphasized it so strongly in his speech. The aims of the society were also praised by President Coolidge, which aims stand out as something edifying. The Holy Name Society can easily be proud of its achievements in the past and it is assured that their success in the future will follow as a matter of course.

Waterbury (Conn.) Democrat. Sept. 20.

The Holy Name Society.

Thousands of visitors from all parts of the country, and many from foreign countries, will visit Washington to attend the Holy Name convention and its collateral meetings. The convention will be the central figure of a great demonstration that springs primarily from the hearts of young men who have learned to reverence sacred things and to shape their lives accordingly. No more praiseworthy object for a national gathering could be conceived than that which inspires next week's convention.

It is natural that the national shrines of patriotism should be visited by the thousands who come to attend the Holy Name Convention. The striving for purity of thought and speech would be in vain if love of home and country were absent from the heart. But with burning love of home and the flag it is natural that love of holiness should manifest itself. Patriotism is essentially a sacred sentiment and the leading spirits of the Holy Name Society are building upon solid ground when they encourage members of the society to render homage to their country while they render homage to God.

New London (Conn.) Globe. Sept. 20.

A Great Convention.

In spite of the rain the Holy Name Society's meeting in Washington was one of the most remarkable demonstrations of the time. The parade was the longest that ever passed up Pennsylvania Avenue. The throng was the largest ever addressed by a President of the United States.

Especially noteworthy was Baltimore's participation. The address of Archbishop Curley and the attendance of many thousands from this city, with their numerous special trains, added enormously to the success.

The Holy Name Society, with its 2,000,000 members, stands for many things: but primarily, as its name indicates, it stands for clean, decent, reverent speech. The President referred to this in his only address. "He

who gives license to his tongue only discloses the contents of his own mind," he said. "By the excess of his words he proclaims his lack of discipline. By his very violence he shows his weakness."

Sometimes it seems that the habit of swearing is America's great national evil. It is heard everywhere, and the rising generation shows little of the discipline that the President mentioned. Great, therefore, is the purpose of this organization and all other societies that work for cleanness of speech and reverence and good manners.

It is significant that the convention took action that will bring about the organization of Holy Name societies in parishes that do not have them at present. This means the pushing of the fight against swearing and the promise of the day when Americans may be emphatic without being profane.

Baltimore News, Sept. 23.

The Holy Name Convention.

A striking illustration of the worth and attracting power of an ideal is that which has been manifested by the convention of the Holy Name Society at Washington which is to end gloriously today with a procession of 100,000 persons.

Several thousand delegates have been in session, all filled with enthusiasm for the cause that demands of its followers abstinence from profanity and improper talk. Perhaps the most impressive of all the ceremonies was the meeting at the Tomb of the Unknown Soldier of the World War, with its eloquent and patriotic invocation by Cardinal O'Connell. Nor did that necessarily glorify war; on the other hand it was a tribute to peace, the peace won by the help of just such soldiers as him whose mortal remains are so nobly entombed. It was to humble heroism that one of the greatest church dignitaries on earth paid homage.

Such gatherings as this of the Holy Name Society are of inestimable value to the life of the country. Back into all the walks of life the country over go those who have attended the meetings, filled with zeal for the cause and able to leaven their part of each community in which they move.

Boston Pilot, Sept. 20.

Naturally the address of President Coolidge attracted widest attention. Many journals were glad to make great political capital out of his silence on the Klan issue. The candid and dispassionate reader, now that the heat of the campaign has died down, will not need to be told that a great deal of violent twisting of the President's speech was necessary to make it appear an utter dodging of the bigotry issue in this country. The President's entire address, whilst he did not mention the Klan name in it, was a flat and formal condemnation of all those forces that are trying to stir up religious animosities in this country. as a sample of what

some of the papers said in the heat of political passion we append a few editorial effusions.

Coolidge and the Klan.

Today the nation awaits what President Coolidge has to say in his address before the thousands of representatives of the Holy Name Society of America. Not only is the occasion opportune but also the time is ripe for the President to express himself clearly on the Ku Klux Klan issue.

The voters of the United States want to know for whom they are casting their ballots this November—a member of the Ku Klux Klan, or a full-fledged American who stands for religious tolerance, the foundation on which this country was built.

Both Mr. Davis and Senator La Follette have made known their attitude toward the Klan. It is time for President Coolidge to come forward. If he is an enemy of the Klan, he will have no better time than today to say so.

So far the Republican national campaign has been going along on a rather uncertain track. A candidate here and there denounces the Klan, while another comes out in support of that organization. The Maine election was won by the Klan and the Republican campaign directors say that which ever way the wind blows in Maine, so it shall blow in the country. Is this to be taken to mean that the Klan will elect the next President?

Whatever President Coolidge may think about or wish to say about the Klan will probably never be made known to the public. It is not like him to be straightforward in his speech. There is always a double interpretation possible. But whatever he does or says today, he should make his stand clear on the question of religious tolerance.

Albany Telegram, Sept. 21.

Socialism—Which Brand?

A hundred thousand of the Holy Name Society listened while President Coolidge denounced Socialism, as a "menace to liberty." There are many brands of Socialism, and the President didn't specify his brand.

If his views include All Socialism, it may make dealing with foreign powers a little painful to him. MacDonald, Prime Minister of Great Britain, and Herriot, Prime Minister of France, are both Socialists. Their countries seem to survive.

Washington Times. Sept. 26.

Time to Get Down to Dates.

Speaking at Philadelphia at exercises commemorating the 150th anniversary of the meeting of the First Continental Congress, President Coolidge—now we quote the very accurate Associated Press—"devoted most of his address to a discussion of early history of this country, and the birth of the Constitution after the organization of the First Continental Congress."

Most of the President's addresses since his acceptance speech have shown the same predilection for subjects with one foot in the grave. At the Lafayette monument dedication in Baltimore he discussed the birth of our liberties and the danger of their abduction by the radicals. Before the Holy Name Society at Washington he discussed the birth of our liberties and the danger of their contamination by religious bigotry—carefully omitting to mention the Klan. At the Philadelphia Sequacentennial of the First Continental Congress, he discussed the birth of our properties and liberties and the danger of their alienation, respectively, by Government ownership and the Reds.

The President may think he is discussing the issues of the campaign, but he is deluding himself. The Constitution is not an issue. The Bob-tail party that favors amending it to curb the power of the Supreme Court, has no chance of controlling the next Congress. In the next Congress and in many Congresses succeeding it, the Supreme Court will be as safe as the wool schedule in the hands of Senator Gooding. The paramount issues of the campaign are the tariff, foreign policy, tax reform and honesty in Government. When will the President have done with Red hysterics and get down to brass tacks? When will he stop talking about the events that followed "after the organization of the First Continental Congress" and begin talking about the things that transpired and expired in the Sixty-Seventh?

Norfolk Virginian-Pilot. Sept. 27.

Silent Coolidge.

Still pussyfooting.

That is the opinion of the plain people of America today after reading President Coolidge's speech before the Holy Name Society in Washington and noting that he slid over the Ku Klux Klan question without a ripple.

Calvin Coolidge will never know how many votes he lost at that meeting by his failure to step out in the open and denounce the Klan. His own supporters are trembling today over the possible outcome of his omission.

But he chose the pussyfooting method. And in November he will reap the results.

It goes without saying that Coolidge will ignore the challenge issued by his Democratic opponent, John W. Davis, to join him in denouncing the triple-K.

When Coolidge failed to name the Klan as a menace to civilized society at the World's Fraternal Congress in Washington on August 28, those who can see beyond their noses in his party, confidently expected he was upholding his speech of denunciation until he faced the Holy Name members.

But he allowed the golden opportunity to slip by. He made a few feeble remarks about equality of racial and religious freedom and that is all. Every primary school child knows the Constitution grants all that, without being told all over again..

When Coolidge, in his Holy Name speech, failed to express himself

explicitly on the Klan issue, he kicked out many more props that were holding him before the public as a candidate for re-election.

And the few remaining props will sink into the quicklime of public disgust before November.

Boston Telegram. Sept. 23.

President Coolidge Still Ignores Klan.

President Coolidge emphasized in his address to the Holy Name Convention in Washington last Saturday the constitutional guarantees of civil and religious liberty but, contrary to expectations, said nothing which could be taken as specific reference to the Ku Klux Klan.

It is now assumed, since he has avoided this and other opportune occasions to answer John W. Davis, his Democratic opponent, to declare against the Ku Klux Klan, that he will leave the subject untouched during the campaign.

Holly Spring (Miss.) Reporter, Sept. 25.

Coolidge Still Silent.

In his address to the Holy Name Society convention the president said nothing to which the average American citizen, whether he be Klan or Anti-Klan, will take exception. The Coolidge caution or moderation, as the Republicans would have us believe it to be—was never at fault for a moment. Mr. Coolidge made the kind of speech that won applause from his hearers, but he said nothing that a gathering of the hooded order would not have applauded, perhaps with equal vigor.

Rumors had been in circulation in Washington for some time, and had gained additional currency when efforts were made by the Democratic and progressive speakers to "smoke out" Mr. Coolidge on the Klan issue, that the president would express himself on this question when he spoke to the Holy Name Society. The nearest Mr. Coolidge came to making any reference to the matter that is uppermost in the minds of a large percentage of the membership of the society which he addressed was his statement that civil, political and religious liberty is guaranteed under the constitution, a fact which everybody knows, and that no religious test shall ever be required as a qualification for office. Continuing, Mr. Coolidge made what may be regarded as a veiled reference to the Klan, in saying, "I do not say that we as citizens have always held ourselves to a proper observance of these standards toward each other, but we have nevertheless established them and declared it our duty to be obedient to them." This ideal, the president thinks, "calls for rigid discipline."

Thus discipline is added to Mr. Coolidge's other campaign slogan of common sense but he does not explain what he means by discipline or the measures he would undertake to enforce it. Suppose one or more of the inalienable rights of the American citizen which the president says are established by the constitution and shall be maintained, were placed in jeopardy, what would Mr. Coolidge propose to do? Suppose, to narrow the field of inquiry, an organization sprang into existence that menaced

certain of these rights as applied to all the American people, what would the president do? We do not know, and Mr. Coolidge is not disposed to tell us.

The Coolidge address to the Catholics of the country, as represented in Washington by the delegates of the Holy Name Society, is noteworthy in but one particular. It disposes, once and for all, of the possibility that Mr. Coolidge may declare himself for or against the Ku Klux Klan. Instead of coming out clearly, as Mr. Davis and Senator La Follette have done Mr. Coolidge elects to remain on the fence. *Mobile Register, Sept. 23.*

Coolidge Speaks Guardedly.

President Coolidge, speaking to a delegation of the Holy Name Society, in convention in the national capital, has given a fresh assurance that he stands for the federal constitution including the guarantee with respect to religious freedom.

Doubtless he intended the rather lengthy exposition of his general views to be taken as a rebuke to the Ku Klux Klan which is openly arrayed against religious freedom, but why could he not clearly say so? As a candidate for vice-president he was lauded as one of strong convictions, of bold action, unterrified by political considerations. But aside from his veto of the soldiers' bonus bill and his vigorous action to keep the lid from being raised as to the conduct of the Treasury Department with respect to prohibition enforcement, when has such boldness been in evidence since his entry into the White House? *Oneida Democrat, Sept. 22.*

The overwhelming sentiment of the country, however, was to the effect that the President had adopted a wholly reasonable course of action in his address to the Holy Name hosts. It is a pleasure to note that many journals rose superior to narrow partisanship and generously praised the President for conduct which fell in with the accepted standards of the average American. We append a few of the outstanding editorial comments on Mr. Coolidge's actions and sentiments.

The President and Religious Tolerance.

The strong hold that President Coolidge has upon the American people based in the fact that he expresses in words the idealism that they hold close to their hearts but which they rarely put into words, found new manifestation in his address on religious tolerance before thousands of representatives of the Holy Name Society from practically every state in the country at their conclave at Washington.

When he said, "We Americans are idealists," he was expressing a profound truth that is fundamental in American principles. Do not let anybody tell you that humanity has not reached its highest point in the United

States, said the President. "Do not let anything "obscure the fact that the people of this country have secured the greatest success that was ever before experienced in human history."

And the secret of this success, the President points out, is the religious basis of our institutions:

"The foundation of our independence and our government rests upon our basic religious convictions. Back of the authority of our laws is the authority of the Supreme Judge of the world, to whom we still appeal for their final justifications."

It is this deep religious conviction which, in the final analysis, is at the bottom of the President's grip on the heart and soul of the country. What he says finds a responsive chord in the hearts of the people. Small reason, then, that great acclaim from his vast audience greeted the significant utterance:

"Our Constitution guarantees civil, political and religious liberty, fully, completely and adequately, and provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." This is the essence of freedom and toleration solemnly declared in the fundamental law of the land.

These are some of our American standards. These principles, in the province to which they relate, bestow upon the people all there is to bestow. They recognize in the people all that there is to recognize. They are the ultimates. There is no beyond. They are solely for the benefit and advantage of all the people."

With this statement of these basic American principles there is no need for the President to make specific denunciation of any particular sect or society. There can be no curtailment of the broad principle of religious liberty without destroying the foundation of the republic. The broadest possible religious and racial tolerance must exist. The same government that requires no religious test requires also that every person shall have the right to worship as he sees fit and that no man shall be persecuted for his religion's sake. Is any man so dense as not to understand this?

Schenectady Union Staff, Sept. 23.

Coolidge on Liberty.

President Coolidge spoke simply but truly to delegates of the Holy Name Society, in convention in Washington. Of his devotion to and insistence on traditional American ideals there can be no doubt. The vagaries of socialism are not for him. Rather he adheres, as he should to time-tested principles. "The essence of freedom," the President pointed out "is civil, political and religious liberty." On them as embodied in the constitution, the United States, as it stands, has been built. The result, he is sure, has justified the application. There is a plea for a continuance of sturdy individualism, its further utilization in shaping national destiny.

In all that he said the President kept close to the past, not because it is all good, but because it is, as Mr. Coolidge, clearly implied, a great bulwark against uncharted wanderings. In the Constitution "class and

privilege were outlawed, freedom and opportunity were guaranteed." Progress in a democracy can not be achieved permanently on any other basis. There must be no religious test for office, the right of individual property must be upheld. Both of these provisions are so vital that the prominence the President gives them is well deserved. Any suggestion of a change of attitude toward them means a disruption of orderly liberty.

Burlington Enterprise, Sept. 20.

Will Coolidge Discuss Klan at Roman Convention?

In reporting and commenting on denunciations of the Ku Klux Klan by La Follette, Dawes and Davis, the controlled press gives the impression that President Coolidge may yet join them in condemning the native white Protestant organization.

Consequently it has been suggested here that when addressing the Roman Catholic Holy Name convention, September 20, as he has agreed to do, he may define his attitude towards the Klan. Other shrewd politicians believe however, that the president will avoid that course because it will be too palpably a bid for the Roman vote.

The opinion is also expressed that he will not make any statement against the Klan beyond that in his platform and in his speech of acceptance. In that speech he adopted the hackneyed Roman Catholic phrase in deploring "race or religious prejudice."

Those who think he will make no new attacks believe the President accepts the denunciation of the Klan by General Dawes as sufficient to express Republican hostility to the order and feels that no further attacks on it are necessary. With the Republican, Democratic and La Follette standard bearers on record in sulphurous denunciation of the Klan by name, much speculation is heard as to what officials and publications of the Klan will now say or do.

The Watcher on the Tower, Sept. 13.

Mr. Coolidge on Our Institutions.

In his address to the members of the Holy Name Society, President Coolidge dealt with abstract principles rather than with concrete issues that demand application of such principles. He left the drawing of conclusions and definite morals to his audience and to the larger number of citizens who he knew, would read reports on his remarks. The address was a plea for enlightened adherence to the spirit and essence of the American system of government.

As new light arrives, said the president, America's fundamental laws and institutions may be altered in details, but no need has yet arisen and none is likely to arise for a change in any essential. For the American scheme of government was established to give the individual citizen the maximum of liberty and opportunity. Special privilege was barred. The intolerance of majorities was recognized and guarded against by certain guarantees. The right to private property honestly earned or legitimately acquired was acknowledged as a plain corollary of the principle of personal freedom and individual sovereignty.

These cardinal doctrines were proclaimed and embodied into the law for the benefit of all the citizens, not for the benefit of any class or special group. If changes are proposed in the American fundamentals it is necessary to ask how they would affect the individual, the people as a whole. Would they bring more freedom, greater well-being, better protection, or would they limit freedom, encourage despotism, imperil general prosperity and the rational hope of steady progress? President Coolidge, referring to communism and socialism by name, affirmed that those forms of government and political organization would mean reaction, not advance, loss not gain to the individual citizen.

The American system has not always been properly understood or respected by law makers endowed with brief authority. Vicious legislation has been enacted and the fundamental law has been evaded or violated. Individuals, too, or short sighted corporations have offended against American principles and have to be resisted and defeated. Special privilege has been sought and sometimes obtained from faithless public servants. But in all such cases the appeal has been and should be to settled American principles not to some novel or revolutionary doctrine.

The remedy for American ills is truer and more consistent Americanism—reversion to or vindication of liberty and equality of opportunity.

Chicago News, Sept. 23.

Coolidge and the Klan.

In his speech to the delegates of the Holy Name Society, President Coolidge had plenty to say about constitutional guarantees, including that of religious liberty, but not a word specifically with regard to the hooded and sheeted organization which is attacking religious liberty and applying the test of race and religion to American citizens.

Mr. Coolidge denounced the reds and socialists, aiming his denunciation at Mr. La Follette, who is menacing his election, but did not denounce the Ku Klux Klan, which is menacing constitutional guarantees, but is supporting the republican party in a number of states.

There is no doubt about the purposes of the secret organization which is allied with the republican party in Indiana and Kansas and is supporting it in other states. Its purpose is to apply the religious test and the radical test and to proscribe American citizens if they happen to be Jews, Catholics, negroes or foreign born. Yet proclaiming that religious liberty is essential to freedom, he is silent on the one great organized group which is specifically attacking religious liberty.

Mr. Coolidge's attitude is in striking contrast with that of John W. Davis the Democratic presidential candidate, who not only ably defends all the constitution guarantees, but manfully and courageously denounced the masked organization which is trying to strike down religious liberty and the equality of all the laws. Its purpose is now to gain control of government, federal and state, in order that it may practically apply the tests of religion and race. Its members will not support for office or vote for any man of the religion or races which they proscribe.

Mr. Coolidge's attitude is in striking contrast to that of the candidate whom he denounces with his followers as "Reds and Socialists" who are striving to overthrow the constitution. Mr. La Follette is at least standing by religious liberty and racial equality. He denounces the Ku Klux Klan.

Mr. Coolidge is very tender of property rights guaranteed by the constitution. He not only defends them theoretically, but he denounces by name those who, he declares, are assaulting property rights.

Mr. Coolidge's attitude is in striking contrast with that of an able Republican in the State of Kansas. William Allen White, a leading Republican for years in that state, and a representative of the best type of republicanism, which was organized to fight for popular rights and liberties, has announced his independent candidacy for the governorship in order to fight the Ku Klux Klan and to prevent it from obtaining control of the government of Kansas.

Mr. White says that he has been called "out of the pleasant ways of my life and into this distasteful but necessary task" because of the "thought of that Kansas should have a government beholden to this hooded gang of masked fanatics, ignorant and tyrannical in their ruthless oppression." He charges that the Republican candidate for governor, Ben Paulen, kept the Republican convention from adopting an anti-Klan resolution and thus "by silence has further tied the Klan to and disgraced his party." And he cannot "sit idly by and see Kansas become a byword among the states."

That is the difference between Mr. Coolidge and Mr. White. Mr. White not only utters the formulas of religious liberty and racial equality, but he courageously fights for them. He denounces by name and opposes at great sacrifice to himself the one great organized menace to religious liberty and racial equality in this country.

Issues cannot be killed by evading or ignoring them. The Ku Klux Klan is an issue. It is a vital issue, touching the fundamentals of human rights and religious liberty guaranteed by the constitution. Its using power in politics is shown by its capture of the Republican party in certain states, notably Maine, Indiana, and Kansas, and the silence of Mr. Coolidge and other Republican leaders does not dispose of the issue but merely proclaims their cowardice. With them votes count more than principles.

St. Louis Post-Dispatch, Sept. 25.

In the Sanctuary of the Constitution.

Out of obedience to the constitution, President Coolidge truly declared in his speech yesterday to the Holy Name Society Convention in Washington, "the people of our country have secured the greatest success that was ever before experienced in human history."

Can anybody doubt it?

Can anybody, comparing the lot of the average man in America with that of the average man in any other country on earth, doubt that in the sanctuary of the Constitution the people of the United States have founded a refuge in which there is larger prosperity and larger opportunity than there is under any other fabric of government the world around?

And the lot of the average man in America can with the greatest confidence be compared with that of the average man in any other country where radical forces have come in power—the same forces that in this country, under the leadership of Senator La Follette, challenge the Constitution and the triumphantly successful American system and seek the overthrow of both.

Would the average man in America, the average farmer or worker, take his family and change places with the average family in Great Britain, where millions are unemployed, or in Germany, where hunger reigns, or Russia, where squalor is lord and deprivation is the rule?

The American system is not yet perfect. What system is?

But steadily justice is overtaking injustice, steadily wrongs are being righted, steadily the ideal brotherhood is drawing nearer.

And the changes that have been made and the changes that are being made have all come under the American system by American methods, and those yet to be made will come in the same way.

Shall we burn the house because there is a flaw in it?

Shall America accept Mr. La Follette's invitation to abandon the sanctuary of the Constitution and to seek precarious changes through the hazardous experiments he proposes?

Shall America abandon the American system, under which America has prospered beyond the wildest dreams of any other country, and risk its great gains, its tidy homes and its little or great business ventures, its savings accounts and its little investments, on the stormy uncharted seas to which Mr. La Follette with his imported radicalism, invites it?

No man or woman with a stake in security of his country, whether that stake is in the form of a home, of a bank account, of a little business enterprise that will grow greater, or a few shares of stock or a bond or two, should without the most serious thought invest his vote in radical changes the end of which nobody can see, but the probable end of which is vividly illustrated by the conditions of the peoples of Europe that have embarked on similar fantastic enterprises.

Duluth Herald, Sept. 22.

Coolidge and the K. K. K.

President Coolidge delivered an address to the Holy Name Society, a Catholic organization, and the Republican newspapers are publishing a paragraph from the speech upholding religious liberty, as showing, that he condemned the Ku Klux Klan. The president's utterance on religious liberty "could only be construed," says the New York Sun, "as a condemnation of the bigotry which characterizes the Klan." The Sun goes further and adds that the president revealed his attitude more forcibly than if he had dignified the hooded order by naming it."

The suggestion that the president made his censure more severe by not naming the Klan, but merely talking in general terms about the sacredness of religious liberty, will scarcely prove acceptable to anyone interested. The fact is Mr. Coolidge was expected to speak out squarely, and he did not

do so. The effort of his party press is now directed towards showing that he said enough to satisfy his Catholic auditors. But he didn't name the Klan as deserving of censure, and his refraining from doing so will probably cause his campaign managers to still count on his getting the Klan vote.

Toronto Star, Sept. 29.

Liberty not Narrow

A declaration by President Coolidge in his address at the mass meeting of the Holy Name Society last Sunday that no religious test should ever be required as a qualification for holding office in the United States was greeted by a tremendous outburst of enthusiasm from the assemblage of more than 75,000. "Our conceptions of liberty under the law are not narrow and cramped, but broad and tolerant," the President said. "Our Constitution guarantees civil, political and religious liberty, fully, completely and adequately, and provides that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' This is the essence of freedom and toleration solemnly declared in the fundamental law of the land."

Claremont Eagle, Sept. 30,

Coolidge's Words Sufficient.

"Freedom is civil, religious and political liberty." Thus spoke Calvin Coolidge, president of the United States, in an address to the Holy Name Society convention in Washington, D. C. September 21. To our notion President Coolidge's remarks on this occasion are the most comprehensive yet uttered on the subject of Americanism and what it stands for in relation to those certain inalienable rights, among which are life, liberty and the pursuit of happiness, unhampered by religious or political intolerance by any character whatsoever.

Burlingame Chronicle, Sept. 25.

Keep the Republic as it is.

The Constitution of the United States guarantees religious liberty fully, completely and adequately says President Coolidge in his address to the Holy Name Society. It provides that "no religious test shall be required as a qualification to any office or public trust under the United States." It outlaws class and privilege. It gives the people as a whole the largest possible privileges. It guarantees freedom and opportunity.

The President was not making a political speech. If he had been doing so he might have pointed out that the manner in which the Constitution does these things is by forbidding Congress to make certain kinds of laws. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and so on. And the manner in which Congress is prevented from doing these things, regardless of the constitutional prohibition, is by denying Congress the final decision as to whether its acts are valid and by vesting in an outside body, the supreme court, the power so to determine. This is why the court has what Mr. La Follette calls

a "veto power" on the acts of Congress. Unless some outside body holds such power over the acts of Congress, anything would be constitutional which a sufficiently large party majority in Congress wished to do.

Mr. La Follette professes hostility to the Ku Klux Klan, yet if the fundamental change in our system of government which he proposes should be enacted, the Ku Klux Klan would need only to gain sufficient power in Congress in order to turn its secret laws into statutes of the United States. Or conversely the elements which the Klan opposes would need only to win sufficient power in order to proscribe and outlaw the religious sects to which the Klan limits its membership. We might easily develop a direct struggle for political power on religious lines with prohibition of the losing sects as the issue.

La Follette would say that no such intention has entered his mind. That signifies little. The worst mischief may sometimes be done by men who do not examine earnestly the full consequences of their proposals. At least, the Socialists whom he represents are open exponents of class rule. But how shall a man approaching 70 be able to predict what classes would develop under a change in the Constitution, which would foster class rule—whether they would be economic, religious, social or racial? The only security is to keep the republic as it is. Whoever breaks down the guarantees of our Constitution thereby opens the way to evils which no one can foretell.

Buffalo Express, Sept. 23.

A Word in Season.

It is entirely probable that those who are determined not to be satisfied with Mr. Coolidge when he speaks and to be dissatisfied with him when he does not speak, would alike find fault with that excellent address delivered in Washington to an audience of delegates to the convention of the Society of the Holy Name. They likely declare that it was dull and platitudinous. They will sneer that no one is assulting the fundamental law of the land. They will want to know why the President doesn't say the things they want him to say and hit out at those things they want to see lambasted.

Perhaps Mr. Coolidge does not propose to dignify a passing condition with a notice that would immediately give it a longer lease of life. Perhaps he believes, as we do, that it is often more wise to bring people's minds back to what is basic in the American scheme of things as originally planned and laid down, than to devote attention and center energy on aberrations of the moment. A man, or an organization, which remembers that civil, political and religious liberty are solemnly guaranteed and adequately cared for in the Constitution is not going to find it necessary to reassert those principles in a form which suits it better.

Every now and again it becomes necessary to restore the balance of common sense in the nation. Every now and again some public man is required to proclaim where we stand for the good of the cause. In much the same way there are churches in which the Ten Commandments are recited at every service and we have never heard that complaint was made

that those churches repeated what is obvious and restated what is known to everyone. In our own day Mr. Roosevelt was a great master of platitudes. He realized that people had very short memories for those simple things they did not wish to remember.

We are grateful to the President for saying the things which he did say in the way in which he said them, and in no other way. He has refused to be tempted to enter into controversial matters of a local character and a temporary violence. We think he has shown wisdom. The Constitution is here for all times to come. These other matters are for today.

The Lexington Herald, Sept. 23.

Religious Liberty in the Campaign.

The Holy Name Society, whose delegates President Coolidge addressed in Washington, Sunday, came into existence in a century when banditry, perjury, irreligion and disrespect for civil law were rampant. To combat these forces Pope Gregory X issued on September 20, 1274, a document addressed to the head of the Dominican Friars, in which was the following statement: "We have enjoined on the faithful who would there (in church) assemble, to revere in a particular manner that name which is above all names . . . the Name of Jesus Christ, who has purchased his people from their sins." This was the beginning of the Holy Name Society.

Three other statements may be considered in connection with these words, uttered 650 years ago. The first is taken from the pledge of American Holy Name societies, "I pledge my loyalty to the flag of my country and to the God-given principles of freedom, justice and happiness for which it stands." The second statement is taken from the first amendment to our own Constitution, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The third is taken from the tablet which the Bolshevik government erected in the city that Russians once called Holy Moscow. "Religion is the opiate of the people" is the inscription on the tablet—an avowal of Soviet hostility to what other nations hold most dear.

Though President Coolidge was not making a political address, there was plenty of point in his recital of the first amendment to the Constitution and his assertion that the Constitution guarantees religious liberty, "fully, completely and adequately." So long as the Constitution stands, this liberty is safe from attack. But give any Congress the right to override the Constitution by passing any measure a second time, and there are only two Congressional roll-calls between the present condition of religious freedom on the one hand and the establishment of State religion by legislative enactment, or the absolute prohibition of freedom or worship, on the other.

Would the men who want to put this power in the hands of Congress, would either La Follette or Wheeler, seek thus to exercise it? We do not say so, although we have no recollection that in the songs of praise of the Bolsheviks, which the two men sang after they visited Russia, there was any note of dispraise for the persecution of Greek and Roman Catholic clergy and for the official attack on religion. But in the La Follette and

Wheeler camp are massed all the men who see in the Bolshevik raid on liberty, religion and private property something to applaud, rather than condemn. Shall we tear down the constitutional defenses of our basic right only to make such men their guardians?

Cleveland Times, Sept. 23.

The Protestant Attitude Towards the Convention.

During the pre-convention days criticism of the forthcoming conclave was almost universally condemned by the more reputable Protestant publications. Some of those who had sinned in the early days of this great undertaking, had learned wisdom and so refrained from any bitter aspersions of the parade or anything incidental to it. Rather as a matter of curiosity we append a few of the Protestant criticisms that appeared during Convention week or immediately after it.

One Thousand New York Police in Washington.

"One thousand of the finest uniformed representatives of the New York City police force, members of the Holy Name Society, are coming in a body to Washington to participate in the Holy Name rally and parade here September 21, according to a statement made by Very Rev. M. J. Ripple, who is the national director of this very large organization of the Roman Catholic Church. Plans are well under way to make this parade one of the most striking public demonstrations of the Roman Catholic Church ever made in Washington and large delegations will be present from many of the surrounding cities to participate.

The fact that a thousand New York policemen are to appear in Washington in a body and uniformed, and are to be received by a reception committee appointed by Mayor Daniel Sullivan, Superintendent of the Capitol police force, will surely cause considerable comment on patriotic ground. This comment will be justified for it is evidently unwise in the hour when so much "hue and cry" is made about religious prejudice for the Roman Catholic Church to make a display of its strength in any organized armed force. It would not be wise, and probably would be impossible, to call out from the New York police force all the Masons, or Protestants, or in political units, Democrats or Republicans.

The (N. Y. C.) Christian Advocate, Aug. 23.

Republicans Make Drive on New England.

Information given out at Republican national headquarters here indicate a strong drive, following the President's address to the Holy Name Society and his intimacy with Cardinal O'Connell of Boston, to round up the New England States now most completely overrun and controlled politically by Irish Roman Catholics.

The states referred to are Massachusetts, Rhode Island, Connecticut and New Hampshire. Those states and all New England lie within the

province which Rome has established in the northeastern part of our country and made subject to the throne of O'Connell as reigning metropolitan prince.

Seven other thrones, tributary to that of O'Connell, are occupied in New England by prelates reigning as "suffragan bishops" of the New England province of Rome. The speakers listed by Republican headquarters to cover that field are, significantly enough, about all taken apparently from other parts of the country. They include the following:

John Barrett, long active in the Pan-American movement to hitch up the United States in closer fellowship with the Roman Catholic Latin-American countries. He is to speak under the auspices of the Knights of Columbus at Newburyport, Massachusetts, October 12.

Frank Mondell, former Congressman from Wyoming. He was defeated by his constituents for re-election to Congress two years ago and is one of the "lame duck" Congressmen.

Philip P. Campbell, former Congressman from Kansas, who was also defeated for re-election two years ago, and others.

Confer on Political Questions.

As stated in these dispatches a week ago, the hundred prelates of Rome enthroned in this country held their annual convention at Brookland in the District of Columbia immediately after the close of the Holy Name affair here. Sixty-three of the hundred prelates attended the convention, including three of the four cardinals, all of whom are members of the imperial court of the papal government at Rome.

Cardinal O'Connell, who had taken lunch with the President at the White House at the close of the Holy Name meeting, presided as dean of the enthroned hierarchy. The meeting laid plans to circulate propaganda here in opposition to the governments of Russia and Guatemala, though the latter is a Roman Catholic land and its people have gone to school to Rome four hundred years.

The work done during the last year by the political headquarters of the hierarchy here were reported at length by Archbishop Hanna, of the San Francisco throne, and steps were taken to enlarge and intensify the political activities of that vast establishment. Pushing the alien parochial schools at Rome in our country in opposition to the public schools was planned on a large scale.

Much editorial attention in the Roman periodicals is being devoted to the parochial school plans announced by the hierarchy. On the whole that comment makes clear the papal determination to supplant the American schools with those of Rome.

The Los Angeles Voice, Oct. 16.

President Coolidge on Religious Toleration.

In connection with the last day of the six hundred and fiftieth anniversary of the Holy Name Society on Sabbath, September 21, the Roman Catholic cardinal, archbishop and other officials conducted a religious service in connection with the new national shrine of the Immaculate Conception.

In the afternoon, about half-past five o'clock, a great meeting of one hundred thousand delegates was held in Potomac Park, near the Washington Monument. This great company was addressed by President Coolidge. Among the things he said in a well-blanced address are the following:

"The American ideal of ordered liberty under the law calls for rigid discipline; in the American Government class and privilege are outlawed; freedom and opportunity are guaranteed. The people of our country have secured the greatest success that was ever before experienced in human history. The foundation of our independence and our Government rests upon our basic religious convictions. Back of the authority of our laws is the authority of the Supreme Judge of the World, to whom we still appeal for final justification.

"Our conceptions of liberty under the law are not narrow and cramped but broad and tolerant. Our Constitution guarantees civil, political and religious liberty; fully, completely and adequately; and provides that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' This is the essence of freedom and toleration solemnly declared in the fundamental law of the land."

The present wide and intense discussion in regard to the Roman Catholics in this country makes these remarks of President Coolidge very timely. Accountability to God, the Judge of all men, religious liberty for all men, and the civil equality of all men, are three fundamental principles of our nation. The first is too often forgotten. Every man in this nation is held as accountable to God, the Maker and Judge of all. This nation is not atheistic. Any man who denies the accountability is discounted. The Roman Catholics do not enter this company. They believe in God as the Creator and Judge of all.

The other principle of our nation mentioned by President Coolidge is religious liberty to worship God according to the dictates of conscience. Of course, this is limited so as to prevent any one violating the laws of the land or the rights of other citizens in the name of religion. This principle wholly recognizes the separation of the church and the state. The state will not interfere with any religion which does not threaten the state. It is at this point that Roman Catholicism meets its first possible divergence from our national principles. It has not been altogether able to fully divorce church and state. The supreme pontiff is still regarded as a potentate, with certain civil powers, and as we understand it, Roman Catholic teaching holds each member of the church to unyielding allegiance to this potentate. This more or less interferes with full confidence and assurance of the American people in regard to Roman Catholics in civil positions, especially of the more responsible orders. Every true American believes that Roman Catholics, as all other people, have complete religious liberty, and in the exercise of this liberty, are equal with all others. True citizens would fight to maintain them in this right. If the Roman Catholic supreme pontiff would make a distinct declaration denying all civil power and repudiating all civil allegiance of American Catholics to any potentate, it would go far to allay all misunderstanding, and open the way for greater

practical freedom for the Catholics and greater peace and quiet for all our people. But the Roman Catholics in our nation must not only claim that liberty for themselves, but they must also grant a full measure of the same to others. According to apparently reliable reports in those districts where Roman Catholics are predominant, this liberty is not always realized by the people. Until all this is corrected, the Roman Catholics need not be surprised if they are in places regarded with suspicion. The writer has never had any difficulty in this matter, but he has always lived in communities where Protestantism was predominant, and religious liberty and the separation of the church and state are Protestant principles.

The Presbyterian, Oct. 1.

This and a few other sharp editorials were sufficiently answered by the overwhelming editorial opinion regarding the timeliness of the Convention. Several papers however, returned to the charge of the Protestant publications in good earnest amongst them *The Cincinnati Enquirer* which said:

President Coolidge a few days ago addressed one hundred thousand members of the Holy Name Society, in Washington. These one hundred thousand Americans had just received the benediction of Cardinal William O'Connell of Boston, the personal representative of Pope Pius XI. To the President of the United States they were fellow citizens, entitled under the Constitution to the same rights and liberties as all other citizens. He greeted them, not as a polemic, not as a critic, not as a zealot, but as the head of a nation which rests upon the invincible rock of religious tolerance.

It must have been an imposing spectacle when the President called to those regiments of fellow countrymen who are pledged to reverence the sacred name of Deity: "Tolerance is the life of liberty."

He was not unmindful that the foundations of independence are being assailed, but he spoke cheer to his vast audience of Catholic fellow citizens in words of noble faith: "The essence of freedom is civil, political and religious liberty, as solemnly declared in the fundamental law of the land."

And again: "The institutions of our country stand justified both in reason and experience. I am aware that they continue to be assailed, but I know that they will continue to stand. We may perish, but they will endure. They are founded on the Rock of Ages."

We are free because tolerance is the life of liberty. The Catholic thousands who heard the President's voice are aware that he spoke truth, spoke for himself, for them, and for the Nation—the Nation which includes men of every race, of every faith, and recognizes each to be a worthy heritor of the guarantees of the Constitution.

What a comparison to those, hooded, bed sheet gangs who prowl the country by night were the 100,000 stalwart, fearless and reverent Catholic men who paraded the streets of Washington yesterday in honor of the Holy Name of Jesus. It was a sight never before witnessed in Washington or any other city in this country. In the words of the unanimous commendation

of the press today it was the most awe-inspiring and reverent spectacle ever beheld on American soil. Yet we read daily of shysters deriding these very men whose piety and devotion prompted them to partake in such a demonstration of their faith and religion. What a contrast of American manhood there is between yesterday's wonderful spectacle and those hog-goblins who hide their faces in pillow cases and the blackness of the night.

The Waterbury Democrat, Sept. 20.

Disgraceful Propaganda.

Is there danger of a revival of belief in witchcraft in this country? Are we getting mentally into the fix where we will believe that one set of individuals can cast spells over others and even send them to their death? In the dark past man accepted such doctrines, and horrible crimes against man and nature were the result. But haven't we outgrown such stuff?

These questions are prompted by the reading of an article in a recent issue of *The American Standard*, said article being a bitter and intolerant attack upon President Coolidge because he spoke on behalf of religious tolerance at the convention of the Holy Name Society held in Washington not so long ago. The Holy Name Society is a Catholic institution. The *American Standard* places no limits on its own hatred of all things pertaining to the Catholic religion. It accuses Calvin Coolidge of making a bid for the "alien vote" because he addressed the convention and spoke of religious equality and religious tolerance.

In trying to re-enforce its argument against Coolidge, *The American Standard* virtually accuses the Catholic church of having murdered Mrs. Woodrow Wilson and President Harding through the exercise of what in the old days was known as the black art. *The Messenger* directs attention to this for no other purpose than to show to what unreasonable limits some of those who would stir up religious trouble in this nation are willing to go. The charge of murder against the Church is found in the following paragraph:

"The manner in which Roman Catholicism took possession of Woodrow Wilson is fresh in the mind of the American people. That hypnotic influence led him to choose as his secretary a suave and subtle Irish papist, Joseph Patrick Tumulty, who was constantly at his elbow, as an open avenue through which the combined hypnotic force of the Roman Catholic hierarchy could be exercised, in moving President Wilson's acts and dictating his statements of policy. His first wife, a good woman, who was opposed to Romanism, and was an obstacle to popery's plans, fell ill and passed away, because that malignant mental influence was directed to her for that sinister purpose. President Harding, who succeeded Wilson, was a thirty-third degree Mason, and though he made some blunders in his appointments, he was awake to a large extent on the Roman Catholic question, and did not respond to their influence as readily as desired. He likewise fell ill and passed away. He was not poisoned by food that disagreed with him,' as the press related. He was poisoned mentally, a victim to the telepathic practice of Jesuit adepts."

Was ever there published more viciously unjust and cruel accusations than these? What can be the type of mind that can entertain such vicious trash and give utterance to it in this country? Is it a sane mind? Is it a sound mind? Is it a safe mind? Or is it a mind unbalanced by the persecution mania that accompanies mental disease and renders its possessor a danger to society? Does *The American Standard* think that the American people are going to accept the doctrine of witchcraft? Does it believe it possible to recreate a belief in the black art of ancient times, when man lived in constant fear of his environment and was so ignorant that he had to find his explanation for the normal in the supernatural and unreal?

This bursting into flame of religious intolerance in this country is putting a great burden on the good nature of men and women and especially those in the Catholic Church. They have acted in a splendid manner in the face of cruel and persistent misrepresentation, insult and abuse, but by their self-control they have saved the situation thus far and have won the admiration of those who, while not of their Faith have absolutely no sympathy with the senseless idiots who are leading the attack upon them. They are giving a lesson of Christian forbearance from which we are all profiting.

We have had an era of "knownothingism" before and survived it. We shall survive this one and these would-be trouble-makers, after having their little strut, will disappear from the stage. It is, however, exasperating and humiliating to a Protestant to have people of his own belief expose themselves, in the name of religion, as so unworthy of the country in which they are carrying on their nefarious propaganda.

St. Albans (Vt.) Messenger, Oct. 7.

The Catholic Comment on the Convention.

The voice of the American Catholic Press as to the blessings and effects of the Convention was unanimous. It showed its loyalty splendidly in the large space it gave over to a description of the Convention's phases. Thus it deprived any Catholic of the excuse of remaining in ignorance regarding this wonderful outpouring of the Holy Name hosts. And it must be added that all the Catholic editorial comment exhorted the Catholic manhood of the country to enlist in this crusade. Perhaps one of the finest tributes to the Holy Name Convention appeared in the December issue of *Columbia* written by Msgr. Hugh Thomas Henry, Professor of Homeletics in the Catholic University of America:

Carlyle devotes a whole chapter of his "Sartor Resartus" to the subject of Symbolism. He makes Herr Teufelsdröckh, his imaginary philosopher of Clothes, utter an assertion which apparently was meant to be startling:

"Have I not myself known five hundred living soldiers sabred into crow's-meat for a piece of glazed cotton, which they called their Flag; which had you sold it at any market-cross, would not have brought above three groschen?"

To the unreflective, the assertion of Carlyle's philosopher might seem startling. But any man, philosopher or not, could witness such a sight in any war. In the World War, the lesson was emphasized in almost incredible fashion. Many millions of living soldiers, ranged on opposing sides in that tremendous Armageddon, met equal fates for "a piece of glazed cotton, which they called their Flag."

If we seek an answer to any "Why?" in this connection, we shall find two answers at least, one apparently cynical, the other symbolical. In his "Septimus," W. J. Locke is not indeed thinking of flags, but quizzically ruminating on things in general, and feminine eccentricities in particular; but his word might serve us as the answer of a cynic: "When a philosopher asks the Everlasting Why he knows, if he is a sound philosopher—and a sound philosopher is he who is not led into the grievous error of taking his philosophy seriously—that the question is but the starting point of the entertaining game of 'Speculation.'"

The other and juster answer is given, not by a cynic, but by a symbolist—again the philosophizing Herr of Carlyle's fancy: "It is in and through Symbols that man, consciously or unconsciously, lives, works, and has his being; those ages, moreover, are accounted the noblest which can the best recognize symbolical worth, and prize it the highest. For is not a Symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the Godlike?"

Two answers have been given to the Why. If to Cynic and Symbolist be now added Churchman, we may find that the last-named only expresses more concretely, and certainly not less nobly, the thought of the symbolist. In his "House of God," Bishop Shahan, Rector of the Catholic University of America, remarks: "Now, man is so made by nature that in order to call forth all his finer gifts and better qualities, he must see before him a great sign, some public symbol of the purpose that is in his heart. . . . In the government of men, as on the battlefield, there is always some symbol around which the multitudes rally, some visible banner or war-cry or peculiar shibboleth, that is full of revelation and inspiration for all who see it or hear it. In such signs and symbols man overleaps easily the long road between his thoughts and their execution, between his grandiose plans and their still more grandiose fulfillment. In such signs and symbols space recedes and time runs into eternity."

The adorable Name of Jesus is a symbol embodying even more truly than can a national flag, a representation of all that men can best live for, suffer for and die for. It is true that in such a symbol "space recedes and time runs into eternity," as the Bishop has just said.

Space recedes. The Holy Name has annihilated it. By it, heaven is united to earth: "In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth." Thus wrote St. Paul

to the Philippians (2:10).

Time runs into eternity. The Lamb of God, "slain from the beginning of the world" (Apoc, 13:8), is not a dead Christ, but is "always living to make intercession for us," as St. Paul reminded the early Christians (Heb. 7:25). And when time shall be no more, the same Jesus will come again "in the clouds of heaven with much power and majesty" (Matt., 24:30) to judge the living and the dead. And as that symbol, the Divine Name, is eternal in itself, so does it mean for us Eternal Life—the running into eternity of the few short years of our earthly life: "For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish; but may have life everlasting" (John, 2:16).

The National Capital witnessed a wonderful demonstration of reverence for the Holy Name on Sunday, September 21st. The organs of public opinion were immensely impressed—and so declared themselves—by the spectacle of 100,000 men marching solemnly, steadily, as imperturbably as so many veterans of earthly wars, in a steady downpour of rain, with no urgent call of patriotism to stimulate their weary muscles, with no gathered thousands to greet them in patriotic acclaim. The thousands upon thousands were indeed there, heartened beyond expression by the splendid sight, but gathered along the line of march by worshipful religious instincts rather than by the glamour of any processional glory. There was the added fact that far-off cities as well as near-by towns yielded their enthusiastic quotas of marching men who had journeyed under much inconvenience long distances, had attended at Holy Mass in tents as well as in temples, and still, after the fatiguing parade was over, had to journey back to their distant homes.

Plainly impressed by the fact that the Holy Name Society could trace its history back six hundred and fifty years—how great a time in comparison to the history of the great Republic in whose capital city the delegates of that far-flung Society were now gathered!—the President of the Republic delivered a thoughtful and beautiful tribute to their high and noble ideals, and the most prominent officials of Church and State lent the approval of their presence to the imposing scene.

One cannot wonder that the editorials should have expressed delighted amazement, the more so as it was recognized that the long drawn out procession was itself but a symbol of the much larger multitudes who could not be present, but could and did send their delegates in such great numbers.

The natural "Why?" that rises to our lips when we consider Herr Teufelsdröckh's tribute to the five hundred who gladly offered their lives for the piece of glazed cotton which they called their Flag, may be repeated in respect of the wonderful Holy Name demonstration. Why should men put themselves to such multiplied trouble and expense simply to render public veneration to a symbolic Name? A Name, after all, is a breath of air that forthwith is mingled inextricably with the invisible but multitudinous waves of the surrounding atmosphere. It is a sound, and dies the moment it is born.

A Flag, on the other hand, is something visible, something tangible, something permanent. We can rally around it, salute it, follow it to the battle-field, drape the soldier's coffin with it, place it proudly, as a self-explanatory tribute and an equally forcible vindication, over the soldier's grave. Every year we visit such graves and renew our allegiance to that ideal for which the soldiers died.

And if we are asked, "What, then, is your Flag, that you so highly prize it?" we are amazed that such a question could be asked. "The Flag," we reply, "symbolizes the Nation whose loyal and loving citizens we are. It reminds us of a grand story of achievement in all the lines of human progress. It recalls the innumerable sacrifices of treasure, of blood, of life itself which its lovers have made adown the long years to secure its permanence, to advance its interests, to vindicate its honor."

The moral needs no pointing out. What reason has been alleged so far in explanation of our veneration for the Flag which does not apply with incalculably greater truth and force to the Holy Name? What series of volumes could rehearse the story of its victories adown the centuries; of the martyrs who joyfully gave their treasure, their blood, their lives, in its Divine interests; of the infinite rewards it guarantees to its lovers; of the ineffable sweetness of its multiplied consolations?

The marchers in the Holy Name procession are to be congratulated on their loyalty to the great Symbol of Salvation. It was no device of human intelligence, imagination, or will. It was God-given: "Thou shalt call His name Jesus," the angelic messenger from Heaven commanded our Lady at the Annunciation.

Besides carrying an extensive story on *The First Holy Name Convention* by Rev. Thomas M. Schwertner, O. P., in its issue of October 11, *America* (Oct. 4, 1924) published these two editorials.

The Holy Name at Washington.

In the National Convention of the Holy Name Society on September 21, the country witnessed a magnificent confession of Faith in God our Father, and His Divine Son, our Lord Jesus Christ. But with peculiar fitness, also, was this first national gathering held at Washington, the city dedicated in memory of the man, the lessons of whose life are slipping, there is reason to fear, from the minds and hearts of many who call themselves and legally are, Americans.

For in this day and country, the philosophy of secularism, which in its ultimate analysis is the philosophy of godlessness, is well-nigh dominant. True, the good sense of the majority of our people as well as the great force of natural virtue which still beats in the heart of the nation, must not be discounted. They serve to check, but fail to stop the inroads of a philosophy repugnant alike to the spirit of Christianity and to the spirit of the Constitution. Striking at the principle of authority in religion, the revolt of the sixteenth century exalted the supremacy of the secular power, and working to its natural end through the centuries that have intervened,

has striven to align State and Church as inevitable enemies. Today, under the stress of political exigencies, the non-Catholic world has made a truce, perhaps struck a treaty. But under its terms, religion has become, in the mind of the secularist, the subject, if not the creature, of the State, and like any other activity with which the citizen may be concerned, must bow to the authority of the civil power.

It is plain that secularism, thus understood, is incompatible with the claims of supernatural religion. No man who believes that "religion's all or nothing," can submit to the dictation of the State in religion, or adopt his religion at the bidding of King or Congress. The Catholic citizen does not forget that within their peculiar spheres Church and State are supreme. But he also knows, as history bears abundant witness, that almost every age from the dawn of Christianity has had its States and princes encroaching upon the domain which belongs exclusively to religion. The Apostles who said "We must obey God rather than man," and being beaten went forth rejoicing, were the first of a long line who have borne stripes for the Name of Jesus. If the choice must be made, loyalty to God comes first.

Why Catholics Are Loyal.

Again, the Catholic cannot be unmindful that the doctrine of obedience to all legitimate authority in the State has been set forth with striking force by St. Paul. Whoever rightly speaks for the State may demand the allegiance of the citizen, since the official does not act in his own name, but in the Name and by the authority of Almighty God. To this teaching Catholics must be loyal, and in the degree in which they have ever departed from it, in that degree they have been unfaithful Catholics.

But with all due respect for the authority of the State, invested as it is by Catholics with the sanction of religion, since all rightful authority comes from God and binds in His Name, the Catholic citizen cannot regard the State as the ultimate source from which flow all his rights and obligations.

Least of all can he entertain this attitude if he is an American citizen. The supreme over-lordship of the secular power was definitely rejected by the Declaration of Independence, setting forth certain rights which all men enjoy, prior to the formation of governments and without reference to them, and by the subsequent ratification of the Federal Constitution. The very foundation-stones of our Government cry out against the secularism which makes men creatures of the State and pawns of governments. Man by his very nature possesses certain rights which do not come from the State and which cannot be taken away by the State; he is bound by obligations which the State may not impede and for which he is not responsible to the State. The secularist of today, working toward the creation of an omnipotent State, controlling the acts of the citizen from the cradle to the grave, legislating in mass-terms for man's most sacred and intimate relations with his fellows, must preach a doctrine for which he finds no text or chapter either in the fundamental law of the land, in the genuine

traditions of the American people, or in the teachings of the Catholic Church.

The Catholic is loyal to his country, in whatever clime he may find himself, because obedience to rightful authority is a duty commanded by his religion. Nor does he harbor conflicting loyalties when he stoutly affirms that he will give to Cæsar all that belongs to Cæsar, but naught whatever that belongs to God. His affirmation is merely that contained in the Declaration and the Constitution, that there are bounds beyond which governments established amongst men may not pass. No Catholic American has ever found his loyalty a burden. So long as the principles of the Constitution are held in honor and reflected in our life and laws, loyalty can never be other than a duty gladly paid. The Catholic respects the State and he obeys the State, but he does not make the State his god.

We append out of an immense mass of editorials a selection of those which made a deep impression upon the Catholics of the country.

It was gracious of President Coolidge to address the Holy Name gathering in Washington last Sunday. No doubt, those who listened to his address fully appreciated the President's courtesy and good will. It contrasted sharply with the spirit in the White House in days not far distant. The only regret that we have heard expressed in regard to the incident was that the President did not see fit to name the Ku Klux Klan in his address and thereby remove the hateful thing from the political campaign. A dozen words would have done it. But they were not delivered. We believe the President missed a golden opportunity.

The True Voice, Sept. 26.

Its Only Purpose.

The sole purpose of the Holy Name convention, which saw 90,000 men recently marching in parade in Washington, was to recall America to the truth that a large portion of its male inhabitants believe firmly in organized religion. Many of our large cities have seen parades of 40,000 men or more Holy Name men in past years.

Some weaklings would like to see this practice of marching abandoned, lest it be interpreted by enemies as a mere show of physical strength. But they forget that there are some of our enemies who will put a misrepresentation on whatever we do, and that God is entitled to the adoration of the masses as well as the individuals. Let us carry out our normal religious life without fear of criticism.

Denver Catholic Register, Oct. 9.

Of course there are those among our separated brethren who criticise the wonderful Holy Name demonstrations in Washington and San Francisco. But would it not be better instead of abusing the Catholics for what they have done to honor the name of God to beat them by getting

up a greater series of demonstrations along religious lines? Unless they are prepared to do that, Protestants have no room for legitimate criticism.

Herald Sacramento, Oct. 11.

The Holy Name Convention.

The Holy Name Convention of 1924 will always be a memorable event in the history of the Church in this country. It brought together delegates from every State in the Union, who represented 2,000,000 members. These delegates included Cardinals, Archbishops, Bishops, Monsignori, and priests, both secular and regular. The lay delegates were made up of men of all nationalities and colors, men of all professions and trades, men of every social scale.

They all came together with one thought in mind—to profess belief in God and in the Divinity of His Son; to reverence His Holy Name; and to offer him service. They were also moved by the desire to bring all their fellowmen to that same faith, reverence and service.

All the proceedings of the Convention were in keeping with its high and holy purpose. The Pontifical Mass, each morning in the immense stadium of the University, with the heavens for a canopy, and the grassy sward for a carpet; the harmonious sessions each day, the dignified discussion, as well as the prudent and wise resolutions—all were worthy of the Prince of Peace and the God of love.

The end crowned the work, of which the demonstration on Sunday was a fitting culmination. As the serried thousands of Holy Name men from north, south, east and west, swept down Pennsylvania avenue, with banners flying and bands playing, the immense throngs that lined the streets on both sides, cheered and cheered, until one felt his pulse quicken and his blood tingle. Involuntarily the heart throbbed with faith and love. The sight of this mighty host, assembled on the mall at the foot of the Washington Monument, will live forever in the memory of those who witnessed it.

The address of the President of the United States was edifying and instructive; the renewal of the Holy Name Pledge by the more than 100,000 present, rose up to heaven with one grand swelling sound; the sweet strains of the "O Salutaris" and the Tantum Ergo" were voluminous enough, it seemed, to be united to the angel choir around the heavenly throne.

And then, just as the sun set, and the shades of night began to fall, in the dim distance shone the Benediction candles, and out of the shadows Jesus appeared in the Blessed Sacrament and blessed those assembled in His name.

The effect of the Convention should be greater zeal and perseverance on the part of present members, and the formation of a society in every parish where one does not now exist.

The Catholic Messenger (Worcester) Oct. 10.

Ninety thousand Catholic men marched through the rain in Washington last Sunday in the Holy Name parade. It was an impressive spectacle

which the Washington papers commented on the next day in words of high praise. No doubt there were some in Washington, as elsewhere, who saw no good in the demonstration. They forgot its spiritual aspect and regarded it simply as a demonstration of Catholic strength in the capital of the nation. If this were the spirit of Holy Name parades they should never be allowed to take place. We have no reason for pride or boasting in this country.

The True Voice (Omaha), Sept. 26.

America's Greatest Religious Demonstration.

The Holy Name Convention, just concluded at Washington, will go down in history as one of the greatest and most inspiring demonstrations of religion and patriotism. More than one hundred thousand men, the flower of the Catholic manhood of the country, representing many millions of others in all parts of the United States, assembled in the nation's capital to manifest their fealty and devotion to God and country.

And how well they succeeded in the noble purpose the entire proceedings of that vast convention eloquently proclaim. From the auspicious moment, when His Eminence, the Cardinal, as personal representative of the Vicar of Christ, opened the convention with the affectionate greeting and apostolic blessing of Pope Pius XI, to the final meeting beneath the shadow of the Washington Monument, when the President of the United States addressed the largest audience ever assembled for a presidential speech, the convention was one grand, glorious, and enthusiastic success.

A Historic Gathering.

The eyes of the nation are focused today on the great capital city of our country, where the Holy Name Convention is taking place. Those who are privileged to participate in person must inevitably be stirred with emotions of gratification and pride that they are Catholics, Holy Name men, making a public profession of their love and reverence for the name of their divine Master.

"On to Washington" has been the rallying slogan of the thousands of devout Catholic men who have made this pilgrimage to the nation's capital to take part in this great demonstration of their staunch devotion to their Holy Mother Church and of unswerving loyalty to the country of which they are citizens.

His Eminence, the Cardinal, who is the Legate of His Holiness, Pope Pius XI, referred to the two fold purpose of the great gathering. In the course of his eloquent address of welcome to the delegates at the opening session of the convention His Eminence said, "We have come and we have here assembled, first to renew our pledge of loyalty to Jesus Christ, the Son of God, our Saviour, and we have chosen this great capital of our nation as our meeting place in order that in the very seat of our National Government we might pledge once more and reaffirm our unshaken and unshakable allegiance and love for our beloved America and renew that spirit of fidelity to her sacred institutions and the maintenance of her law and authority."

Two hundred thousand Catholic men! What an inspiring spectacle! What a tremendous force for good! What a source of consolation to our Holy Mother the Church! What a pledge of security for our beloved Country!

"Respect for authority", is no new doctrine for Holy Name men. Neither is "obedience to law". As His Eminence stated, "Respect for authority is the foundation of our spiritual and civic life. Obedience to law is part and parcel of our very souls."

It is therefore, especially appropriate that this convention is taking place in Washington. "We have a right", as His Eminence proclaimed in vibrant speech in his peroration, a "glorious and well-earned right, to assemble here on the soil made sacred by Washington and Lincoln—both of whom, not merely as private individuals but as heads of the nation, have again and again given utterance of their complete and sure confidence in the sterling qualities and the unflinching loyalty of our noble Catholic manhood.

"And here under the protecting shadow of the dome which crowns the halls of national legislation, we salute at the same time, the cross of salvation and the banner of our nation. And while we send over the wide ocean our signals of love, devotion and loyalty to him who sits upon the throne of the Fishermen, we send also our respectful salutations and our firm pledge of civic loyalty to the President of these United States."

With this double salutation to God and our country, we open this first National Congress of the Holy Name Society. And invoking upon all here present the blessing which our beloved Holy Father lovingly imparts to us, the blessing of the Father, the Son and the Holy Ghost, we go out from these halls chanting, as we march, the battle-cry of the consecrated army of Christ:

"Up Christian Soldiers, Christ who goes before us,
Shows us His cross and leads the way;
Pius our Pontiff, guides, and God is o'er us,
Victory is ours, if we but watch and pray.
Fierce is the fight
For God and the Right;
Sweet Name of Jesus,
In Thee is our might."

Boston Pilot, Sept. 21.

What Appeals

The following interesting sidelight is given by one who witnessed the great Holy Name demonstration in Washington:

"The number of Negroes who paraded was amazing. There were at least eight or ten thousand of them in line. Washington has five parishes for colored Catholics, and every male member must have turned out. Every man in two delegations wore a high hat, swallow-tail coat and white carnation.

"And my, how those bands of colored boys played! The antics of the

drum majors in plume hats, as they cake-walked up the avenue, were almost worth the trip alone. When the rain started to fall, the popular piece 'It Ain't Gonna Rain No More,' was played

If we are Catholics, let us also try to be Catholic—that is, tolerant and sympathetic towards the various ways religion expresses itself in different social strata.

The colored man likes his religion colorful. He rejoices in personal manifestation of the faith that is in him; he can do a cakewalk devotionally and sing the praises of the Lord so melodiously that the angels smile.

And there are thousands of good, simple and truly pious people who are appealed to religiously in the same way. They find the Catholic paper dull, but a parade thrills them. The filing past of the serried ranks, the bands playing and the flags flying.

"And I'se g'wine to heaven when I die. To heah de Jordan roll!"

North Western Chronicle (Milwaukee, Wisc.) Oct. 11.

A Grateful Appreciation

The great National Convention of the Holy Name Society has passed into glorious history. But in passing it has left an incontrovertible and imperishable record of the unselfish devotion and unflinching loyalty to the Catholic manhood of our country to religion and patriotic ideals.

The echoes of that demonstration of loyalty and obedience unparalleled in our country still continue to reverberate throughout the world. They carry with them inspiration and assurance to all who reverence virtue, admire patriotism, and cherish noble ideals.

One of the most pleasing echoes to the Catholics of Boston, one of their proudest reflections of the great historical event, is the universal and unanimous tribute of affection and admiration that wells up spontaneously on all sides for His Eminence the Cardinal, who presided with such grace as Papal Legate over the mighty convention. The press, both secular and religious, cited His Eminence as the outstanding figure of the Convention, and pointed out that his presence and inspiring utterances were largely responsible for its overwhelming success.

The National Director of the Holy Name Society in a letter to His Eminence acknowledges his own grateful appreciation for the pre-eminent part taken by His Eminence in the Convention just concluded, and takes occasion to express to His Eminence the heartfelt thanks and gratitude of six thousand branches of the Confraternity of the Holy Name scattered throughout the country.

Father Ripple declares that the record of the convention cannot be considered complete without this testimony of appreciation and gratitude to His Eminence. He adds: "Our Holy Name Society shall forever exult in the glory of having had Your Eminence as the special Extraordinary Legate of the Holy See for this memorable ecclesiastical event. I am sure you yourself were impressed with this sense of appreciation on the part of our delegates by the enthusiastic and affectionate reception which they accorded you, as well as by the sustained applause which greeted your every appear-

ance from the public reception at the Pontifical Mass on Thursday to the ever memorable grand finale at the base of the Washington Monument, where 200,000 men proclaimed vociferously their fealty to the Vicar of Christ in the person of Your Eminence.

The Catholics of Boston take pardonable pride in the part this diocese took in this glorious demonstration. The memory of what took place in Washington under the shadow of the Capitol Dome, where the religion and patriotism of our Catholic manhood were so convincingly demonstrated by such vast numbers of Holy Name men, and so nobly typified and eloquently exemplified in the presence and in the utterance of the Cardinal Archbishop of Boston, will long live to inspire, encourage, and ennoble the church in America and the people of this great nation.

Boston Pilot. Oct. 11.

Those who were privileged to participate in this convention will never forget the enthusiasm that marked its solemn opening. When Cardinal O'Connell, Papal Legate to the convention, announced the signal favor, unprecedented in the history of the Church in this country, that the Holy Father had conferred upon the assembly by honoring it with his own personal representative, as a special token of his admiration and affection for America, the vast audience testified its deep appreciation of and its affectionate loyalty to the Holy Father by spontaneously rising and cheering the Holy Father and his Legate. Every mention of the name of Pope Pius was the signal for prolonged and heartfelt applause.

The assembly was stirred to a still higher pitch of enthusiasm by the eloquent address of His Eminence, which His Grace, Archbishop Curley of Baltimore, declared to be one of the most inspiring utterances ever delivered on the American continent. In his address to the Holy Name delegates and in his address at the unveiling of the memorial to the Nuns of the Battlefield, and on every occasion on which he was called upon to speak, either formally or informally, His Eminence's utterances were so eloquent, so profound, and so appropriate that they will long live in the memory of those who were privileged to hear them and the still larger audience that read them in the public press.

Indeed, the delegates to the convention were enthusiastic, too, in their praise of the Holy Father for sending His Eminence, the Cardinal, as his Legate. By virtue of his exalted position as personal representative of the Holy Father as well as by his remarkable qualities of mind and heart, His Eminence became the outstanding figure of the convention. He attended every exercise of the convention, giving lavishly of his time and his energy to religious services, convention meetings, and patriotic pilgrimages. His inspiring addresses, expressing so clearly and forcefully the ideals of religion and patriotism that underly the Holy Name movement, left no doubt in the minds of Americans of every creed about the sterling qualities and unflinching loyalty of the Catholic manhood of the country.

"Here under the protecting shadow of the dome which crowns the halls of national legislation," said His Eminence, "we salute at the same

time the Cross of Salvation and the banner of our nation. And while we send over the wide ocean our signals of love, devotion, and loyalty to him who sits upon the Throne of the Fisherman, we send also our respectful salutations and our firm pledge of civic loyalty to the President of the United States.

And President Coolidge proclaimed in no uncertain terms his admiration and appreciation of the religious and patriotic ideals for which the Holy Name Society stands. In an address marked by a lofty spiritual tone, and vibrant with enthusiasm for American principles and for their perpetuity, President Coolidge declared that "America is not going to abandon its principles or desert its ideals. The foundation upon which they are built will remain firm. I believe that the principle which your organization represents is their main support."

Those who witnessed the never to be forgotten parade of delegates down historic Pennsylvania Ave. on Sunday, must have experienced the same sentiments as the President. Secretary of the Navy Wilbur, who sat beside Cardinal O'Connell on the reviewing stand, declared that he had never seen even in army displays, a more ordered parade formation. A Bishop, who is an eminent Holy Name leader, said he would have gone around the world to see the parade. One man had really done what the Bishop suggested, for he had come all the way from Ireland to witness the spectacle. It is estimated that 108,000 men marched in the parade.

Such a spectacle must have suggested to many minds a passage in the letter of the Holy Father to the convention, "What more beautiful sight can one behold, what more solemn and magnificent evidence of faith can one see than an immense multitude of consecrated manhood marching gloriously through the streets of your cities beneath the holy banners of the Cross and giving public testimony of their living faith in the Majesty and Power of Christ's Holy Name!"

The parade ended with the mass meeting before the Washington Monument, where another striking evidence of faith was given. It had rained in the afternoon, and the ground was still wet, but when Benediction commenced the vast concourse dropped as one man to their knees, and there, unmindful of the sodden ground, knelt in worship, before Him whose Holy Name they had come to reverence in one tremendous public act of faith.

The Holy Name convention was an overwhelming success. The enthusiastic meetings, the stupendous parade, the inspiring addresses, and the noble example of Catholic manhood, assembled in such vast numbers with such disinterestedness of motive and sincerity of purpose, will stand forever as the most luminous example of religion and patriotism that this country has ever seen.

Its lessons will long remain, to inspire, encourage and strengthen both Church and country. The lesson that shone so clearly after the convention passed into history was the same lesson pointed out by His Eminence, the Cardinal, at the opening season, that "it must be evident to all that, in the fearless loyalty of Holy Name men to the glory of God and the welfare of this country, America has a great army in battle array, strong

with the strength of God, who in every time of national stress and strain may be entirely depended upon as a bulwark against anarchy, disloyalty, and disorder, which, wherever they appear, menace the very foundations of national and international peace and prosperity."

Boston Pilot, Sept. 28.

Washington and The Holy Name

Americans had an interesting spectacle presented to their attention last Sunday when a President of the United States from the base of the Washington Monument addressed a national convention of the Holy Name Society, "what is believed to be the largest audience ever assembled for a presidential speech."

The historic and lovely Mall which has witnessed so many scenes of national and universal significance may well acclaim this occasion a memorable one. From the Capitol itself with Liberty carven in the heavens to the chaste magnificence of the Lincoln Memorial two miles away, with the blue and grayish haze of northern and southern skies melting into landscape on either horizon, the whole scene speaks of truth and of freedom, guaranteed by the most sacred of pledges. It was truly a fitting stage chosen by Holy Name men, assembled from all sections of the country to the number of 150,000 to reiterate their faith in and pledging their devotion to American ideals, the doctrine of equal rights and equal freedom for all.

After this time it ought to be forever impossible to raise the cry of religious bigotry in Washington. And yet we may reflect it is much less than a hundred years since a visitor to Washington saw "with regret and shame, the dishonoured fragments of a stone, from one of the ancient temples of Rome, which Pius IX had had polished and sent from Rome by a special legate for the Washington Monument and which a party of 'Know Nothings' had smashed. They were lying neglected on a side-street, and forgotten, except by justly indignant Catholics."

Since that dark day there have been many conciliating and Christianizing influences at work. There has been Georgetown, scholarly and self-effacing upon her hill-top. There has been the Catholic University, like a charming prelate, whose presence adds urbanity and distinction to any gathering. And greater than either of these, there has been the influence exercised by a great priest, Dr. Denis J. Stafford, for many years pastor of St. Patrick's. It means little to say that when Dr. Stafford first knew Washington there was scarcely more tolerance among Washingtonians than when the Pope's brick was thrown into the river (a detail not mentioned in the visitor's account above quoted), and that before he died the Catholic University had not only been founded but had outlived the worst prophecies of its critics. The secret of this great man's brilliant success was perhaps that in him the gentleman and the scholar were absorbed but never lost in the priest. The continued success of the yearly Pan-American Mass on Thanksgiving Day, which was founded by him, and is always attended by the diplomatic corps of all the American republics including our own, not infrequently by the Presidents themselves, is largely a tribute



President Calvin Coolidge addressed the many thousands of Holy Name men who assembled for final exercises of the 650th anniversary celebration at the base of the George Washington Monument.

to the confidence and respect with which he was regarded in official circles, as the whole idea is a fair sample of his tact and ability. Of his devotion to the poor but let it suffice to say that his name and memory are cherished by all Washingtonians without distinction of color or class. Even yet the manner in which a Washingtonian's face lights up when Stafford's name is mentioned is proof of his hold upon their affections, and he has been dead now almost 20 years.

Washington will always hold much the same attraction for Americans that Rome holds for all Catholics. The dome of the Capitol from any one of its hundred vistas has about it something of the timelessness that is of the Vatican, and the campo santo at Arlington stirs emotions similar to the catacombs themselves. Of Catholic memories as such in Washington we forbear to speak, but the gathering last Sunday when President Coolidge addressed Holy Name men in the shadow of the Washington Monument certainly will be treasured among them. And may the Holy Name invoked with such faith and power by the thousands in the Mall last Sunday linger long over the city, and its memory become a benediction for all Americans.

The Vigil (Grand Rapids) Sept. 24.

In His Holy Name.

A solemn consecration rested over our fair land when the hosts of the Holy Name marched in procession through the broad avenues of the Capitol on Sunday, September 21. It was an inspiring sight, one never to be forgotten by the favored men who participated. A brotherhood of men walked forth, and lifted their voices in hymn and prayer in honor of Him, at whose Name heaven and earth exult, and the powers of darkness tremble; till he who recollected would think it all unreal that he beheld and heard, and would conclude he did but see a vision so marvelous as heaven let down upon earth, so triumphantly were chased away the fiends of darkness to their prison below.

It was the Catholic faith, which that august body confessed, that embraces in its Divine heart all the sons of men. That faith which is still visible in the dim distance of the earliest apostles, and to which the witness of the Church, when investigated, even in her first startings and simplest rudiments, "sayeth not to the contrary."

What an awful vitality is here! What a heavenly sustained sovereignty! What a self-evident divinity! She claims, she seeks, she desires no temporal power, no secular station; she meddles not with Caesar, or the things of Caesar; she obeys him in his place, but is independent of him. Her strength is in her God; her rule is over the souls of men; her glory is in their willing subjection and loving loyalty. She hopes and fears nothing from the world; it made her not, nor can it destroy her. She can benefit it largely, but she does not force herself upon it. She may be persecuted by it, but she thrives under the persecution. She may be ignored—she may be silenced and thrown into a corner, but she is thought of the more. Calumniate her and her influence grows; ridicule her, she does but smile upon you more lovingly and persuasively.

What will you do with her, you sons of men, if you will not love her; if, at least, you will not suffer her? Let this wondrous manifestation reply, for if her work be of men it will come to naught; but if it be of God you cannot overthrow it, lest you be found even to fight against God.

O, blest and rare day, as the shades of the evening fell upon the vast and kneeling throng, and the Cardinal Prince of the Church, the representative of the Supreme Pontiff, raised the monstrance and imparted the Benediction of the Most High, His blessing, as when He lifted up His hands over the children, or when He blessed His chosen ones as when He ascended up from Mount Olivet. The great Catholic family was in the Master's presence, after the bustle and toil of the day, and He smiled upon them, and shed upon them the light of His countenance. "The Lord turn His countenance to thee and give thee peace." The chief purpose of this numerous assembly at this hour and place united earnest Christian souls in prayer that Christ who looked down from his temporary altar may speak again the words of power which calmed the troubled waters of Galilee. May His charity, changing as it may the hearts of men, bring back the blessed vision of a universal brotherhood of men. May He who loved order and hated strife and division, restore to the Christian world the one divine Faith, which is the sure course of peace and mutual love.

The address of the Chief Executive of the Nation, President Coolidge, to the Holy Name Society in Washington, on Sunday, September 21, will live in the history of the Republic. It came in an hour when the sombre cloud of bigotry and fanaticism shadowed the land, and when an impious band set itself up in defiance of the supreme law, the Constitution, to abridge and minimize, if not destroy, the civil and religious rights of its fellow-citizens. The recrudescence of that fell spirit of knownothingism, which our elders remember, swept the land in the past century, and marked its traces in blood and arson, and in the hour of its might threatened to submerge all law. It had its day, its tens of thousands of burrowers in midnight conventions, its hideous oath and satanic disguise. From the dark pit it has again risen, and seeks to re-arouse the most hideous, the basest passion in man, the spirit of persecution for religious sake.

Turn we then from this odious picture, this caricature of fell, disastrous abomination, and listen, study, the clarion utterances of the head of the nation, the executive of the law, the expounder of the Constitution, in the Capital City, on the day of God's sacred rest, before the mighty throng of men, who knew no duty so supreme as obedience to the law, no right so sacred as that which guaranteed, "life, liberty, and the pursuit of happiness," equally his and his fellow-citizens, hand in hand, shoulder to shoulder, neither more nor less, under the ægis of the flag which shelters and protects all—knows no distinction of race, color, creed in the ranks of that American citizenship, which is the fairest born of time, and that, we pray, will continue in all the days to come one and inseparable in unity's bond of love, zeal, charity.

The Pittsburgh Catholic, Oct. 2.

Comment in American Foreign Publications.

The Foreign Catholic Press in America gave great space to the Holy Name Convention and featured it very conspicuously. The various Polish and Bohemian Catholic weeklies, which had published Father Ripple's *The Story of the Holy Name Society*, went out of their way to give space to a description of the Convention and all its sessions and functions. In many cases they used illustrations with their articles. Many of them gave editorial comment. They all urged the people to join the ranks of the Holy Name Society. As a consequence of this editorial exhortation more than two score foreign Holy Name Societies have been established since the Convention. Father A. Bissonnette in *La Semaine Paroissiale* of Fall River, Mass., published a splendid account of the Convention and a clear setting forth of its ideals and achievements. Rev. F. Robotti, in the *Bolletino Mensile*, (November 1924) did not mince matters when speaking to American Italians about their urgent obligation of joining the Holy Name Society in an effort to free their people from the unenviable reputation of being the most profane people in the world. He also showed them that the Holy Name parade had been an efficacious way of offsetting the activities of the Ku Klux Klan which seems to be getting a foothold amongst Italian anti-clericals who have drifted to these shores. Rev. A. Fata in *Il Corriere della Domenica* (September 28, 1924) gave his impressions of the Holy Name Convention. His glowing and moving account of its various phases ended with a warm exhortation to all Italians to join its ranks.

Foreign Comment on the Convention.

Most of the outstanding Catholic journals of Europe have official correspondents in the United States who did not fail to apprise European Catholics of this monster turn-out of Holy Name men. It must have acted like an eye-opener to them to hear that thousands marched through our streets without hurt or hindrance from the bigots whose activities have been largely advertised abroad. It helped, also, to convince Europeans that the American Church is not only loyal in its allegiance to Rome but that it is sprouting forth in a most varied and magnificent devotional life not only in the cloisters and monasteries where

we expect to find it, but also amongst the laity. As a rule, much of the foreign comment about the Holy Name Convention was carried on the front page as a "news" story. But the papers which went out of their way to comment editorially about the Convention deserve to be mentioned.

In Holland *De Tijd* and *De Maasbode* paid glorious tribute to this Holy Name achievement. Incidentally the latter carried a splendid cartoon on the subject just as it did on the occasion of the Holy Name Congress in 1911 when it published a cartoon showing on one side how the Church was being driven out of Portugal and on the other how Presidents Taft and Roosevelt paid respect to Cardinal Gibbons at the Holy Name Congress.

In France *L'Anne Dominicaine* as also *Nouvelles Religieuses* carried long descriptive articles about the Convention and made editorial comment to the effect that in this American Republic the persecution of the Church was not the endemic thing it was in France.

In Germany *Markisches Kirchenblaatt* described the Convention at length and on two occasions returned to comment on it editorially. The editor suggested that Germany, in her hour of collapse and disintegration, might learn a lesson from America as regards respect for religion. He suggested that the Holy Name Society should be given a trial in Germany as social agencies. It might inject fuller life into them and spiritualize still more their ideals.

The Italian Catholic Press discussed the Convention at greater length than all the combined Catholic publications of Europe. Thus, for instance, the semi-official *Osservatore Romano* carried a descriptive article on the subject and made brief editorial comment as to the feasibility of introducing the Holy Name Society more widely in the Peninsula. In this way the purely secular activity of the *Comitato Civile* of Verona might be supplanted if not actually Catholicized. It also suggested the adoption of American methods for the Holy Name Society in Italy. *The Civiltà Cattolica*—that journal held up by Pius IX as a model for all Catholic periodical literature—carried a full account of the Convention. In *La Stella*

di S. Domenico Father Philip Robotti published a long article, *Il Trionfo del S Nome*, in which he especially accentuated the absence of all secular or bigoted interference at the monster procession and, by way of contrast, alluded to the difficulties which all purely religious processions meet with in Italy. He also paid tribute to the deep Faith of the American Catholics and their piety. In the *Memorie Dominicane* (October 1924) he also published an account of the Convention in which he stressed the social character of the Society in America and proposed it as a safe model for Italy. He showed that a fuller appreciation of this Convention by the Italians would help to dissillusion their minds regarding Americans who are generally looked upon as dedicated irretrievably to the fox-trot and jazz. Many other original points of view are to be found in this same article which is one of the best that appeared on the subject in any European publication. Rinaudo de Ville in the *Corriere d Italia* (October 21) published a splendid account of the Convention and what it must infallably achieve in the life of American Catholics. Many interesting suggestions are scattered throughout this article which was widely copied by the daily and weekly press of Italy.

Chapter X.

THE HOLY NAME PRIZE CONTEST

Many men whose intellectual hegemony has been purchased at the cost of imagination and literary artistry, realizing vividly that to the lack of these two qualities must be ascribed their inability to present the Holy Name crusade in an appealing manner, have frequently expressed a desire for a *corpus* of literature that would enable them to set forth the vast dogmatic riches of the devotion and the contemporary mission of the Holy Name Society. That the need was adequately answered when the movement was in its infancy is plain from the several works which enjoyed a great vogue in their time. First of all come *The Holy Name Manual* which Father McKenna wrote at the urgent request of those thousands who had joined the Society's ranks under the irresistible impulse of his fiery words. The three separate editions he published are interesting from a literary point of view. The first edition gave a comprehensive account of the history, objects and methods of the Society, thus fulfilling the imperative want of familiarizing men with the very fundamentals of the organization. The second edition lopped off much of the historical and devotional data, probably for the reason that men wished to carry the *Manual* about with them in their pockets. This same process of elimination for practical purposes appears more patently in the third edition. The subsequent editions, produced by those who took up the work after old age and infirmities compelled the author to lay it aside, give further evidences of this shrinkage. The *Manual*, as we know it today, is a very practical guide to the essentials of the Society combined with all the features of a practical prayer-book for men. In 1914 a vest pocket edition of the *Holy Name Manual* for junior branches was put in the market and because it answered the need of the juniors met with instant welcome at their hands. As the Society grew in numbers and

importance, Father C. M. Thuente, O. P., produced a volume on *The Holy Name* which was filled to the bursting point with his vast knowledge of the Scriptures and his compelling unction. Later on he produced another book on *The Holy Name and Blessed Henry Suso* which not only showed the great part this Dominican saint had played in the development of the devotion but also his methods of treating it in a form acceptable to the men of the thirteenth century. Later on a very practical volume of twenty-three *Sermons on the Holy Name* was published by the National Bureau of the Society. Included in this volume are the wonderful orations of such eminent preachers as Cardinals Gibbons, O'Connell, Wiseman and Manning and Archbishop Ireland. So eagerly was this work received by the clergy, for whom it was primarily intended, that the Bureau subsequently published *The Spiritual Director* which showed the leaders of the Society just how to guide men to the heights of enthusiasm. This work was supplemented by a pamphlet of Monsignor J. F. Mooney, D.D., V.G., for many years the guiding spirit of the Archdiocesan Union of New York. Its title "*How to Conduct Holy Name Meetings*" clearly explains its contents. During his incumbency as National Director the Right Rev. J. T. McNicholas, O.P., D.D., now Bishop of Duluth, issued a comprehensive pamphlet, *The Holy Name Society in America*, which did untold good and succeeded in keeping the Society on the approved tracks. V. Rev. L. F. Kearney, O.P., published a brochure, "*The Holy Name Society and the Divinity of Christ*," which in its day answered difficulties which are almost as actual at the present time. Then there was a booklet by Rev. J. F. Sullivan, "*The Boy*," in which he showed how to save our growing up generation by means of the Holy Name Society. It has contributed much to the spread of junior branches. The late Abbot Snow, O.S.B., recently published "*Meditations on the Litany of the Holy Name of Jesus*" which shows vast theological knowledge and breathes a spirit of real Benedictine unction. The *Holy Name* by a Benedictine of St. Bede's Abbey, Peru, Ind., betrays by its sub-title that it is a dogmatic and exegetical treatise. There have been several volumes of sermons on the Holy Name printed but they can be called such only in a broad sense, since they do not refer exclusively to the devotion but rather to moral

topics. In the pages of *The Holy Name Journal*, which first appeared in May 1907, there is buried a vast amount of theological and historical information bearing on the devotion which some enterprising writer might profitably digest and assimilate preparatory to giving us a book which would meet conditions that have been changed somewhat through the War.

That everything pertaining to the Holy Name crusade can be presented in a literary way which none can resist is obvious. And what is more, it has been done to the satisfaction of all. Thus, for instance, we have the splendid essay of John Macy, "A Cursory View of Swearing" in *The Bookman*, August 1923, which not only conveys a lot of recondite information but is dressed out in all literary charms. Even *The Century Magazine* recently carried an interesting *causerie* on profanity by the Editor who, in these latter times seems to have cast over much of his Christian ballast. Judge Dudley G. Wooten, of Seattle, Wash., in *The American Catholic Quarterly Review*, April, 1921, has written an informative article on *Modernism in the Law* showing how the mediæval repressive legal enactments were modified by the modern spirit, especially since the days of Voltaire. It is far and away the most enlightening study on the subject. Henry Van Dyke, in that inimitable style which none can resist, has written some delightful reflections, entitled *Sociability*, where adopting the divisions of Moliere's essay on a good conversationalist, he shows how the real gentleman avoids all verbal outrages against the Adorable Name. Even *The Atlantic Monthly* as late as April 1924 had the courage to make room for the following exquisite poem by Claudia Cranston, which, we may be sure, is an answer of the non-Catholic world to the potent influence exerted by the Holy Name crusade, especially in its latest pre-Convention phase.

In The Name of Jesus Christ.

In the name of Jesus Christ—

To Whom the sea is a drop of water,

And a fleck of dust the land;

To Whom the pinions of an eagle are a fan,

And the shadow of a mountain as the shadow of his hand.

I asked for wings in the morning;

Plumed they were, like an eagle for a great ascent;

I asked for wings at night,
And they were folded like a flag when the wind is spent.

I asked in the morning for power,
And it crashed like the tide of the sea over the reverberant floor;
In the evening I asked for peace,
And it rested like a shadow of a mountain upon a quiet shore.

For I asked in the name of Jesus Christ,
To Whom the sheaves of shining stars
Are but a harvest ripe for reaping;
To Whom the four winds of Heaven
Are but a lullaby for sleeping.

This is not the time nor the place to suggest the titles of a dozen or more booklets on various phases of Holy Name devotion and activity. The interest which non-Catholics manifestly take in the anti-blasphemy crusade should have the effect of awakening Catholic writers to the need of a larger body of Holy Name literature, written with that verve and literary grace which will make it palatable to the masses and breathing a spirit that is apostolic enough to recognize the good in contemporary currents of thought and activity without on that account approving them all or any of them in their entirety.

To intensify interest in this absolutely necessary phase of Holy Name activity Father Ripple had the foresight in the June issue of *The Holy Name Journal* to publish the following:

"Cash prizes to the amount of thirteen hundred and fifty dollars will be awarded during the Holy Name Convention for various papers on Holy Name topics.

Four different prize contests are announced.

1. \$1,000 in cash will be awarded to the four best papers of from eight to ten thousand words on "How to Build up and Maintain a Holy Name Society."

This contest is open exclusively to Priests and is calculated to bring out the story of the experiences of hundreds of enthusiastic leaders throughout the country.

2. In Contest No. 2, two hundred dollars will be distributed for the four best original sermons on the Holy Name. This contest is open to Priests and Seminarians. The sermon should contain not less than three and not more than five thousand words.

3. Contest No. 3 offers an award of one hundred dollars in cash for the three best papers on "The Holy Name Society as a Builder of American Citizens."

This Contest is open to Seminarians and to College boys, and to all

Holy Name men in general.

4. Contest No. 4, awards fifty dollars in cash for the three best papers on the subject "The Junior Holy Name Society and The Boy Scouts."

This Contest is open to College and High School boys and to Holy Name men in general.

The conditions governing this Contest are plainly printed with the Contest Announcement itself on page 24.

It is hoped through these Prize Contests to elicit the most up-to-date thought on the various phases of Holy Name work.

* * * * *

The cooperation, both of Priests and laymen in these popular Contests will enable the National Headquarters of the Holy Name Society to lay the foundation for much needed popular Holy Name literature. It is not necessary to state that the result will be most desirable by every one interested in the great Holy Name cause.

* * * * *

These Contests are devised in connection with the National Convention of the Holy Name Societies in September and the prizes will be awarded at the open meeting of the Lay Delegates on Saturday, September 19th."

That this appeal was listened to was plain on the day the Convention opened. For by that time 204 manuscripts had been submitted for consideration in the contest. Three professors of the Catholic University of America had been selected to act as official judges. It is to their credit that they took their task seriously enough to read each paper carefully. After the preliminary eliminations had been effected the judges submitted, in writing, the reasons for their choice. Then the triumvirate was called together in a plenary session and made the following awards:

First prize for the paper submitted on "*How to Build Up and Maintain a Successful Holy Name Society*" went to the Rev. Peter L. Ireton, Spiritual Director of the Baltimore Section of the Baltimore Archdiocesan Union; second prize to the Rev. Thomas F. Coakley, D. D., of Pittsburgh, Pa.; third prize to the Rev. Anthony M. Benedik of Latrobe, Pa., fourth prize to the Rev. John F. Fogarty of Philadelphia, Pa.

Following the judgment of the judges, no prize was awarded in contest No. 2.

In Contest No. 3, for the best paper on "*The Holy Name Society as a Builder of American Citizens*," first prize was awarded to Daniel L. Dougherty of Pittsburgh, Pa.; second prize to Louis

Borstelmann of Greensburgh, Pa. The winner of the third prize failed to submit his name.

For the benefit of all who are interested in Holy Name work we are glad to publish these prize essays. They are their own best recommendation. They prove beyond the shadow of doubt that the various writers brought to their tasks not only zeal but also learning, not only learning but also broad vision, not only vision but an apostolic determination to envisage the subject from an angle that was eminently actual and practical. We have in these essays the last word of men experienced in Holy Name affairs. They are not the product of academicians who are out of touch with the rich and abundant life lived out around us amidst great dangers and omni-present temptations.

HOW TO BUILD UP AND MAINTAIN A SUCCESSFUL HOLY NAME SOCIETY.

First Prize.

by

Rev. Peter L. Ireton

*Spiritual Director, Baltimore Section of the Archdiocesan Union,
Holy Name Society.*

To organize a Branch of the Holy Name Society presents no particular problem. It is just a part of the day's work. The religious character of the Society, its natural appeal to all practical Catholic men, its wonderful growth in the last fifty-two years in the United States, the place it has attained in Catholic life and in the public eye make the men want the Organization. The devout Catholic women want the men of their families to be members.

It is a unique Association. It has only one passport. A man is not asked his social standing nor his financial rating. He is not asked his nationality nor his color. His heart is not tapped nor his lungs thumped. He may be an intellectual wizard or an illiterate. There is no Binet test, no questionnaire. Past sinfulness or lost reputation do not disbar. The Society's comprehensiveness is as broad as that of the Catholic Church. Her wisdom is to all nations and to all individuals. Her commission is identified with the coming and the life of her Divine Founder; Christ wishes "all men to be saved and to come to the knowledge of the truth." The one passport is the Catholic man's desire to avoid sin, to save his soul. The condition of admission is his active belief in the Divinity of Jesus Christ and the acceptance of the practical consequences of that belief in daily life. The strengthening of the one and the accomplishment of the other are effected by devotion to the Eucharistic Christ.

In a parochial way it is generally accepted, "as the priest so the

people";¹ in a Holy Name way, "as the Spiritual Director so his society". By vocation all priests must be leaders in a spiritual sense. All priests are not and cannot be expected to be endowed with the qualities of a super-man. "Men, not angels are the ministers of the Gospel".² In Holy Name as in most other work methods must be based on the average man. The spiritual director must be a Holy Name man himself. It is not a question of his personal virtue. That is taken for granted. He must recognize that this Society, tracing its history back through its six hundred and fifty years in the Church and its fifty-two years in the United States, has filled a need and is ever more filling a need in the lives of Catholic men. The enthusiastic director will see that what the Zenobitic life did in the early days of the Church for many of the sons of the desert, what the Monastic Life did for the Church in the Middle Ages,³ what the Third Orders of St. Francis and St. Dominic did for men and women in the world in their highest period of activity,⁴ that has the Holy Name the power to do for Catholic manhood in the United States. The impulse given by the venerable Dominican, Father McKenna, in the rebirth of the Society in the United States justified his efforts and brought its reward in the First National Convention held in Baltimore in 1911. Then five hundred thousand was estimated as the enrollment of the Society. Today nearly four times that number have rallied to the appeal of the Holy Name.

II.

Prepare to Organize

Is a Mission or a Retreat the best way to begin a Branch? Decidedly it is the easiest way. But the easiest way is not always the best nor the most enduring. Far better to make the Mission the climax of a remoter preparation. A preamble to the organization of a Holy Name Branch should be reiteration of the teaching of Pius X on frequent communion. Convince a congregation of its duty toward the Christ of the Blessed Sacrament and membership in the Holy Name Society with its obligation to receive each month follows as a matter of course. It is only sixteen years since a Spiritual Director established a referendum to effect the change from quarterly to monthly Communion in his Branch in a Balti-

more parish.⁵ Many of the pioneer Holy Name men, priests and laymen, thought he was attempting too much. The change met with immediate and noteworthy success. There are few spiritual directors or members who advert to the custom when the men received quarterly.

In his preparation to organize, the Director should not forget the children. Enlist their aid in school or Sunday-school. Show the children how their fathers and big brothers will love Christ more, will be better Catholics; keep the thought of the Holy Name before the little ones by asking their daily prayers for God's blessing on the prospective Society and membership. Likewise engage the interest and support of the women. Make them realize that the Holy Name is to the interest of the parish, spiritually and materially; that it is a guarantee of stability in domestic life, and an advocate for the Holy Name is gained in each home, an advocate ever present and untiring, who can gain greater results than all the year's preaching from the Altar. Besides this groundwork there is the personal and direct work of the priest as preacher, confessor, pastor. From the Altar and the pulpit should the Holy Name message issue, not haphazardly but consistently, not to bore but to attract. The subject matter is without limitation, as will be suggested later.

In the confessional there is opportunity for personal invitation. Time will scarcely be lacking to drop a word. And if pressure be too great to include the word, leaflet or circular is easily gotten up or obtainable to put the written word for the Holy Name in the hands of each penitent.

In parish census or visitation, in chance street meetings, the invitation to come into the Society may at times fall on deaf ears, but the total result from this man to man attitude will not fail of generous response. Failing a personal meeting with all prospects, the mails are always available. A letter from the priest, properly couched will bring in men whom no public announcement or sermon will touch.

The investment of a few dollars in putting The Holy Name Journal for a couple of issues into the hands of the men is a good introduction to the formation of a Branch. There is such a thing as overdoing preparation. Individual good judgment must de-

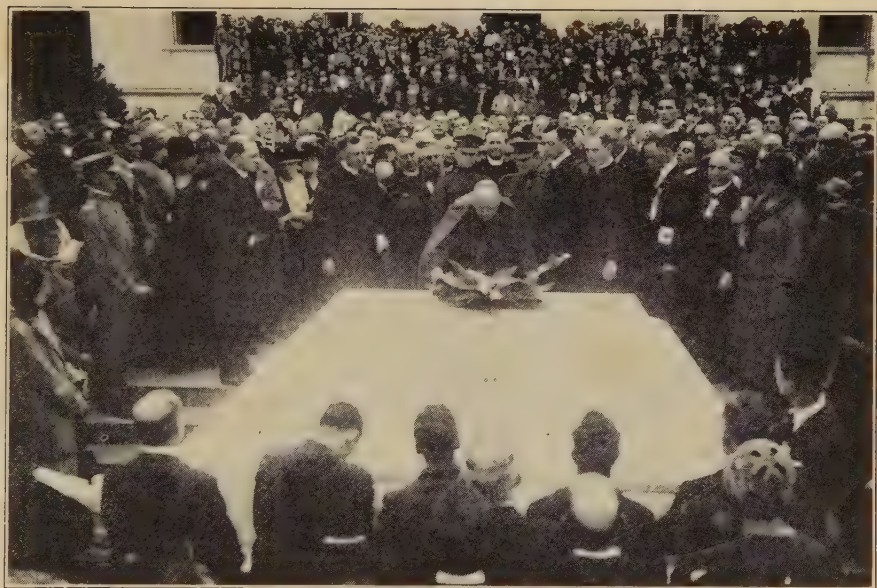
termine where to begin and where to leave off. With some such preparation the mission or retreat comes as the apex of effort. All recognize a mission as a time of extraordinary effort, a season of unusual Grace. It is also for some a time of exaltation and impossible resolutions. Applications for membership in the Society should be urged and accepted. It is questionable whether the actual reception should be held in conjunction with a Mission. It is better that a month or two intervene between the Mission and the reception. This delay gives time for the barometer to settle; it gives opportunity for the unmeaning to drop out. The rolls will not be cluttered with a number of nominal members. Contrariwise, it may be argued that immediate reception at the mission time means the assumption of an obligation that will hold the applicant. Experience seems to prove that the hold is very slight.

III.

Reception and Organization.

The reception whenever held should be clothed with all congruous solemnity. It should be made an *Occasion*. Our Lord Himself recognized the two-fold element in man, the spiritual and the sensible, in the institution of the Sacraments, clothing outward signs with wonderful, transforming, spiritual effect. The Church has imitated her Divine Founder in the blessing of Sacramentals. And, after all, such a Society as the Holy Name is in truth a Sacramental. We are creatures of external impressions. The reception should have a character to impress itself on the men, new members and old. In the ancient Olympics the laurel wreath of itself was valueless. It connoted much. The blessing of medals and of manuals and their distribution, the holding of a lighted candle, the questioning preliminary to reception, the recital of the applicant's intentions and the pronouncing of the Holy Name pledge can be made most solemn. The ceremony will lastingly impress. It is well in all succeeding receptions to have the older members join in the Holy Name Pledge with the newly received. A fitting sermon timed by circumstances should never be omitted. Receptions should always be held in conjunction with Benediction of the Blessed Sacrament or with a Holy Communion service.

The organization of a Branch is no evidence of perpetual



His Eminence, William Cardinal O'Connell, Archbishop of Boston, Papal Legate to the Holy Name Convention, placing the wreath upon the tomb of the Unknown Soldier at Arlington, at the conclusion of the patriotic exercises held in the presence of 5000 Holy Name delegates and friends.

motion. It will not run itself. Many a promising Branch has withered and died immaturally for lack of attention. Twig after twig has fallen away until the branch is bare and itself rots from the trunk that had no sap to give it life and fruitage. The organization of the Branch is the easier part. The spiritual director is the trunk that must hold branches and leaves and blossoms and fruit to him. A retrospect will show here and there a once thriving Holy Name Society which has been dissipated with a change of spiritual directors. As has so frequently been said "this is the layman's day in the Church in America." Let them organize their own branch—let them elect their own officers. Undue influence from the spiritual director is sometimes fatal. Make clear to the men that the spiritual director's only wish is to have chosen officers who are faithful Holy Name men in their domestic, their church and their daily life. Invariably they will not disappoint in the calibre of officers they will elect. If rarely their judgment is mistaken, they will correct the mistake. Occasionally it seems that some spiritual directors look upon themselves as lineal descendants of the monarchists. They act as treasurer, president, secretary, marshal of their branch. They are fearful to afford their men autonomy. Where would the interests of the Catholic soldiers have been during the late war if an organized body such as the Knights of Columbus had not been in existence to hear the call and labor with and under the Hierarchy? The co-operation of the one with the other fulfilled the gigantic task and earned undying praise.⁶ Let the spiritual director keep just a step in front of his men in thought and action. The men are capable of filling the offices intrusted to them by the vote of their Body. The best evidence is that when the membership find an officer who fills his position well, who is not a self-advertiser, not a self-seeker they will continue him in office year after year. Let a spiritual director attempt to play petty politics or favoritism and his men will go him one better. Let him be just and there will only result complete accord and co-operation. Always the men recognize justice in their leader and they will support him in season and out of season.

No need to mention further the officers called for by the National Constitution or the Diocesan Union. Most societies that

have been successful favor the Prefect or Consultor's system or a combination of both. For the delegation to the Diocesan Union meetings, the representatives may be named by the spiritual director or elected by the membership of their branch. If they are named by the director, it is well to have a continuing delegation. For instance, the past presidents or other officers might be named to the Union.

The Consultor or Prefect system supposes the dividing of membership into groups, each with a prefect in immediate charge. In a large society this method seems the only satisfactory way for the spiritual director to check up on his membership, to establish contact with his men, to note their attendance at Holy Communion or the monthly meeting, to keep abreast of removals from his parish. But this system will not function automatically. It will be just as good as the director makes it. The Prefects will be called together at stated times. Supervision is extended on their activity; encouragement and counsel are given. Otherwise they may follow the easier way especially in a parish with transient population. They may never get to know their group or that portion which most needs their attention.

IV.

The Sacred Humanity

The tactician who ignores the studies and conclusions of an Admiral Mahan would be discredited in naval warfare; the strategist who would not take into studied account the record of Stonewall Jackson, or Foch, would not go far in the army. The spiritual Director ever keeps before himself and his men the ideal Christ Jesus. Every preacher is conscious of the effect produced when he breaks from his own or borrowed language into the scriptural text. Let the priest be saturated with the Christology of the Gospels and he will communicate to his hearers somewhat of his own devotion and engage in them a desire with St. Paul "to know Christ and Him crucified." The more knowledge and the more love of the words and deeds of Christ the Director can communicate to his men, the greater will be his society in devotion and numbers. All the subject matter of his sermonizing is based on the Divinity. Tied up with this fundamental truth is every Christian teaching. The meaning of human life, the solution of the

miseries and disappointments of life, the history of the Church herself, the attitude of the individual in society, in government, in economics are all understood in the "Light that enlighteneth every man that cometh into the world."⁷ Veneration of the sacred name of God, reparation for its abuse, cultivation of modest speech, respect for religion, obedience to Divine Authority, allegiance to all lawful human authority but re-echo the teaching and command of Christ as God. "This is eternal life, to know Thee the only true God and Jesus Christ whom Thou has sent."⁸ Love of God built on Faith alone is praiseworthy. Love built on Faith plus a reason for the faith that is in us is more commendable. There is considerable room for improvement in the average Catholic man's knowledge of Christ and in his life and works. The questionnaire⁹ issued by a member of the Faculty of Notre Dame University to the student body is enlightening and startling in its revelation of the small number of students who could boast of any curiosity or interest in the religious reading field. When this condition exists in one of the foremost Catholic Universities, it is not surprising that the same lack is observed in an average Holy Name Branch where the majority have not had the opportunity of even a High School development. Cardinal Bourne in speaking recently on the loss of Faith of so many Irish and Italian emigrants to America—and His Eminence might have included the emigrants to England—indicated the leakage as a lack of intellectual grounding in the truths of religion. In the old countries the people live in a Catholic atmosphere, they are continually in contact with all the symbols of Catholicity. They know nothing else. In America, the atmosphere is one of religious indifference, the symbols of the Faith are lacking; they are not in evidence. This is a true diagnosis. It is applicable not only to the emigrant but to many of our natives who are products of non-Catholic education and of mixed marriage.

A fundamental corrective would be to put at least the Gospel life of Christ into the hands of every Holy Name Man.

V.

The Blessed Sacrament.

It is only a step from the Sacred Humanity to the Sacramental Christ. The teaching of Pius X and its acceptance practically by his

children in America more than any other one cause is responsible for the growth of the Holy Name Society in this Country and its hold on American manhood. Monthly Communion is the foundation, the corner stone and the arch of the Holy Name structure. Keep that obligation before the men. Let there be a Holy Name Mass. Remind the men of the necessity of their receiving with the Society and at the Holy Name Mass. It may be inconvenient or impossible to celebrate Mass for the society exclusively. It will always be convenient to give the Mass a distinctive Holy Name character. The men might recite aloud some of the prayers of the Ordinary of the Mass which are permitted by the Rubrics. The Litany of the Holy Name of Jesus might be recited after Mass as an act of public thanksgiving. Devotion to the Holy Eucharist is stimulated by calling on the men to spend an hour or less in adoration in their respective bands or in selected groups during the Sunday of the Forty Hours or the solemnization of the Feast of Corpus Christi. In connection with these Feasts the men are proud to take part in the Procession in or out of the church. Their families encourage the participation of the men in these acts of devotion. Perhaps we have been laggard in putting into the hands of the laity the Sunday Missal. Until little more than a decade ago, Catholic America had neglected this aid to Catholic instruction and practise. Every priest has in his own mind lamented the indifference of the laity to Catholic Ceremonial and Liturgy. There are Catholics without number whose knowledge of Catholic worship is confined to the Low Mass and the High Requiem. This indifference is born of ignorance. The Sunday Missal with its "Proper" possesses just the novelty to challenge the curiosity of the reader who has perhaps gotten to ignore the "Ordinary" through long familiarity. The Missal compels attention to the Sacrificial character of the Mass; it acquaints us with the most beautiful prayers ever composed in honor of the Creator; it forces a greater devotion to the Blessed Sacrament; its use will graduate some into the daily Missal and effect a more intelligent attitude to the Center of Catholic devotion.

After all, the health of a branch is pulsed not by its enrollment but by its percentage of monthly communicants. It is easy for the preacher to identify the Sacred Humanity of the Divine

Master with the glorified Christ of the Blessed Sacrament and to the doctrinal instruction to add the history and cultus of the Eucharistic sacrament and sacrifice. Besides the information imparted and the devotion renewed, such instructions are indirectly publicity and publicity in one way or another must be employed to keep the membership up to the monthly communion standard. Unless the Communion announcements from the Altar are emphasized a Branch will begin its requiem. The monthly postal card announcing a Communion Intention has proved its usefulness. Where a parish monthly pamphlet is the custom, Communion Day must be stressed. The introduction of The Holy Name Journal into the homes of the men is perhaps the best advertiser. Even in the larger cities the public press will carry a Communion notice. And in the smaller cities the daily or weekly paper is practically always open to Holy Name items, sermons, social features.

Probably forty percent of a society will be regular with just a little effort from the director and officers. An additional thirty percent will require continuous work. The final thirty percent can be reached only by insistent hammering. Often this last is discouraging work. The prefects give up in disgust. The only thing that helps is a personal visitation of the director himself. It was Father McKenna who said that the greatest aid in Holy Name work is shoe leather. He meant the director's shoes. It is not beneficial to a society to carry a large enrollment of nominal members. The writer recalls his invitation to a man of his parish to join the Holy Name. "I do belong to the Holy Name, Father," was his answer. "I joined it in Father X's time." Father X. had been the director twenty years back. The man had lost contact with the society for fifteen years. There was a shibboleth "once a Holy Name man, always a Holy Name man," that has not helped. This saying may hold as regards a second formal reception. Why be more Catholic than the Church; She says, "Fulfill these conditions or you cut yourself off from the church." Certainly, the Holy Name should have some minimum of obligation or the neglectful member after repeated invitations to improvement should lose his place in the Society.¹⁰

VI.

Monthly Meetings.

Spiritual Directors have taxed their ingenuity to increase attendance at the Monthly Meeting. And failing, some directors are tempted to eliminate it. Granted that only twenty-five or thirty percent will attend these religious or business meetings. In this number you have the smaller body of zealous men, the leaven that affects the mass. If the Good Shepherd could leave the ninety-and-nine for the one, is not a meeting of twenty-five or fifty souls to be reckoned? The elimination of the monthly meeting will not increase the number of communicants; its continuance may and we think does so. There was a sentiment before the last National Convention in Baltimore in 1911 to do away with the Holy Name Vespers. This opinion underwent a change when the Bishops, Priests and Delegates heard more than two thousand men in the Baltimore Cathedral recite the Office as though the recitation were a daily occurrence and listened to the singing of the Holy Name and Benediction Hymns as though the singers had been trained as one congregation in community singing. Every body of men, large or small, can be induced to enter into the singing, whether the occasion be the Office, a Benediction Service or the Communion Mass. At the last, circumstances will determine whether the singing will be extended to the whole society or confined to a Holy Name Choir. The recitation and the singing of the Office are distinctive. The Service becomes a Holy Name devotion; every man is given opportunity to raise his voice in prayer and hymn; it is the traditional devotion of the church proper to priest and layman. It is an element that can be made general in the largest as in the smallest parish throughout the land.

VII.

Retreats.

To question the usefulness of annual or bi-annual Retreats for the maintenance of a branch's devotion is to question Christ's example in the wilderness, His invitation to His Apostles 'to come apart and rest from their labors' and refresh their soul in prayer. This same idea is at the foundation of many of the great Religious Orders. It is the universal practise of all religious, regular or

secular, men or women. It is a condition in the struggle for perfection. It is an obvious need in parochial life. It is a tremendous stimulus in Holy Name work. Now that Laymen's Retreats have become a usual thing in so many Catholic centres the director does well to bring their occurrence to his men's attention and encourage them to attend these aids to deeper spirituality.

To visit the sick, to bury the dead are Corporal Works of Mercy. These have a place in every Holy Name branch. They will not be practised unless they are made regular order in business or prefects' meetings. We are never so sensitive to slight as under the stress of personal sickness or the death of near ones, never so appreciative of any work of attention. "I was sick and in prison and you did not visit me."¹¹ The director can draw his men closely to him by sending a Committee to an ill brother, by calling together a delegation to accompany him to the home of a deceased member, there to recite the Litany of the Holy Name or other suitable prayers.

VIII.

Social Features and Finance.

How far is the introduction of social features of benefit? There are those who, premising that the Holy Name is strictly a religious society, are of the opinion that there is no room for smokers, musicals or other extraneous attractions. The answer is found in this; that branches that go in for a moderate amount of social reunion are more alive, their membership more devoted, their Holy Communion average higher than the traditionalists. These social occasions are productive of better acquaintanceship. They give opportunity to the spiritual director to unbend. The men know him in the pulpit, in the Confessional, at the Altar in a paternal way. Here they meet him fraternally. Confined to church meetings, the members frequently have not a nodding acquaintance. At Holy Name Socials they come to know one another in a familiar, one-family spirit. Perhaps the Communion breakfast once or twice a year, where feasible, is one of the best social features. All these get-together parties tend to create a beneficent parish spirit that makes for the upgrowth of things parochial. Immoderation is to be avoided. All social functions are but means to the spiritual end in view. Too frequent assemblage socially brings in the

money question. The further the money complex is shoved into the background, the better for the life and growth of the society. The little money needed for secretarial expense can be raised by voluntary subscription, by fixing nominal dues, by an extra collection periodically or on each Communion Sunday or night meeting. Never should the payment of dues be made a condition of membership, never should delinquency be made public. The director or pastor who considers that the money collected or spent by the society is a subtraction from regular church income is on the wrong track. As in all other church finance, where parishioners perceive an unselfish spirit in their priests, they will themselves develop an unselfish spirit. Generosity in oneself for any and every worthy cause begets generosity in others. The attempt to exploit the Holy Name Society as a means of raising funds by whatever method and for whatever cause will be visited by a reduction of membership, loss of devotion and gradual disintegration. This does not mean that the Holy Name Society in a parish will encourage the men to shirk. Prudently, justly and generously dealt with, the society becomes the very backbone of parochial effort. The men as a body want to be called on. They want work to do. They do not want to be abused. Their proper employment strengthens the society and benefits the parish. In the large parishes where there are a number of societies with different objects in view, the Holy Name stands as the great unifier where all may meet on common ground and with one purpose.

IX.

The Junior Society.

An asset to the men's society is the existence of a live Junior branch. A dead Junior branch is a drawback. There is a difference of opinion as to what age limit should circumscribe the Junior Society. It is the boy who is getting near the end of Grammar School days, it is the High School boy, it is the working boy who needs the Holy Name. After sixteen years experience in junior work, the writer is entirely convinced that thirteen is the age to receive a boy into the Junior society. The reasons seem too patent to expatiate on them. Receive the first Communicant or the ten-year-old and he is lost to the Society at fourteen or

fifteen, just when he needs the Holy Name most. When the membership is too young, there is the tendency to turn its meetings over to a Sister of the school. It becomes a sodality and loses its man's appeal. The parochial school boy is looked after, the public school boy and the working boy, are lost sight of. A junior society needs a priests' immediate direction or at the very least his continued supervision to be an effective adjunct to Holy Name work and a feeder to the senior branch.

X.

The Union and Demonstrations.

Whenever a Diocesan Union exists membership in the Union is a tremendous aid to the parish branch. Through the Union each branch feels itself part and parcel of the Holy Name activity in the diocese. Through the Union each branch feels itself identified in purpose with the National Bureau and with Holy Name effort throughout the Country. Wherever there are even a few parish branches in a diocese their union is almost a condition of their permanence and expansion. The formation of the Archdiocesan and Diocesan Unions and their record proves this. Selfishness is a vice in Catholic life as in individual lives. The strongest voices in Hierarchy, in Priesthood, in Laity have been uplifted and their cry has rung out against parochialism. The Union cultivates the right parish spirit; witness it in Union meetings. At the same time, it sharpens our diocesan sense; it widens our national outlook; it gives us a catholic radius. The assembling of delegates four or five times a year in conference means an interchange of ideas, an emulation of example, a copying of the initiative of others that cannot but redound to the advancement of each particular branch that takes its membership at all in earnest. Some sort of Union formal or informal is requisite to the holding of Rallies or other similar undertakings.

Holy Name Rallies whether they call together all the branches of a diocese or sections thereof, whether they take the shape of Parade, Field Mass, Sermon and Benediction service have a wonderful value in maintaining the morale of the union and of the general membership. They stiffen the pride of membership, become the subject of conversation and react most favorably on members and non-members alike. These public outpourings chal-

lenge the attention of a non-Catholic public that is too largely indifferent to the claims of Divinity. These demonstrations in which capital and labor, educated and uneducated, rich and poor, white and colored, numbered in thousands, rub shoulder to shoulder invite attention to the Catholicity of the Roman Church. These Rallyists proclaim to a public that is fed up with denials of the Supernatural their absolute and unreserved belief in Christ Jesus as the Son of God, their adherence to His teaching, their respect for the Sacredness of Scripture. These men of the Holy Name proclaim to a public that is sickened with the murder and divorce pages, filled with the disregard of all laws human and divine, the submission of their hearts and wills to the Laws of God, their obedience to all legitimate human authority. These Holy Name Men proclaim to hundreds of thousands outside the Catholic Church who are being exploited and deceived by the avaricious and malicious that they stand by the second great Commandment in the Law that after love of God comes love of neighbor. And this proclamation they make with no political intent, hoping for no worldly reward, in no sense of vain boasting but inspired by the words of Christ: "He that confesseth me before men, him will I confess before my Father who is in heaven."¹²

Apart from the general annual Rally held in most dioceses there is a development in the excursion of delegations running into the hundreds and thousands into the less thickly settled or less populous Catholic sections. All are aware that much of the anti-Catholic sentiment rampant to-day finds its most fertile field in the scattered country places where the church is least known either in her principles or in her numbers. In these small centers our Catholic brethren are frequently not only numerically weak, but weak in back-bone, ostracised and dejected, in danger of perversion or indifference in the face of active persecution or passive intolerance. Think of the stiffening effect of several hundred Holy Name men travelling thirty or forty miles, fasting, to assist at the Holy Sacrifice and to receive Holy Communion with a handful of their country brethren in the Faith. Think of the lasting effect on such a small country parish, of the effect on the pilgrims themselves and on the branches of which they are members! Such efforts can not be accomplished without Union.

Several of the Unions have established a Speakers' or Lecturer's bureau. Such a Bureau has no call to exist unless its personnel is composed of men who are speakers of real ability, who are thoroughly equipped for the subject in hand and who are always ready to serve. Such a bureau will not last long unless these requisites are present. The introduction of Lecturers with or without slides will help the attendance at monthly meetings especially in parishes or centers where the people have not had too much of the oratorical.

Too much stress cannot be laid upon the necessity of the spiritual director's interest and presence in all Holy Name undertakings. Whether it is a question of the monthly meetings of his own branch or its social activities, or of the Union, or the general and sectional rallies, he must give the men the example and encouragement of his presence. If all these meetings are not important for him, they lose their importance for the men and the branch is weakened.

XI.

Big Brother Work.

Within the last few years Chicago, Milwaukee, Detroit, Baltimore and other Unions have taken up Big Brother work. When this feature was first proposed there were ardent Holy Name men, priests and laymen, who thought that this venture was a departure from traditional Holy Name purpose, that its adoption would mean entrance into a field of social activity that would engender a material side destructive of the real purpose of the society, namely salvation of the individual Holy Name man. When it was brought to their attention that hundreds and hundreds of Catholic boys were brought annually before the Juvenile Court in our cities, that in two cities¹³ about one in every three cases was a Catholic boy, the opponents of Holy Name Big Brother work became convert to its need. Love of God calls first for the salvation of our own soul. With the desire of our own salvation we must work for the salvation of our neighbor. No one has ever assisted in securing the salvation of another without bettering his own chance of Eternal Happiness. No one has ever extended a helping hand spiritually to another that his own spiritual character has not been strengthened thereby. As Cardinal Mundelein said of the Chicago

Big Brother work, "I would rather save the soul of one boy than build the most magnificent Cathedral"; or Archbishop Curley of the Baltimore work, "If all the effort expended in a year is responsible for the saving of one boy, the reward is infinitely more than the effort."

The mechanics of Big Brother Holy Name work is the establishment of a Holy Name Office preferably in conjunction with other offices of Catholic charitable work, where there shall be an executive secretary who will be in touch with the Courts, especially the Juvenile Court. His office becomes a clearing house for all Catholic boys who come in conflict with the Law. The ideal is that in each parish there be obtained several Holy Name Men who, on call from the executive secretary, will take these boys from their parish under their charge seeking to influence them in their school duties or in their work, prompting them to attend Sunday Mass, persuading them to the reception of the Sacraments, inducing them to prepare for their First Communion and for Confirmation. What have been the results? Apart from the good done the neglected boy, the organization of the Holy Name Big Brother work has strengthened the Union. It has had considerable influence in maintaining and increasing the interest and building up a stronger and responsive body of men in most of the branches. It brings together monthly Big Brothers and Spiritual Directors from all sections whose interest in Holy Name matters is thereby kept alive.

Not the least advantage is the establishment of the Holy Name Office. Such an office is scarcely feasible for Holy Name Work alone. Established as a Big Brother Office there is sufficient work for the executive secretary and at the same time the office becomes the hub of all Holy Name activity which energizes the Union and the branches. It is publicly recognized as the center for Holy Name information of all kinds. It is the starting point for publicity and advertising to keep the Holy Name idea before members and non-members. Such an office cannot be maintained by voluntary help. The Executive Secretary must be a salaried man. The record of the Courts in the number of Catholic boys in conflict with the Law suggests as a Holy Name activity a work of prevention, even though no regular Big Brother Asso-

ciation exists. There are in nearly every parish, city or country, a number of boys whose home life is distinctly unreligious. They are the neglected boy, the truant from school, the absentee from Mass—little instructed in the truths of Faith, ignorant of the commandments of God. They are Catholics in name only; they are in serious danger of losing their souls; they are a discredit to the Church. The priest knows many of these boys by name and address. He sees them or their parents occasionally but not at Mass. He cannot visit them often enough. They must be visited frequently if any good is to be accomplished, that insistent attention may overcome their indifference in the hope that both parents and children be brought to a recognition of their duty. Much is written of the leakage from the Church. Here is one stop-gap. It is a Holy Name work. There are some Catholic men in every Catholic body who will gladly embrace the chance for service. Such visitation should be made in the name of the Holy Name Society. Not infrequently the visit to help the boy results in the men of the family affiliating with the Society and is the beginning of the salvage of a human soul.

XII.

Instruction and Conversion.

The Missionary spirit can be born in a branch through the spiritual director's efforts. Have we not in the power of the Holy Name Society in the United States the instrument of a religious crusade that will bring countless souls back from materialism to belief and even extend to Europe the stimulus of an example that will recall the manhood of the old countries to a practical living of their Catholic Faith?

If the rate of conversions is to be notably increased in America, it must be through the efforts of the laity united with the Priesthood. The Priesthood alone will not accomplish it. A religious literature committee is a beginning. The mailing of a few or of many "Sunday Visitors," the local Diocesan paper, "The Holy Name Journal," the "Faith of Our Fathers," the "Question Box" will not be a drain on the finances of the branch. There is room also for the remailing of used literature. The greatest foe to the Gospel of Christ and to the Catholic Church, after sin and worldliness, is ignorance. In adult life some knowledge must precede or

at least accompany the gift of Faith.

As a consequence of mixed marriage, there are in the homes of our Catholic families, thousands upon thousands not of the household of the Faith. Many of these non-Catholics are fair-minded, predisposed by their association with things Catholic toward the Church. Their Catholic associates for some reason or other, have never awakened to their duty of enlightening. Religion, except as expounded by the daily press, never enters as a subject of conversation. In many of these homes the religious library consists of a First Communion prayerbook. What an avalanche of Catholic information could be swept into the homes of this type, if every Holy Name branch in the Country could be persuaded to take up this work.

Perhaps from the deliberations of the National Convention will issue a plan to broadcast weekly or monthly the Holy Name Idea. Not the least argument for the broadcasting of Catholic sermons is the condition of many Catholic men and women who are shut-ins. For many of these Catholics, their invalidism, their sufferings are not their worst Cross. They feel more keenly their inability to get to church. Besides, who knows when the scattered seed may not fall on good ground of hearts not Catholic?

In line with the Literature religious idea, there is inspiration in the thought that the men become lay Apostles to carry the message of the Gospel to those who are not Catholics. Our men are in daily contact with men who have no religious affiliation or who are not satisfied with the church of their adherence. They are men of religious sense, with a keen conviction of a duty toward their Creator. But they are groping. They need the certainty of belief that can be found only in the Catholic Church. Yet they know nothing about her. Our men will immediately affirm the truth of this condition, once we as their leaders place the matter before them. Our people generally have got to get rid of the notion more prevalent in days gone by that their religious opinions and convictions are something to be confined to the privacy of their home life or their church-going. It is somewhat of an anomaly that in these days when doctrinal basis is so diminishingly at the foundation of mens' religious practise, when traditional Protestantism is in so many quarters letting go its old beliefs in

the Inspiration of Scripture and questioning many fundamental Christian Dogma, that the secular press so readily lends itself to the publication and discussion of religious belief. It is doubtful if the initiative shown by the National Director, Very Rev. Michael J. Ripple, O. P., in having "The Story of the Holy Name" published in one hundred and seventy-six Sunday papers in the same number of cities, would have been entertained by their Editors fifteen or twenty years ago. The readiness of the secular press to enter into the publication of religious questions always carried with it the danger of our people, with others, of becoming inoculated unconsciously with the poison of error. This very familiarity with the treatment of religious questions makes it much easier for our Holy Name men to introduce religious topics among their non-Catholic Associates. Their hesitancy is sometimes due to diffidence of their own information. This is where the spiritual director or the Union Lecturer steps in to acquaint them with the correct range, to furnish them with ammunition that will hit the target. This is where the priest can help the men by the suggestion of the best pamphlets on religious topics and by placing the proper assortment in the church literature rack. Our men should be encouraged to bring with them to church, their non-catholic associates. Would that some Peter the Hermit would find in the coming National Convention in Washington the occasion to arouse the delegates to a Crusade of the Holy Name Branches through the length and breadth of the land to take up the work of conversion! Would that even a third of our Enrollment could be inspired to undertake this Apostolic work, that each would attempt to bring the knowledge of the teaching of Christ and His Church into the soul of just one individual without the fold!

Not every Holy Name Union can imitate the example of Chicago in its presentation of a Passion Play. In some centers the field is preempted; in others the genius may be lacking. There is room for thought in the idea. The successful appeal in this histrionic undertaking, the response to the pictures of the Catholic Art Association suggest extension of effort in the staging of the religious drama. The field of the old miracle and mystery play is still largely untouched. In co-operation with the Catholic Amateur Actors' Guild, many Holy Name centers might consider this as a

missionary effort. Such undertakings would bring into action members from practically every branch in a Union.

All of these suggestions, the outgrowth of seventeen years' service in senior and junior branch and Archdiocesan Holy Name endeavor cannot be put into operation in every section or in every branch. Some of these thoughts will find application everywhere. The director in a busy city parish with a Holy Name enrollment of five hundred or a thousand men faces the work with a different method than his fellow priest in the country districts who can scarcely hope for a membership of fifty. Only, no parish is so large, none so small that this Society cannot be made a part of its very life. No matter what the shifts or hours of employment in parishes in certain industrial centers, no matter how transient the population in some of our hotel or business district parishes, there is room for effective work by the Holy Name.

XIII.

Loyalty to First Principles.

So long as the Society is loyal to the principle of its establishment it will have the blessing of God. That principle has always been, it must always be the reproduction of the life of Christ in the lives of priest and layman. The children of light may learn from the children of this generation various worldly means but the end of the Society must ever be the same. The vividness of our Faith in Christ's Divinity must be reflected in daily domestic, business, recreational life. "If you love Me keep My Commandments", is the test today as when Christ uttered it. Marching behind a Holy Name Banner, wearing a badge or button of the Christ child is hypocrisy if the lips of marcher or wearer are stained with blasphemy and obscenity. Protestation of belief in Christ as God is a travesty if one's personal life does not act out the faith in practise. National Convention, Diocesan Union, Parades, Rallies, Parish organization, all Holy Name activities are but the frame work on which to weave a true Christ-like Character in the soul of each Holy Name man, and by association with other Catholic men of like mind and purpose to bring all practical Catholic men under the Holy Name Banner by mutual example and constant endeavor.



The Papal Legate at the Tomb of George Washington, Mt. Vernon, with the wreath reverently laid there as the solemn tribute of American Holy Name men to the memory of the Father of our Country. On the Cardinal's right are the Rev. Dr. Peter Guilday of the Catholic University of America, speaker of the occasion, and Fr. Ripple. Msgr. Richard J. Haberlin, D.D., the Cardinal's secretary, is at his left

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HOW TO BUILD UP AND MAINTAIN A SUCCESSFUL HOLY NAME SOCIETY.

Second Prize.

by

Rev. Thomas F. Coakley, D.D., Pittsburgh, Pa.

The subject of this article naturally divides itself into two parts:

- | | |
|--------------------|----------------------------------|
| a) How to build up | } a successful Holy Name Society |
| b) How to maintain | |

Each of these sub-divisions will be treated in turn. And first, how to *build up* a successful Holy Name Society.

The primary and most important thing in the life of any religious or semi-religious society is to have a zealous, competent, and an interested priest put in charge of it. Not all priests have zeal in exactly the same way, or for the same things. Priests are human, they have their human likes and dislikes, their preferences and their predilections. Some have a special talent for working with boys; some have an unusual capacity for administrative work; others again prefer study, or writing, or teaching. Hence to build up a successful Holy Name Society it is necessary to have a priest who is interested in the work and the scope of the Society. It goes without saying that all priests are indirectly interested, and in a general way are zealous for its success. A genuine success, the only success that is worthy of the name, will come about only through the concentrated efforts of an earnest priest whose heart and soul are in the work, and who, by the very fact of that enthusiasm, acquires a certain competence in handling its affairs and directing its activities. The country is dotted over with the ruins of innumerable societies of this, that and the other worthy objects, simply because they have been unfortunate in not having for their leaders priests with the peculiar qualities above described. It is not intended to imply that the work of organizing the Holy Name Society is a matter so difficult that only those priests with a special aptitude should attempt it. Not at all. There are no more complications attending the organization of a Holy Name Society than any other Society; indeed, there would seem to be less apprehension for it than for most other organizations in the Church. Our contention here is not the mere organization of any kind of a Holy Name Society, but the building up of a successful Holy Name Society. The point to be stressed in this case is the word "successful".

Once a priest is appointed in the parish to direct its Holy Name Society, the next step is to build up a large, active membership. This may be done in a great variety of ways. For instance, there is the parish census list from which the names of eligible men may be obtained; there is the usual Church collection list; the names of those who have made their Easter Communion, and such other lists as may be customary in well organized parishes. In places where the Envelope Collection System is in operation,

it will be found quite easy to obtain a fairly accurate list of all the male wage earners in the parish, and these will be found to be a valuable nucleus for the Society.

A mailing list should be made of all these names at the start, and such men should be personally invited, either by the personal call from the pastor, or his assistant, or the priest who is to be the Director, or some other representative, or else a personal letter should be sent each inviting him to meet to organize the Society. Due notice should be served on the congregation one or two Sundays in advance and some reference made in the announcements to enthuse the men of the congregation and to enlist their interest. The women especially should be appealed to, and emphasis should be laid upon the fact that a faithful member of the Holy Name Society means a more loyal, more faithful, more devoted husband, son and brother. The women also should be asked to send in a list of the names of their men folk who could and should become members.

But above all the parish school can furnish the field in which very effective work may be done in this particular by having the sisters talk to the children in the various classes, and having these talks reinforced by a direct appeal from the priests, asking the children to plead with their fathers and brothers to join the Holy Name Society. This will prove to be an influence very potent and very hard to resist, as all experienced pastors know, this method having been used everywhere when especially the time comes for fulfilling the Easter duty.

When names have been secured from any and every available source, and invitations have been given in whatever way seemed most effective, the best way to organize is to invite a priest who is a specialist in the work to preach a retreat or a mission, or at least one sermon in the Church, to the men themselves. The reason for this is the obvious advantage of an expert over an amateur. It will be found, for instance, in having one of the Dominican Fathers who are especially charged with the National Holy Name Society, or one of the numerous Diocesan Directors, that results will be obtained with more ease, more swiftness, and more success than otherwise. From this initial move the new Society will have the benefit of the accumulated experience of those who are in touch with the Society's

activities throughout the nation. A stirring sermon, the advantages of membership in the Society, the good that is accomplished, the fields ripe for the harvest awaiting their labors, all this should stimulate a large number of men for membership. At the services in the Church, cards should be passed out to all the men who are present in order that their names, addresses and telephone numbers may be recorded, and that they may suggest the names of others in the parish who are likely to become members.

After the consolidation of the names and addresses obtained from these varied sources, and the elimination of the duplications, a special mailing list should be prepared. Many large parishes have today an Addressograph, with stencils prepared, containing the names and addresses of those on the mailing list. This enables several thousand envelopes or postal cards to be addressed in an hour. As time savers, these mechanical devices are beyond all praise. They are absolutely essential to anyone who must keep in touch with a large body of men. Addressographs are easy to operate, they need little or no attention. With such a machine mailing lists could be addressed by one of the school children at no cost at all to the pastor; it would be no trouble to send out a postal card to every member of the Holy Name Society once a month advising of the Communion Sunday, or calling a meeting, or extending an invitation to an entertainment.

Much thought should be given to the selection of the officers for the infant society. Many a good organization has died at birth owing to the fact that incompetent officers were selected. They were chosen sometimes by reason of their age, or for reasons of friendship, or for any reason but the proper one—the good of the Society. No society is ever better than its officers, and too much importance cannot be attached to their proper selection. With a little bit of foresight the pastor can choose from among the members a number of men whose names can be proposed in the usual way, and while giving to the men of the Society full freedom to select their own officers he can none the less by this provision safeguard the element of Democracy and self-government, and yet save them from having incompetent officers thrust upon them, who, if they were nominated might be difficult to ignore, or whose election it might be impossible to prevent.

Of all the officers, a good secretary is the most valuable. If possible, he should be a business man, and if he has a stenographer of his own, or if he can use the typewriter himself, so much the better. He will be acquainted with business-like methods, and will save the pastor many needless calls upon his time.

It is highly essential that the men be given to know that it is *their* society, that it is a society *of* men and *for* men, and while the directing priest should attend every meeting and be its very back-bone and its life's blood, it is highly important that the men be given to understand their own responsibility. Their individual activity will be stimulated by reason of their proprietorship and ownership of the society, whose success or failure depends upon their interest and initiative.

How to *Maintain* a Successful Holy Name Society—

Almost anyone can organize a Holy Name Society. It does not take extraordinary skill to organize a successful Holy Name Society. The very nature of the society, its spiritual obligations, its special appeal to men, its easy burdens, its lack of a complicated machinery, and the large number of men that might be attracted to it, make what might be called automatic success, independent of any special talent for organization. But to *maintain* a successful Holy Name Society! Ay! There's the rub!!

The subject is so large that to obtain a connected view and grasp of it will be necessary to break it up into several parts, which are as follows:

- 1) Administration
- 2) Spiritual Activities
- 3) Intellectual activities
- 4) Social features
- 5) Special works

Administration

No society can go along for any considerable time without someone to look after its machinery. No human mechanism is automatic. Certainly no Holy Name Society can achieve success without some one to look after its mailing list and the various odds and ends of clerical work incident to keeping the society going. In addition to an active and competent secretary, who should see

that postal cards or other notices are sent to the members in advance of their monthly Communion Sunday, other members should be appointed to take up these cards in Church on the morning of Communion, so as to have a record of attendance. The cards should be checked up with the mailing list and the absent members should be called upon by some one or more members of the Society to learn the reason for the absence. To systematize this "follow-up" work, one man should be responsible for each City block in the parish. It should be his duty to see that every man in his block goes to Holy Communion every month, and he should be held responsible for attendance. If prizes were offered for perfect block attendance to such supervisors, it would greatly stimulate their zeal. The man in charge of the block should be able to make corrections in the mailing list in the Director's office, and keep him advised of new members moving in or old members moving out of the parish. In this way the Society is a valuable adjunct to parish efficiency and solidarity. ,

As a further stimulus to activity and to deepen the interest in the affairs of the Society, it would be well to have a copy of the Holy Name Journal sent to each family in the parish every month, either by having the members subscribe individually or by having the subscriptions paid out of the Society's general treasury.

An active Secretary will not allow to escape him the importance of newspaper notices giving prominence to the affairs of the Holy Name Society. A photograph in the daily paper is worth a whole column of reading matter. A newspaper photograph of a large group of men at a Monthly Communion would do much to stimulate the attendance at the Communion and at all the activities of the Society. The daily papers are always anxious to publish interesting facts, and an alert secretary who can furnish these facts in newspaper style will have no difficulty in obtaining all the legitimate publicity necessary. To carry on the necessary administration work of the society, the financial status of each parish would probably dictate the method to be employed in raising the money. Many large parishes prefer to pay expenses out of the church funds rather than collect dues.

The annual Convention of the Holy Name Society should not be neglected as a very valuable medium for stimulating interest

in the local organization. Earnest members of the Societies from all over the country can meet and exchange views, and compare notes and imbibe from each other the knowledge of what is being done for the benefit of the Society in distant Cities. And the result will be that there will be carried home to the local Society a whole cargo of ideas and enthusiasm which can be employed to advantage during the following year. If it is possible the Spiritual Director of the local Society should attend the national Convention in order that he may indicate by this very fact his lively interest in the proceedings. Otherwise his absence may create the impression that the affairs of the Society do not occupy much of his thought.

So much for the 'dry as dust' but highly important administration features.

The next thing that concerns us are the spiritual activities of the Society.

One of the most essential features of the Holy Name Society is the Monthly Communion, received in a body, by the entire membership of the Society in the parish. There is scarcely any other activity or spiritual exercise at all comparable to this great public act of devotion, which may fitly be called the very center of gravity of the organization. It serves to call together once each month all the members to a solemn religious function that will bind them together for the common good more than anything else that could be devised. It means that the very back-bone of the parish is receiving the Sacraments once each month. It means that the stalwart men on whom the church depends for her very life, for her future, for her support, for her reserves in time of distress, are being cleansed from sin, and their souls being deluged with God's grace once each month. It emphasizes in a striking degree the masculine element of Catholicity at a time when the religious world outside the Church has been so largely feminized. No pastor need worry about a parish in which all of his men are going to Confession and receiving Holy Communion once each month. If for no other than a purely selfish reason, it would be highly advantageous to pastors to promote the Holy Name Society, which has the Monthly Communion as one of its distinguishing characteristics. There will be no police court cases where the Holy Name Society is strong and active; there will be few if any mixed mar-

riages where the Holy Name members are encouraged to go to Holy Communion once every month. There will be few if any children attending the public schools where a flourishing society of the Holy Name is functioning properly in the parish. There will be found to be home loving men, good husbands, and sons and brothers if they are all members of the Holy Name Society, and the curse of drink even in these days of Prohibition will be lessened to a marked degree where the Holy Name Society can show a large and flourishing membership in any particular parish.

The Holy Name Mass every month should be celebrated at an hour to suit the convenience of the majority of the men, or at two Masses, if a great number of the men are required to work on Sunday as often happens in industrial or manufacturing regions, or with men engaged in necessary work on Sundays as, for instance, in Public Utilities such as railroads or street cars. At this Mass, it would be well for their Spiritual Director, a priest attached to the parish, or some special speaker of prominence invited for the occasion, to preach an appropriate sermon directly to them either directly on the work and duties and privileges of the Holy Name Society, or else call their attention to some particular field of activity in which they might very well engage. This is for the purpose of making the members of the Holy Name Society feel that they are a privileged class, entitled to some special consideration, and in turn this will lead to a larger and more enthusiastic membership.

In order still further to foster the Holy Name Society spirit, some parishes find it advantageous to have a breakfast for the members at least once a year, or more frequently if possible. In large City parishes this is frequently not possible, as it entails a large amount of expense and preparation, especially on the part of the women of the parish. But there is a certain type to which such a thing has a very great appeal—the way to the male heart is very often through the alimentary canal—it is recommended as an experiment, a venture by the way that has proven profitable for the upbuilding of this Society in a great number of parishes. The breakfast need not be elaborate, but it serves to get the men out of Church promptly and into the parish hall, it enables the annual photographs to be taken, and promotes

social life for the members who are present at this function at which very often a stirring address is given if no sermon can be preached in Church by reason of the large crowds.

One of the most efficacious means of keeping alive the spirit of the Holy Name Society is the annual retreat, preached to the men at some favorable time during the year. The Lenten season is in the opinion of many experienced pastors the most appropriate period for this, as it presents a very favorable opportunity to comply with the Easter precept. Great care should be exercised in the selection of the preacher for this Retreat, as well as for the order of exercise. Above all the sermons should not be long. "No soul is saved after twenty minutes" is true of discourses preached to the Holy Name Society more than to others, and the men will be found to respond in large numbers in direct proportion to the care, the time, the thought, the attention that has been devoted to the preparation for the Retreat. The day has passed when any sort of stock discourse will pass the scrutiny of the average Holy Name man, for he has heard many splendid sermons by this time and he is a very competent judge.

The Holy Name Society should also be encouraged to make the week-end Retreats which are now becoming so frequent and so well attended, especially in the more populous Dioceses. It is now possible to make a Retreat over the week-end throughout a greater part of the year in a large number of places in the United States, and the movement is growing by leaps and bounds. Some of these retreat houses are in charge of religious orders, such as the Jesuits and the Passionists, and some are in charge of the secular clergy. All of them should be encouraged as being a very powerful means for keeping at a white heat the potential energy of the Holy Name Society.

In many Dioceses the annual procession of the Holy Name Society is a function of the first magnitude for attracting into the society new members, and for stimulating the lethargy, and lack of vitality on the part of those members who may be tempted to back slide. It is a very potent means once a year for galvanizing into life, all the resources of the organization and when properly managed, it has been found to produce results far beyond the time and effort expended upon it. In the more populous centers, it is

sometimes difficult to have a joint procession of all the parish Holy Name Societies in the City, but in this contingency it will be found advisable to have sectional demonstrations of large groups, each in a separate rally.

The thing to be stressed in these public demonstrations of the Holy Name Society is that it is a profession of faith in the Divinity of Christ, quite as well as a protest against profanity, blasphemy and obscenity, and the other evils against which the Holy Name Society sets itself as steel. One of the debatable evils of these public demonstrations is that it is said frequently to enroll in the ranks of the Holy Name Society men who are by no means conspicuous for their reverence for the Holy Name of Our Lord, and at times it is claimed that men who are noted for their blasphemy are seen boldly marching in the Army of the Lord. On almost every occasion when there is a public procession of Holy Name men, this problem comes up for bitter discussion, and there is frequently a violent effort made to exclude from the procession those who have not attended the Monthly Communion, or who have not refrained entirely from profanity during the preceding year. However, it is certainly something worth while in this 20th century amid so much materialism, atheism, infidelity, and the denial of the truths of Christianity, to have a body of men, many thousands strong, marching through the streets of a crowded City, and in a solemn public and formal manner proclaiming their faith in the Divinity of Christ. If such processions are properly handled, and the various parish units have a complete census taken of all the men who march in the procession, it will give them an enlarged nucleus upon which they can expend their activities during the year, and in this way the net that has gathered the good and bad members will afford an opportunity to work on the less worthy ones so as to make very excellent Holy Name Society men out of those who at the moment may be merely luke-warm, negligent and careless.

Another activity which is a favored one with the Holy Name Society men is to have relays appointed for the all night vigil Holy Thursday and Good Friday, watching before the Tabernacle through the stilly spaces of the night during which Christ passed His agonizing torture in the Garden of Gethsemani. For a large

Holy Name Society, it is possible to get a group sufficiently numerous to make this historic and traditional guard of honor easy to carry out. A schedule of half an hour or even less for each can be arranged, and few men will be found to grudge the brief time necessary, even though their assigned period would come at a time that would ordinarily be inconvenient.

Still another feature of the spiritual work that might well fall within the scope of the Holy Name Society is to have the members visit those of the Society who are ill, or convalescent, whether they be at home or in the hospital. Also to send notices to the members when any of their number die, in order that the Society as a whole may visit the home of the deceased in a body, and there publicly recite some prayers for the dead man, and thus give some tangible evidence that the membership in the Holy Name Society did not cease with death, but follows the members with the prayers of their fellow members beyond the grave.

Moreover, it is a fine custom practiced by many Holy Name Societies to have an anniversary Mass for their dead, at least once a year, or a Month's Mind Mass for a member 30 days after he dies; this is done not merely to foster a devotion for the Souls in Purgatory, but also to discourage the extravagant sending of flowers at funerals.

Still another feature of the spiritual activity of the Holy Name Society is the duty they perform in many Churches in taking complete charge of the prosaic but important task of being ushers in many of the Churches. Here too the organization furnishes a large group of earnest men who will assume the responsibility of looking after the good order and decorum in the Church; it affords them another outlet for their energy and their zeal.

In many places, a still further form of religious activity is practiced, the zealous members of the Holy Name Society going out on Saturdays and Sundays gathering up children in the neglected districts of the City or country for the purpose of teaching them Catechism, and preparing them for Confession, First Communion and Confirmation. This is a work that appeals only to exceptionally earnest men; some of them can be found in almost any society. This missionary work is one that can be done in conjunction with women teachers, as it is sometimes impossible

for women alone to go to distant points; the attendance of men gives it backbone and solidity and virility, and in this way the members of the Society can have a large and prominent part in carrying on the tremendously important home missions of the Diocese in remote areas far from a Church, and thus counteract the leakage from the Faith that disturbs so many pastors and Bishops.

During the summer months, if opportunity affords it may be possible to have a field Mass in some sheltered spot in a public park, or on the lawn surrounding a Church, the whole City being invited for the purpose of focusing attention upon the work and purposes of the Holy Name Society. When reverently done with the proper precautions, such religious exercises are a great stimulus, and they give opportunity for a ringing address at which all features of the Society's activities may be dwelt upon. Very often on such occasions the Bishop of the Diocese honors them by his presence, or one of the better known orators of the Dominican Order from their Headquarters in New York is invited to preach the sermon, or some speaker of prominence, either a Bishop or a priest is called upon to deliver the sermon.

Where a field Mass is not possible, it is the practice in some Dioceses to have a rally of the Holy Name Society on Sunday afternoon, after which there is Benediction of the Blessed Sacrament. This is very often possible when there is ample space around one of the principal churches in the City, or a park close by, which can give a reverential surrounding to the function, and on such occasions, previous to the Benediction, it is possible to invite a prominent layman to deliver a discourse on some feature of the Holy Name Society. But on all these occasions it is better not to have any speaking at all unless the orator is of more than ordinary ability, and has his discourse well prepared.

Social Features

In order to maintain the Holy Name Society at a high level of efficiency, it is necessary to surround the meetings with some form of social activity. For this purpose, if the parish has a club room, meeting room or an auditorium, the Holy Name Society should be given the privilege of holding its regular meetings there. Occasionally during the year there should be some form of social

activity such as a smoker, or a play, or a card party, or a moving picture entertainment. The expense of these social affairs is not large, and might well be financed either by direct assessment upon those who attend, or by a general assessment levied upon the membership, and paid out of the common funds of the society, or better still out of Church funds where the parish is able to do so. Local conditions and the financial resources of the members and of the parish must be the guide in all such extra functions.

In the minds of many pastors there is a disadvantage in having a club room for the express use of the Holy Name Society, or indeed for any parish society. This reluctance arises from several causes. First of all, the average parish club room is little more than a make-shift. It is usually in the basement, it is a room ordinarily not fit to use for anything else. As a general rule it lacks the usual amount of light and heat and other comforts, anything being thought good enough for a parish club room, so that it does not often see a broom or have any ventilation. With such second or third-hand equipment and location, it is idle to suppose that the average modern young man, or any man, young or old, will look upon this as a sufficient attraction when he can spend his evenings in the Knights of Columbus Club, which commonly in the large cities is well appointed, and has features so attractive, and at such reasonable cost that no parish, unless it be exceptionally favored can afford to compete with it.

Moreover, many pastors view with growing alarm the whole tendency of the modern club, whether it be under a religious auspices or not. It usually results in a diminishing of the home life of families. One of the great evils of modern society is the lack of solid Catholic family home life. How few families these days take their recreation at home! How few families stay at home in the evenings! Everybody wants to be on the move in this rushing age; people are always on the go—any additional club features that will take the young man away from home are but another blow inflicted upon the already weakened family life. This lies at the bottom of the reluctance of many pastors to encourage a club room in their own parish. However, different parishes—different customs! and if the club room can be kept from being a mere loafing place, and can be made a means of

contributing to the upbuilding of the character of the members and life of the parish, it might well be adapted and encouraged—some leader may arise in Israel and teach us how to do it or not to do it. In the meantime its disadvantages in some respects outweigh its good features.

Some Holy Name Societies have such a large and varied membership that with little or no difficulty they should organize an orchestra, a brass band, a choral or glee club of some sort, to enliven the social gatherings of the Society. It will prove not only a pleasure, but also a profit and if the armies of the war lords find music an essential element to an efficient organization, why should not the Army of the Lord have its music also? Such a club might be recruited into the Church choir and thus in a musical and liturgical way, be a further asset to the life of the parish.

Intellectual Features

But the social features, important as they are, must not be looked upon as the most essential activities of the Holy Name Society. It should have for its object the whole man, and the distinguishing characteristic of man is his intellectual soul. It is by this intellectual quality that he is marked off from the brutes, hence the Holy Name Society should be made an instrument for intellectual advancement by the individual members composing the Society. In this way they can contribute to lifting the general level of intelligence and culture in the parish. Countless ways will readily suggest themselves to an active director to provide for the intellectual development of the members of the Society, not only in a systematic way, such for instance as attendance at night school, but in a manner less rigid and less formal. For instance, a schedule of lectures might be arranged every month to be given by competent laymen or priests, on live subjects, on topics of the hour, on matters that concern either the lives of the individuals to whom they are addressed, or on the life and prosperity of the Church with which they are all concerned. The varying fortunes in the Church in this and in other lands, matters of legislation which imperil our existence, the movements which have for their object the throttling and annihilation of the Church; the currents of

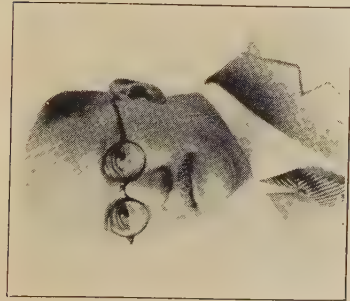
American life which seem to threaten our religious liberty; our educational and missionary needs; these and hundred other topics as they occur, could and should be treated in conferences of the Holy Name Society in such a way as to be not only interesting, but also informative. No admission fee should be charged for these public lecturers; the lecturer should be given to understand that his subject must be carefully prepared and that he must be ready to answer any question propounded to him. A schedule of such lecturers might be prepared in advance for three or six months, and they might be either all on one general subject covering its various phases, or else they might cover a great variety of unrelated topics.

One Holy Name Society that we have in mind had such a lecture course running through the entire year, one each month, the general topic being *'The Influence of the Catholic Church on Fine and Liberal Arts'*. To cover this rather large topic, a local specialist on each one of these subjects was procured, there being no need to go outside the City for any talent. (In every City such talent lies waiting for an opportunity to express itself.) One of these lectures was "The Influence of the Catholic Church on Architecture," which was given by an architect of unusual ability; it was illustrated with lantern slides. Another lecture was "The Influence of the Catholic Church on Painting". This address was given by a local Catholic artist who had exhibited a number of paintings at various art exhibitions throughout the country, and it also was illustrated with lantern slides. The third lecture was "The Influence of the Catholic Church on Stained Glass", which was delivered by a master craftsman in glass who enlivened his lecture with very many beautiful lantern slides, showing famous old world Cathedral windows, the product of the splendid ages of faith. The fourth lecture "The Influence of the Catholic Church on Sculpture" was given by a sculptor whom we unexpectedly discovered in the City. This too was illustrated with lantern slides. The fifth lecture was "The Influence of the Catholic Church on Law", delivered by a Judge of one of the courts; a sixth, "The Influence of the Catholic Church on Libraries", was illustrated with pictures of the famous libraries of the world, many of which were erected under Catholic auspices. Another lecture was "The In-

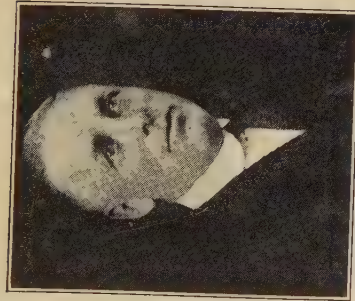
fluence of the Catholic Church on Education", during which the rise of Christian schools and scholars, and the foundation of Catholic Universities was treated. "The Influence of the Catholic Church on Music", treated by the organist of one of the local Churches, was illustrated with blackboard talks, and a demonstration of the various kinds of Church music was given by a selected choir. Another lecture was "The Influence of the Catholic Church on Medicine" by a local physician. A final lecture was "The Influence of the Catholic Church on the Drama", delivered by the dramatic director of one of the local theatres.

Every one of these lecturers was a Catholic; every one of them was a member of the Holy Name Society; every one of them was a local man; most of them belonged to the parish in which the lectures were given. The illustrations and the slides for all were all obtained from the State Capitol Education Department, without any charge whatsoever. The lectures were very well prepared, and a very large crowd not only of the Holy Name Society, but of other members of the parish attended. After the first or second one, standing room was at a premium, the newspapers became interested in them, and from that time on they devoted considerable space to them, publishing notices in advance of the meeting, and long extracts from the addresses the following morning. Of course this took considerable work on the part of the Secretary of the Society, and the priest who had charge of the Holy Name affairs, but it was well worth the effort, and that year still ranks as the banner one in the Holy Name Society in that particular parish. All the lectures were free, they were all delivered in the local parish hall and no expense was necessary for the entire course.

One feature of the intellectual life of the Holy Name Society that might be cultivated to advantage is having a dramatic class, for the reason that Drama Clubs have social features as well as intellectual ones. It is not difficult to obtain some competent person to direct a small group of young people who are interested in dramatics. And this activity has rich results in developing the expression of members, giving them poise and balance, enabling them to think and act simultaneously, helping them to overcome their shyness and reluctance to appear in public, and teaching them how



E. A. Daly, President, Philadelphia Archdiocesan Union.



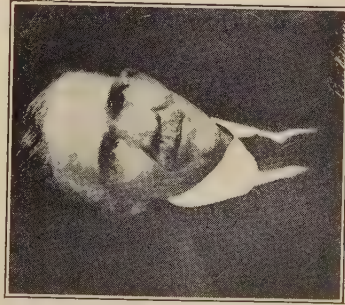
John McBride, President, Toronto Archdiocesan Union.



John J. Hayes, President, Chicago Archdiocesan Union.



L. F. Thoman, President, New Orleans Archdiocesan Union.



P. H. O'Neil, President, Los Angeles Diocesan Union.



Timothy Burke, Chairman, Scranton National Convention Committee.



Joseph F. S. Fitzpatrick, Chairman of Newark Union National Convention Committee.



M. H. Corrigan, President, Providence Diocesan Union.

to open their mouths and to declaim clearly and intelligently.

Such a dramatic club will be found to advance very considerably the whole parish life, provided the plays be carefully chosen. Much good dramatic talent is wasted on cheap plays, while on the other hand many of the finest things in dramatic literature which are quite easy to stage, are left untouched because of the lack of proper direction on the part of those who are responsible for the welfare of the Holy Name Society. Such delightful plays for instance as Monsignor Benson's "The Upper Room", or Marguerite de la Fuye's "The Lord of Death", or the great Morality play "Everyman", are not difficult to stage. They require little in the way of scenery or equipment, and they are within the capacity of any intelligent person. If a dramatic group is once captivated by the marvelous beauty of these real Catholic gems of dramatic literature, it will soon realize that utter banality of the modern trash which too often desecrates the Catholic parish stage.

Another feature of the intellectual life of the Holy Name Society might be a reading circle presided over by some competent person who would direct the reading, give an opportunity to the members to discuss literary topics, and thus broaden their tastes and enlarge their minds and cultivate a real appreciation of Catholic literature. This will not be found particularly easy at the present time because of the tendency today to do anything else but read. The modern man spends too much time in an automobile and at the movies to do any serious reading either by himself or in company with others. But its very difficulty, the very fact that it is so little stressed, the fact that it is needed so much, the fact that intellectual life is largely conspicuous by its absence should stimulate the Holy Name Society Director to still more earnest effort to call into life such intellectual activities as would erect a barrier to the modern trend away from intellectual pursuits.

As an aid to carrying on this most necessary, if difficult work, a Catholic library should be organized in the parish. It should be a lending library as well as a reference one and it should be fresh and up to date. No greater mistake can be made when starting a library than to ask the public for donations of books. The only result from this will be that your library will become a dumping

ground for careful housewives who wish to rid themselves of books, ancient and useless, uncut and unread, and many of them unreadable with which their domestic shelves are encumbered. Those experienced in library work are loud in their warnings against not only the Greeks but those bearing gifts of books. Far better start the library in a modest way by buying 10 or 12 books each month and subscribing for a few of the leading Catholic magazines and newspapers. You will thus be able to keep up to date, and fill out the classics of worth while Catholic literature with the volumes, alas! too few, that issue from the modern Catholic authors today. If a library is established, it should be run in accordance with strict library rules. It should be catalogued by an experienced librarian, and it could be put in charge of a small group of young women in the parish, who could keep it open for a couple of hours every night for the loan of books and for quiet reading and study. It should be a purely Catholic library and in no sense should it compete with the large and more elaborate collections in the public library if there be one in the City. The reason is that no parish has at its command the large resources of books and equipment and facilities that are to be found in every public library. Such a Catholic lending library can be stocked with 8 or 10 new books of the first rank every month for about \$150.00 a year.

In some parishes a book rack is maintained in the vestibule of the Church for the loan of books. It could be looked after by the members of the Holy Name Society who act as the ushers in the Church. But this feature is more difficult to maintain as it can only be managed properly under especially favorable circumstances and with a staff that is more than ordinarily efficient.

Still another activity in which the Holy Name Society might very well engage is the work of distributing pamphlets bearing on Catholic subjects, and the distribution of Catholic literature and newspapers to non-Catholics. One Society that we have in mind procured a mailing list of 700 non-Catholics, each member of the Society agreeing to mail out some piece of Catholic literature to several non-Catholics every week of the year. This meant little or no effort on the part of individual members, but in the aggregate the amount of literature distributed was very large. The most

astonishing thing about it was that the men who did this became so interested in the work that at the end of the year it was found that each of the members was actually sending out three, four and five times the amount of literature that was assigned to him; instead of each member being content with mailing literature to three or four non-Catholics, it was found that many of them were frequently mailing Catholic literature regularly to 25 non-Catholics, all of them different as the streets of the neighborhood were parceled out among the members to avoid duplications.

Special Activities

In addition to the social and intellectual features of the Holy Name Society, there is a large group of activities that in a very special way fall within the scope of the Holy Name Society. These may be roughly classed as "social service work" among boys and young men. As an instance of this, the Big Brother movement which has been organized in many parts of the United States might well be proposed as an activity to stimulate the interest of the Holy Name Society men, and to maintain the organization at a high level of efficiency. The records of our Juvenile Courts, our Morals Courts, our Desertion and non-Support Courts are such as to make Catholics shudder for the coming generation. There is scarcely anything more calculated to counteract this declension in morals, and this leakage in the Church, than to have some great hearted and great-souled member of the Holy Name Society appointed to look after the spiritual welfare of the boy who has fallen into the clutches of the Law as a delinquent, very often through bad environment, or home conditions that should be corrected. It is a commonplace to say that many a boy has gone wrong because there was no one to help him keep straight, and the only way to lift up such an one is to keep above him and to stoop down and help him up. You must bend if you will lift up. The contact between robust earnest Catholic men who are willing to give a portion of their time and their influence by keeping in touch with some wayward boy will be a powerful stimulus to saving him for the Church and for society.

Then there is the work of the Boy Scouts, an organization for which the Holy Name Society is peculiarly fitted.

The congestion of crowded cities is so great that more and more efforts should be made to organize boys into groups, so as to give them occupation during their leisure time which may otherwise be a source of temptation and danger. As a development of this work, fresh air camps for boys in the summer time should be started. It is not tremendously difficult to obtain a favorable site, and it does not cost very much money to furnish quarters for a summer camp for a group of boys, large or small, for a couple of weeks in the summer time. It is good for their bodies, and it is good for their souls, and when done under the auspices of the Holy Name Society it acts as an avenue of growth for the Society as the boys cannot but be grateful to those who make possible such healthy, wholesome, delightful advantages for them. Under proper surveillance this will be a positive asset to the parish. Out of these camps which can be made self-sustaining, or almost so, by charging a moderate fee from each boy who attends will naturally grow a larger field of activities that will have a strong appeal to boys and young men. For instance, swimming is very popular now, and swimming pools are becoming very numerous. Basket-ball still retains its hold upon vast numbers of young people while base-ball and foot-ball seem to be growing in popularity year after year. The Holy Name Society could not engage in any activities better calculated to increase their membership, and to maintain it at a high level and at the same time promote sane and saintly recreation than to encourage the organization of swimming clubs, basket-ball clubs, foot-ball and base-ball teams. Even in the crowded parishes where the financial resources of the Church are very slender, none the less it will be found that arrangements often can be made with public authorities, either of the City or of the School Board, for the use of a gymnasium or the swimming pool once a week or so, for the exclusive use of the members of the Holy Name Society. Nor will there be much difficulty in financing any such project. It will be found on examination that they demand far less in the way of financial outlay than we believe possible, and it will not be difficult to obtain donations for the purpose of carrying on such sorely needed work. It will be found as a general rule that it is not difficult to get money; the scarcity is in men;

and enthusiasm and hard work. Money will always follow this triple combination and those who work hard and who have enthusiasm, will always find ways and means to finance any activity to have in hand for the honor and glory of God, the salvation of souls and good of religion.

Still another activity that might well grow out of all these is a night school for boys, or a lyceum for boys. If such a thing is begun in a small way and added to year by year, it will be found that in a short time it will have grown to considerable dimensions, and the gratitude of boys whose education has been neglected, and who have been enabled to obtain better positions through such night school will be the means of binding them more closely to the Church than they ever have been before.

One of the difficulties to be overcome in having a successful Holy Name Society is the fact that in some quarters the average American young man is not a "joiner". In spite of the fact that there is a multitude of societies, none the less it remains true that there is a great reluctance on the part of a vast multitude of Catholics to join societies. We do not have in America the same impulse to become members of an organization as we find operating in other countries where the social sense or the feeling of moving in unison is so strong as to make it comparatively easy to organize and maintain large groups, operating for a common end. It is notorious that the average life of the average American society is exceeding brief, and new and fresh attractions must constantly be introduced to keep them alive. Those who are charged with the organization of Holy Name Societies would do well to bear this fact in mind, lest they misjudge its magnitude and think that by merely announcing from the pulpit the Society will automatically leap into life. Those who are forewarned of what is likely to be in store for them will save themselves from disillusionment.

One of the difficulties in obtaining a larger attendance of men at weekly Communion is found in parishes where the social life is not all made up of one strata. What is meant is this: when some Catholics get a little money or begin to move in what they call "Society", they believe themselves a little better than their fellows, and they resent being herded in the mass; they resent going along with the crowd. They look upon themselves

and they wish others to look upon them as being just a bit different and somewhat better than their fellows, and they adopt airy ways and superior manners. It will take more than ordinary zeal and skill to incorporate such members with the Holy Name Society and keep them there as an active nucleus in its work.

The foregoing activities might be multiplied indefinitely. They are merely sketched in outline as a suggestion of some of the things that might be done to maintain the Holy Name Society at a high level of efficiency. And in the background of the mind of every pastor who has his Holy Name Society well organized, and who has planned for it various activities, there will be this important thought: he will have created such a spirit of enthusiasm and such a degree of interest in the varied works of the Church that no matter what emergency may arrive in his parish, no matter what need may confront him, no matter what problem he finds clamoring for solution, the Holy Name Society will have in its membership some one or more men who are fitted to carry on the particular task that he has in hand.

It is not to be supposed that every member of the Holy Name Society will be interested in every one of these works. Some will have a special fondness for one thing, some for another. Some will like the intellectual features, while others think that sports and athletics are almost the means of salvation. Some will have a very strongly marked social sense, and feel at home in a crowd, while others prefer to go off alone and do missionary work in secret. Some will be found who will be content to go to a lecture at any time and enjoy it, while others prefer a smoker or the movies. The fine thing about the Holy Name Society is that it is capable of being developed, it is an organization that will appeal to every type of mind and to every shade of character. High and low, rich and poor, great and small, learned and illiterate, all alike can find some work to do under the banner of the Holy Name Society. Pass out questionnaires to indicate what most appeals to them.

Even in those parishes where societies have not been encouraged too strongly for fear that they would interfere with the building up of a solid family life, none the less it will be found that the Holy Name Society will not run counter to such praiseworthy

efforts.

For instance, if it is the custom of the parish for whole families to go to Holy Communion every month, why could they not go to Holy Communion on the same Sunday as that on which the Holy Name men are accustomed to go? If it is the custom of the parish to have parish entertainments of such nature that the whole family can attend, let these entertainments be precisely such as will appeal to such families. In other words, the organization of the Holy Name Society is so flexible, so plastic, so pliable, so accommodating, that it will fit in with almost any reasonable plan or custom in the parish. Indeed, the very fact of having the Holy Name Society men go to Holy Communion once a month will in itself stimulate more frequently family Communion. One activity will emphasize and aid and support the other. Neither one will interfere with the other. As the poet says:

"Each doth the other's hand require,
And to one end they both like friends conspire."

SUMMARY

SUBJECT — "HOW TO BUILD UP AND MAINTAIN A
SUCCESSFUL HOLY NAME SOCIETY".

The subject may be divided and sub-divided as follows:

(A) HOW TO BUILD UP—

1. Administration

(B) HOW TO MAINTAIN—

(a) Administration

(b) Spiritual activities

(c) Social features

(d) Intellectual activities

(e) Special works

Each of these divisions and sub-divisions will be treated separately and consecutively in the following fashion:

(A) HOW TO BUILD UP—

1. Administration

(a) Earnest priest as Director in complete charge

(b) Complete census

- (c) Mailing list
- (d) Laymen as officers

(B) HOW TO MAINTAIN—

1. Administration

- (a) Need of good Secretary
- (b) One man responsible for each block in parish
- (c) Mail cards in advance
- (d) Have cards collected at Communion Mass
- (e) Follow up those who were absent
- (f) Subscribe to Holy Name Journal
- (g) Send notices to newspapers
- (h) Dues—small or out of Church funds
- (i) Attendance at annual Conventions—have Director accompany them.

2. SPIRITUAL ACTIVITIES

- (a) Monthly Communion
- (b) Mass—not too long (not to interfere with family attendance if all go on that Sunday.
- (c) Special sermon for them at their Mass.)
- (d) Communion breakfast where possible, once a year
- (e) Retreat during the year in their own Church
- (f) Encourage retreats in the Diocese
- (g) Annual procession
- (h) Watching during the night on Holy Thursday
- (i) Committee for visiting sick; visiting the dead
- (j) Masses for souls of dead
- (k) Ushers in Church
- (l) Missions—Home, Foreign

3. SOCIAL FEATURES

- (a) Smoker every three months
- (b) Entertainment
- (c) Club room
- (d) Movies
- (f) Card parties
- (e) Annual picnic
- (g) Band
- (h) Orchestra

(i) Choral Club

4. INTELLECTUAL ACTIVITIES

- (a) Lectures every month by laymen, or priests
on live topics
- (b) Drama class
- (c) Debating Class
- (d) Reading Circle
- (e) Reading Room
- (f) Lending Library
- (g) Distribute Catholic literature
- (h) Have charge of Church vestibule racks

5. SPECIAL WORKS

- (a) Big Brothers
- (b) Boys' Camp
- (c) Boy Scouts
- (d) Night School for Boys
- (e) Lyceum for Boys
- (f) Swimming for Boys
- (g) Basket ball
- (h) Foot ball
- (i) Base ball

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HOW TO BUILD UP AND MAINTAIN A SUCCESSFUL HOLY NAME SOCIETY.

Third Prize.

by

Rev. Anthony M. Benedik, D.D., Latrobe, Pa.

Chapter I.

Explanatory Introduction.

It is a venerable antiquity, one to be proud of, that upon which the Holy Name Society is founded. And its immediate efficiency in healing the world's spiritual ills and its marvelous spread over the whole world, until it is now truly a catholic institution, proves beyond peradventure that the "finger of God is here." And especially today, when the pride of self has caused man's faith in the scientific or pseudo-scientific theories which he

has discovered to grow until he no longer sees any need of the Divine guarantees that have protected creation from the beginning of time, is such an organization necessary which lays stress upon the spiritual values of life and the need of right order between the creature and the Creator.

The chief object of the Holy Name Society, we read in its handbook, is "to maintain and to increase man's faith in the divinity of the Savior"; the means of accomplishing this end is "to promote respect and honor for the Sacred Name. An organized body of men, striving heart and soul to make Jesus the Man-God better known and better loved—this is the Holy Name Society and its aim" (Handbook, Pp. 130-1).

And for the facile expedition of this aim a set rule, approved and recommended by Pope Pius IV, has been adopted, which contains pledges to do all that lies in human power to promote respect for the Divine Name and for sacred things, and to be alive to the spiritual opportunities and the graces which offer themselves to faithful communicants.

Volumes have been written upon the good that the right use of the tongue can accomplish, and upon the immensity of the evil which may result from its ill-use. "Our Conversation", says St. Paul, "is in Heaven" (Phil. III, 20); God certainly intended that our faculty of speech should be put only to uses which will further His glory, and it is easy to conclude that one who is guarded in the use of the tongue, who tries honestly to avoid cursing or uncharitable or deceitful language, will be likewise careful that his actions do not offend against God and against his fellow-men.

"There is a proper place," says Father Kuehnel, "for cursing. When we hear a man talk French, we have reason to think he is a Frenchman. Another, who talks Russian, will probably be a Russian. Our language,—nay, even our very dialect will betray us. People of Boston, or of the West or South, have each their own accent. We can tell by the way people talk whether they are of the East or West, North or South—and cursing is the language of Hell!" (Kuehnel, *Conferences for Boys*, Conference 27).

The practise of using blasphemous and irreverent and cursing

language is the most senseless practise which this too frequently senseless human race countenances. If there were any bodily gain to be derived from it, there might be some excuse for it—but the truth of the matter is that we plunge ourselves into vile vituperation and reviling, harming our souls immeasurably thereby, without an iota of temporal or spiritual benefit in return. It is sometimes alleged that cursing, blasphemy acts as an exhaust for violent emotions, but it really produces an entirely opposite effect; it increases the passion which it is said to relieve, and we plunge ourselves into the condition of the unreasoning brute, losing the inestimable human dignity with which God has clothed us.

And, as we have mentioned before, care in the use of the tongue will make us careful of our other duties also. If we respect God and Divine things in our speech, we will keep His Commandments; we will be faithful in our Catholic duties. One of the avowed aims of this Society is to sanctify the Sunday; and you will hardly ever find a faithful Holy Name man who is negligent in his duty of attending the Holy Sacrifice of the Mass. Frequent and worthy Communion, too, is one of the results of membership—and surely our Divine Lord will more readily and permanently take up His abode in a heart that is clean, where He is not daily insulted by the application of vile and filthy epithets to Himself and to the Sacred truths He has established!

In a word, good Holy Name men are the leaven of society; they are the Catholics who show forth without fear and without danger of misconception the faith which is in them; they are the Catholic citizens who prove that patriotism to country is in reality the serving of God, and that obeying God's law produces the most noble patriotism that can be conceived. "To non-Catholics," says Father Elliott, "the Holy Name Societies are an overwhelming argument for the Church's claim to Divine origin. Not for money or power, but for love is all this multitudinous marching. The gigantic force of organization and discipline is the splendor of religious brotherhood in Christ Jesus. It is the citizenship of Jesus' friends passing in review. It is a grand muster of the best specimens of American manhood and citizenship, consecrated to the aims of religion" (Elliott, Parish Sermons, P. 70).

Chapter II.

Establishing a Holy Name Society.

1. Manner of Establishing it.

The Holy Name Society has long since obtained high recommendation from the Vicars of Christ, and in this country all the Bishops are willing, nay anxious, to have it established and flourishing within their jurisdiction. Its aims are so evidently high and praiseworthy that there is no lay effort which can rival it, either in the sublimity of its purpose or in the far-reaching good that it can accomplish.

All the local societies are organized into a Diocesan union, with a diocesan Spiritual Director and other officers. This widens the field of action in which it ranges, and therefore each local branch must be careful to keep strong the bond which links it with those in the same district who are laboring for the same end. God knows that we have enough opposition from outside sources without having to contend with quarrelings and bickerings and dissension from within!

"The Spiritual Director," says the Constitution of the Society, "watches over the spiritual wants of the society, and decides all important questions" (Handbook, P. 142). The organization's first aim, it must always be remembered, is the spiritual betterment of its members, and logically the issues that are brought up must be entrusted to the decision of the spiritual leader. Once it loses its spiritual outlook, once it divests itself, even to the slightest degree, of its spiritual nature, it will begin to lose in power.

2. The Junior Holy Name Society.

The Junior branch of the Holy Name Society, always an important item in the organization, is becoming day by day more important and more necessary, as the headlong rush of the world towards materialism and away from the religious faith of our fathers is becoming more and more pronounced. How to hold our boys, especially after they have left our parish schools, that is the great question. And to its tantalizing necessity and importance all who have the care of souls can testify. One of the most valuable existing helps in this perplexing question is the Junior Holy Name Society, which bridges over the gap between the time

that boys leave the sheltering influence of the parochial school and the time when they are old enough to be eligible for admission into the Senior Society.

Every Holy Name Society should have a Junior branch attached to it, unless there is some other organization which fully takes its place, not only in taking care of the boys of the parish during the "danger" years, but also in serving as a "feeder" for the Holy Name. The Junior branch should preferably have its own officers and its own meetings, but it is well to have a committee of the Senior society appointed to watch over its welfare, as guardians of a sort. The age of admission should be put low enough to include the least possible age at which any boy could leave the parish school,—eleven or twelve, for example; while at the age of eighteen, or whatever age eligibility conditions require for the Senior society, the junior members step up into the parent organization without any ceremony or formality.

Chapter III.

Maintaining a Successful Holy Name Society.

1. Meetings.

"Regular meetings," says the Holy Name handbook, "should be held at a convenient hour for the members on the second Sunday of each month" (Handbook, P. 149). Sometimes the summer months are dismissed, but a society that hopes to be vitally active must show signs of life even in the burdening heats of July and August. That "convenient hour" sometimes is the rub—generally it is advisable to have the meetings immediately after Vesper services, whether they be afternoon or evening, for in this way many Catholic men will learn what Vespers are who have heretofore known them only as necessary adjuncts of a monastery. In places, however, where the parish is widely scattered, it might be better to meet immediately after one of the Sunday Masses, for it will require an extraordinarily strong faith to induce a farmer or rancher, for example, to hitch old Dobbin to the shay or crank up the Lizzie and proceed to travel the rough ten miles or more to the parish center twice on the same Sabbath. Local circumstances, of course, must determine that point.

The meeting should begin on time, be snappy, brief as is con-

sistently possible with the amount of business to be transacted, and full of life. The Handbook forbids animated debates and anything likely to wound charity—yet animation is probably desirable in some instances. The only place where complete and perfect harmony can be found is in a graveyard, remarked one of the commentators on the recent Democratic convention in New York. Uncharitableness and petty quarrels, it is true, must be avoided, as must also be the bringing into the society of outside jealousies and animosities. But just as the sharp edge of the surgeon's scalpel must disclose the ruin within, so the keen edge of discussion will bring to light the merits and faults of many a measure to be adopted, which passive acceptance would have passed by. A society is not a monologue; even though the chaplain may be an unusually gifted orator, the constant exercise of his rhetorical skill will serve to increase the bashfulness and reticence of members who could, perhaps, give many a better point to the discussion.

Maurice Francis Egan explained his success as a lecturer by saying that he had just one lecture, polished that one to the point of perfection, and then never returned to a place where he had once delivered it. Attendance at Holy Name meetings is bound to fall off if all the harping is done on one string, for, however sweet its sound may be, the ears of the listeners are not always attuned the same, and perfect harmony can become harsh discord through monotonous repetition.

2. Communion and Office.

The members of the Society, unless the circumstances of the place positively prohibit, should receive Holy Communion in a body every month—it is not too often; in fact it is not enough, and it is through hope of inducing the members to go more frequently even than this, to cause them to appreciate this great Sacrament, that they are invited to receive in common. The Sunday of the month and the time of Mass each branch must decide for itself, taking the time which is open and most convenient. One difficulty will almost certainly crop up: the old men will want to go to an early Mass, claiming that they cannot fast too long; while the young fellows, who have not yet had their fill of living, a large part of the pleasure of which is in sleeping, will want to wait for a later Mass. The solution, of

course, depends on the Fourth Commandment of God.

And, mark you, any man who, through sinful habits or sloth or any reason of whatever other ilk, declines this monthly Communion rule, would certainly not be faithful in any of the other obligations of the Society, such as attending meetings or paying dues. So there is nothing lost through his defection.

Immediately after the Mass at which the Society has received Communion, the Holy Name Vespers should be recited aloud and in common. It will be a public thanksgiving for that greatest Gift our hearts can harbor; it takes about five minutes of time, and it will set a more striking and far-reaching example than five years of individual good deeds could effect.

It is well to remind members frequently of the indulgences, both plenary and partial, which they may gain through the faithful performance of their Holy Name duties, all of which indulgences are enumerated in the Society's handbook. The male Catholic, generally, does not pay much heed to indulgences, considering such things womanish superstitions, if indeed he considers them at all,—and, of course, nobody is the loser but himself thereby. A little information on this matter will do him a world of good.

3. Mass and other Catholic duties.

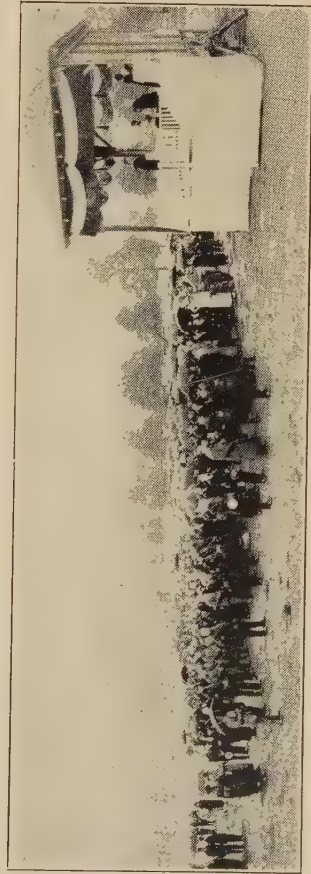
It goes almost without saying that any good Holy Name man will be regular in attending Mass and faithful in performing the ordinary Catholic duties, such as fasting, abstinence, prayer and supporting his parish. But that is not entirely enough; being "governed by zeal, prudence and common sense", as the handbook warns, he must also be an example to others, for we must not hide our light under a bushel, but place it in a conspicuous spot, so that it may assist others who need the enlightening influence of its rays. Certainly the ignorance of Catholics regarding their faith is a great factor in fomenting and promoting bigotry, and surely the example of a well-instructed, sincere and faithful laity will go far in spreading the true knowledge of our religion, for words teach, but examples attract others.

4. Respect for sacred persons and things.

Well we know how careless many Catholics, especially boys and young men who are in the "know-it-all" age, the age when



The Marching Hosts Assembling on the Washington Monument Lot at the conclusion of the National Rally Day Parade.



It was estimated that 60,000 persons heard mass at the Chapel provided for the incoming thousands of Holy Name parades nearby the Union Station, Sunday morning, Sept. 21. Mass was celebrated every half hour from 5:30 o'clock till noon.

they think that the world was made just especially to offer homage to them, have become of the great gifts that God has given them. Going to Mass is a disagreeable duty which they perform in the manner that requires least exertion; they come in late, leave early, sleep or talk during the sermon, sit during the whole Mass, just managing to effect a sort of half-genuflection during the Consecration which is more an insult than it is an act of homage to God—if they happen to arrive a few minutes before the beginning of Mass, they stand outside the church smoking cigarettes, afraid that they'll acquire a reputation for too much sanctity by going in too early. And if the bell happens to ring just as they light a fresh "fag", why, that's the priest's hard luck—they can't throw away that cigarette, that'd be sinful waste!

And here real Holy Name members can do a world of good by showing the example of proper reverence and respect for everything sacred, persons or places or things. Upon this reverence as its keystone the Holy Name Society is founded, and only through a right observance of it can it live. At general Communion, at office, in processions the members must be mindful of the livery they wear—they are the King's Guards, protecting the honor of His Name and of His possessions, and they must be zealous in performing this duty well, avoiding any traitorous actions in themselves and doing what they can to prevent them in others.

And, in particular, Holy Name men must be energetic in defending their pastor and all priests against the attacks of calumny and slander and harsh criticism, whether fair or unfair. The priest, whatsoever kind of a man he may be, in things spiritual is the representative of Christ, and must be treated with the respect which is due to that supremely exalted station. He is trying, in his official capacity, to guide his people aright, otherwise he would not remain in the priesthood. Not only must criticism of his actions be avoided, but also that external homage which is one of the choicest heritages of our faith's tradition must always be given to him. The correct way of saluting a priest is by lifting the hat and addressing him as "Father"—and many who consider themselves exemplary Catholics would do well to bear that in mind. And a layman can far better call the attention of a delinquent to the omission of that act of respect than the priest himself can.

5. Defenders of the Faith.

Father Husslein happily adduces the example of the manner in which business concerns advertise their products by sending out samples to interested parties and prospective purchasers; and, he adds, "all popular movements or institutions are judged more or less by their members and representatives. The same holds true of religion. Every Catholic becomes, for his own immediate neighbor or associates, a sample by which men judge the Faith which he professes, as a cause is judged by its effects" (Husslein, *The Catholic's Work in the World*, IX, "What of the Sample?").

Surely it was the example of the blameless, self-sacrificing life which our Savior led that drew to Him such a great array of followers. How often do we read in the lives of martyrs that their fortitude in sufferings brought their persecutors and other witnesses to the true Faith. The game of golf brings a homely illustration; crowds of duffers who would be golfers follow champions like Sarazen and Hagen and Bobby Jones, hoping to learn their stance and their stroke, so that imitation of the same may better their own game. And with what zeal is the advice of famed financiers followed in the world of business!

The Catholic Church stands in a peculiarly solitary position in the religious sphere. Those belonging to the sects have no set duties to perform; as long as their hearts bear witness to the righteousness of their actions, they feel themselves conscience-free. But Catholics, believing in the Divine authority of the precepts which govern them, have certain definite obligations to meet—and we may be sure that the world watches and derives its own conclusions from the manner in which they meet them.

It knows that Catholics are obliged, under pain of offending God grievously, to attend Mass on Sundays and holydays of obligation—and how can we expect it to be impressed with the immense meaning of that Sublime Sacrifice if it sees Catholics excusing themselves from that duty on the slightest pretext or remaining away without any excuse? It knows that Catholics are obliged to abstain from flesh meat on certain days appointed, and what impression will it receive of their submission to law when it sees them continually violating that precept? It knows that the Catholic Church teaches that our Savior Jesus Christ is

really and truly present on our altars under the Sacramental Species, and yet it sees Catholics generally avoiding that Presence. It knows that Catholics believe that they receive their God really into their hearts in the Blessed Sacrament of the Altar—and what can it think when it sees them avoiding that Divine nourishment for months, nay, for a whole year at a time? And, unfortunately, Catholics have the reputation of offending most frequently and most seriously in the matter of uncharitable speech!

Here is an opportunity for the members of the Holy Name Society to set the world right. Catholic women, thanks be to God, are fairly faithful in the performance of their religious duties—but then, they say, women have a natural tendency toward the sentimental. But when a body of real he-men, without any incentive save the better serving of God, enter into the sincere and faithful performance of these acts, then the world begins to sit up and take notice. “Like the prophet Jeremias of old,” says Father Muntsch, “our men of today, especially our young men in colleges and in public life, in the workshops and in the offices, at the club and in the factories, are occasionally called upon to testify to the Lord. They are to be witnesses to His Name. Nay more, it may at times be their bounden duty to testify to the faith that is in them and to battle for the Lord. For in these days when the Church is so much attacked by open and by hidden enemies, may there not arise an occasion when they are to stand forth as soldiers of the Lord (Christ, and when the sacramental grace received in holy Confirmation is to enable them to do some definite work for God’s glory and for the honor of His Church?” (Muntsch, *The Pilgrimage of Life*, “The Call to Service”).

While it is the lot of the Church, in imitation of her Divine Founder, to expect continual persecution and suffering, at times it is necessary for her to defend herself against unjust attacks, that violence may not be done to the faith of some of her weak children. The Catholic Laymen’s Association of Georgia, for example, driven to defend Catholic honor through constant false accusations, has done vigorous and highly praiseworthy work. Even our Lord defended the honor of His Father’s House by driving out the traders and barterers who were turning it into a place of secular amusement. And while He advised, “If an enemy strike thee a blow on the cheek, turn to him the other cheek,” He did

not outline the further course of action to be pursued if the enemy continued to strike. So, if the attacks of bigotry and persecution continue in spite of charitable forbearance, it is right, even necessary sometimes, to strike back vigorously, lest some "weak sisters", thinking that we have no defence, desert us. Only a well-organized, well-informed, faithful band can do such work, and surely it is a fit task for the Holy Name Society, whose bounden duty it is to defend the honor due to God and to sacred things. And it will help the Holy Name Society to flourish and grow strong, just as vigorous exercise is necessary to keep the body in good physical trim.

6. Family Life.

The family is the principal and most natural division of society, and upon its maintenance the existence of society depends. A man's most sacred human relations are those that exist between him and the members of his family; and therefore every good Holy Name member will be faithful in the regular and exact performance of his duties towards those who are bound to him by the ties of relationship. These duties are of four classes:

(a) His duty towards his superiors, parents especially. No matter at what age he may have arrived, he still owes them respect and reverence; natural affection must be the tie that binds him to them, and he must also support them whenever they have just need of his help.

(b) His duty towards his wife; the lives of married people are so closely bound together that they constitute but one life; their interests must be in common, they must possess and cherish a mutual affection, kindled through the graces which the Sacrament of Matrimony affords. And along the rocky road through which life leads us, Heaven knows that there are many places where only those graces will save a married couple and prevent a complete wreck of their union.

(c) His duty towards his subjects—the first purpose of the married state is the faithful bringing up of the children that come in the path they should walk; and here the greatest, the most important part is that which the parent plays. He must see that the religious education of the child is not neglected; hence the importance of maintaining and defending our parochial schools,

about which we will have more to say later on.

(d) His duty towards brothers and sisters and other relatives—a spirit of real fraternal charity must exist in his relations with them and must be more closely observed than the general rule of charity, on account of the closer bond existing between them.

These duties are most urgent, for it is the breaking down of family ties, the lack of filial respect and obedience and the prevalence of divorce which are causing the moral upheaval that our country is witnessing at present. And behind it all is a schooling which takes no account of God and of supernatural things. A man cannot be a good Holy Name member unless his fervor extend itself to the whole range of his duties.

7. Parish Work

There is a variety of duties connected with the successful maintenance of every parish which requires the cooperation of a vigorous laity for their successful completion, and in these duties the members of the Holy Name Society may well engage, and in them the Society will find life and nourishment. "What wonders," exclaims Father Husslein, "cannot be accomplished by a militant Holy Name Society, whose individual members have the idea of Catholic service and apostolate constantly brought home to them in a personal way!" (Husslein, *The Catholic's Work in the World*, C. XIII).

Acting as ushers for church services, taking up the collections, conducting parish entertainments and affairs, picnics, bazaars and so forth, taking up the parish census, acting as solicitors for parish drives in charitable and other campaigns, in these and in many other ways can the Holy Name Society enlist itself in the service of its pastor, and make its influence felt and its worth recognized.

As every pastor knows, the announcement of a parish activity seems to serve as a signal for the raking up of uncharitable comment, old animosities and jealousies, petty discord and strife. We have come to look upon these circumstances as the necessary adjuncts of every affair. Now, the Holy Name Society, which is founded upon the principle of laboring for God's glory alone, and to which all uncharitableness is forbidden, should interest itself thoroughly in this parish work. It will meet with some opposition, of course, but its activity will cause it to become known and to

spread, until finally it will have effectively disposed of all "knockers" by including the male, and the relatives of all the female ones in its membership. And if there is any organization which can bring about harmony and cooperation in a Catholic parochial activity, it is that society which teaches its members to be guarded in the use of the tongue.

8. Social Service

One of the principal means through which the honor and glory of God among men is increased is by charitable works, by doing good to those destitute brethren of ours who are made also in the image and likeness of God. Dr. Sylvester Leahy of New York points out that, although the rapid progress of social service in recent times seems to show it as a new movement, the Church, from its very beginning has taken care of the poor and supplied both their temporal and spiritual wants (Catholic Mind, Vol. XX, No. 22).

Practically every Catholic parish of any size has a St. Vincent de Paul society, whose particular aim it is to supply the demands that charity makes upon the parish. But here, too, the Holy Name Society will find room for an activity that will help to keep it thriving.

First of all, it must take care of its own destitute members and their dependents. The spiritual wants of Holy Name men are well looked after, but there are no provisions made for their temporal needs, save the visiting of the sick. But just as a prosperous commonwealth must have institutions for its impoverished or otherwise unfortunate citizens, so the Holy Name Society, in order to flourish, must take care of its members when misfortune overtakes them.

It must show itself ready to give to all worthy supplicants; any one who is truly charitable need never fear that he will lack the means to continue his charity. "The fundamental and elementary principle of brotherly love is this," says Bishop Hedley, "that a man's soul is better worth saving than his body, but in practical matters the law of God is that the body be ministered to first in all reasonable and necessary ministrations" (Hedley, Our Christian Inheritance, P. 213).

And what is given to the poor must be given in a really charitable spirit, not in an overbearing way which will take all the good out of the gift. We must not be too suspicious of charitable purposes; some people, says the proverb, are so suspicious that they would even accuse the Good Samaritan of having "something up his sleeve." The spirit with which charity is doled out is what counts most; the poor widow's mite was more meritorious than the rich gifts of many a sleek, self-satisfied philanthropist. "It is easy "(Bishop Hedley again)" to drop a coin into the beggar's outstretched hand, but the triumph of the science of kindness is to understand the cry of the silent hearts of those who either cannot or will not speak."

Not only in the relief of the poor, but in all other worthy objects must the Holy Name Society engage to fulfill entirely its mission in civic purposes, of which one of the most insistent present is to urge citizens to qualify themselves and to vote at every election. A citizen who fails in this duty is a slacker—our Catholic heritage demands that we perform faithfully our duty to the State, which has its authority from God. The Holy Name Society will help, too, in projects for the underprivileged children of its community and of the country—there are ten million boys in the United States, said Secretary of Labor Davis at a mass meeting of the churches in Reading, Pennsylvania, who are not being granted the educational and recreational advantages which are necessary to fit them well for life; and those ten million boys will have a great voice in the determination of our country's future. the Society must also play its part in other movements, civic and patriotic.

Our faith, we know, is an entirely reasonable one, it is one which demands that we perform well all the duties that life assigns to us, not only towards God, but also in relation to the state, to our fellowmen and to ourselves. What a magnificent opportunity there is for a good Catholic laity to do a world of good by showing in works the worth of their faith! Here is the Holy Name Society's big chance—to stand before the world as a band of representative Catholic men, understanding to the full their obligations and meeting them in a way that excites admiration among those who witness them, and arousing in them a curiosity

to examine the teachings which make them thus. So they will help to win the world for Christ; so they will help "to make Jesus the Man-God better known and better loved"!

Chapter IV.

Some Points of Interest.

1. The Old Fogies.

Every society, and the Holy Name will be found especially much afflicted in this respect, has a crowd of "old fogies". These are the members, old not necessarily in years but in spirit and enterprise, who obstruct progress, who block every forward-looking movement, who are afraid to venture forth on new and untried seas. What to do with them—that is the question.

Some Holy Name branches are completely composed of such members, who meet regularly, run through, if their leisurely method of procedure may be styled "running", a routine schedule of business, effectually squash any new enterprise that is proposed, and then adjourn with prayer. It stands to reason; such a society cannot thrive where the Holy Name is found decrepit and infirm, this condition will prove to be at least the main contributory cause, if not the whole trouble.

But what to do with them? They can't be thrown out—they pay their dues regularly, they live model Catholic lives, you can't get a thing on them. Well, take away their ear trumpets and slip over some drastic legislation while they are thus forcibly deafened; put them at a euchre table in a corner of the meeting-room, and let them while away the happy hours at the wicked pasteboards. Oslerize them, if necessary.

This difficulty has never been solved with complete satisfaction; the only cure is to get enough really live members to outvote the antiquated boys, and they will soon "come up to snuff" or be snuffed out. In modern days, when grandmas of eighty and ninety years are having their hair "shingled", there is hope even for these hopeless.

2. The Boys.

The schoolboys of today are the Holy Name men of tomorrow, and any truly progressive society lives not merely for the present, but looks also towards its future welfare. Therefore this

question of the boys and their care is one which concerns the Catholic Church and those who have the duty of looking out for its interests, and in this question the Holy Name Society must thoroughly involve itself, for the boys in school are the supply from which its future membership must be drawn.

In a preceding chapter mention was made of the Junior Holy Name Society, and the fact of its necessity and importance cannot be stressed too strongly. There are many things which hold the girl to her faith and to the practise of her religious duties, even in these careless and emancipated times—but the boys have mainly those allurements which lead them away from the path in which they have heretofore walked. Says Father Husslein: "Our children who have finished their parochial schools cannot be left to complete their education in the university of the street, the bar-room or the low resorts of pleasure and amusement; neither can they be left to the decatholicizing influence of the Y. M. C. A." (Husslein, *The Catholic's Work in the World*, Ch. XLIII).

The way to hold our boys is to offer them equally or even more attractive inducements than the enemies of the Catholic faith hold out to them. Therefore, decent and respectable places of amusement must be given them to take the place of the low resorts and dives which dot every hamlet in the land; a reasonable self-government must be allowed them to atone for the loss of the license which is colored so as to seem delectable freedom for them. And, especially, the love for their faith must be planted in their hearts, that they may be able to look the sugar-coated sinful pleasures of the world in the face without succumbing to their lure.

And so we must have Junior Holy Name Societies, and we must work with might and main to make them attractive, if we wish to hold our boys. At an early age they should be gathered together in the school and taken into the Society; no opportunity should be lost to warn them of the dangers which lie in wait for them; particularly the regular Communion feature of the Holy Name program must be emphasized in these days of the building up of their character. "The center of attraction must be the Holy Eucharist, and the peace and love and joy which flow from this fountain source of Catholic life. The Divine Lover of souls is

mightier than all our human means in holding to Himself these hearts of the young who are taught to come to Him confidently and lovingly. He will be able to preserve their purity and to increase their fervor and their faith" (Husslein, *The Catholic's Work in the World*, Ch. XL).

The Junior society should have, also, its own government and its own program. Authority is usually irksome to the boyish spirit, and it is to be feared that he will achieve an early antipathy to that which we desire him to like, if he is under the rule of the Senior society. The Spiritual Director, it may be assumed, can furnish whatever direction is necessary to the Junior steering wheel, and his guidance will not be misconstrued or badly taken.

It should be remarked, however, that the boys will take a lesson from the example which is set by their elders. If the Senior society is active in the various works which are in its field, if its members attend meetings regularly and are faithful in the common reception of Holy Communion, it is fairly certain that the boys will follow suit. So here another obligation piles itself upon the shoulders of Holy Name men, the obligation to avoid giving even negative scandal to these youths who are to follow in their footsteps in the service of Jesus Christ.

3. The Ladies.

The first woman that God created caused a heap of trouble for the first man, and her daughters have followed her adown the ages. The successful conduct of a Holy Name Society has difficulties to meet, too, in the woman question, for the feminine portion of the human race frequently proves to be a successful rival of the Society in the fight for the attention of our men, especially the young ones.

It is upon young men that the Holy Name pins its hopes. The old ones have already "gotten religion", or will get it in the natural course of events, without any extraordinary effort. But the young men, proud in the consciousness of their vigorous manhood, too often forget that to the Creator is due whatever credit their qualities of body and mind warrant—and it is for them that attractive features must be added to the religious substance of the Holy Name Society.

It is hard to get recently married men out for meetings or for

affairs of any kind. Study the examples round about you; the marriage of a young man is the signal for his retirement into a secluded home life for a longer or lesser period of time, according to the congeniality or lack thereof of that home life. The only hope of getting him to manifest any Holy Name interest during that protracted honeymoon period is by bringing his wife along.

And the problem of the young man keeping "steady company" with serious intentions is just as difficult. For the ripening of mutual affection during the time of courtship does not leave much room for the consideration of other interests; the couple are enough society unto themselves, and are jealous of whatever might rob them of each other's company. So both must be interested.

This difficulty, it may be easily seen, covers practically the whole range of men between twenty and thirty years of age—that is, practically all the men whom the Holy Name Society is most anxious to reach. And the way of meeting this trouble is by making the Holy Name sponsor for a series of social events—having Ladies' nights, making things interesting for them, so that they, in turn, feeling good will towards the Society, may cause their young men to keep up their interest in it.

And a Ladies' Auxiliary of the Holy Name would be particularly apropos in these advanced times, when the emancipation of woman has so far progressed that she is subject to all the varieties of license which threaten man. Blasphemous language on the part of a woman effects far more damage than when men use it; and the way things are going, an Auxiliary may soon be an immediate need.

4. The School

Our parochial schools are a most important item in the Catholic program, especially as the Godless teachings of the public school are every day more and more in baneful evidence. The foundation of the child's training must be a belief in God and in the Divine truths which He has revealed for the guidance of mankind; only upon that foundation can a superstructure of learning be established which will be of any real value. It is fast becoming the fashion to leave God out of account when dealing with problems of worldly interest, scientific and the like; and it is up to us, His chosen children, to defend the honor of our God.

"Catholic education," says Father Husslein, "is necessary if we would keep the Faith active and alive in our land, if we would promote the kingdom of Christ on earth. . . . The enemies of the Church are everywhere seeking to rob her of her Catholic schools. Every persecution is immediately directed against them. They do not so much fear the religious education that is given to the child outside of the walls of the Catholic school, as the constant, daily influence of the Catholic school room itself" (Husslein, *The Catholic's Work in the World*, Ch. XXXVIII).

Nowadays particularly, in spite of the fact that prominent educators everywhere are proclaiming the need of religion in education, efforts are being made to destroy our schools, as the examples of Oregon and Michigan indicate. Bishop Gallagher of Detroit has pointed out to his people the need of an active and vigorous defence against those who would steal away our freedom in this regard, and that need must be emphasized to Catholics everywhere. The laity must stand behind their schools, must support them and those who have charge of their conduct most strenuously. We have no need to be ashamed of our schools; their pupils stand with the foremost in learning, in literature, in athletic prowess, while they have in addition the moral training which, while it is no positive guarantee of right living, is at least a powerful incentive to them to do their duty well.

Let the Holy Name Society show its appreciation of the importance of the parochial school by manifesting an active interest in it. It can promote worthy objects, such as the Health Crusade which the Tuberculosis League of America, with the cooperation of many State education bureaus, is conducting. It can assist in the furthering of the study of civic duties, a branch which, too long neglected, is coming to the fore rapidly in all schools, public and private. It can offer medals to pupils who are especially proficient in their studies—and especially in the promotion of the study of Religion should the Holy Name Society interest itself. It can sponsor school outings, picnics, athletic activities—and here there is a chance for the Society to make itself so solid with the children that there will be no need to fear for its future. A Society which is anxious to do its share in helping the school to be a successful one, will find no dearth of worthy objects to occupy its attention.

And where there is no parochial school, the Holy Name Society must be insistent in urging its need and assisting in its erection. The pastor, the members may be sure, will be ready enough to turn the matter of raising funds over to them; and they should feel proud to have the honor of being entrusted with this task. "There is no worthier work in the lay apostolate than that which consists in aiding the priest in the upbuilding and support of the Catholic school, and in ever increasing the number of those who are here gathered together about the knees of Christ to learn the lessons of heavenly wisdom while not neglecting the wisdom of earth" (Husslein, *The Catholic's Work in the World*, Ch. XXXVIII).

5. The Parish.

The successful Holy Name Society, consisting, as it will, of all the practical Catholic men in the parish, must be foremost in promoting all activities and in showing a good example in all things. It is the only really parish society for men and boys; there are other valuable organizations, it is true—the Knights of Columbus, the Knights of St. George, and other such social and benevolent societies are helpful, but all good members of these associations will also be active Holy Name men. Therefore the Holy Name must be a living force in parish life, something that is felt, that is known, that is appreciated. It must lead not only in secular activities, but also in spiritual works. Service in the choir, in other necessary duties, such as assisting in the decoration of the church for Forty Hours' devotions and other special occasions—in things like this a good Holy Name Society will set an example that will make others eager to follow. It will be proud of its parish, its priest, its school and its church, and it will see that they always rank among the first in diocesan collections, in charitable contributions and the like. It must show forth a real earnest, vigorous, militant Catholicity in order to bolster up the faith and courage of those weak-kneed brethren who are ready, at the slightest sign of trouble, to fall off on the opposite side of the fence. Holy Name men must, first of all, be Catholic men and proud of the fact that they are.

6. Financial Support

It is a precept of the Church to contribute, as far as one's means permit, to the support of the parish, and that precept, just as the other Commandments of God and of the Church, obliges the conscience under pain of sin. Those who fail in it deny their faith in deed as much as those who violate the other Commandments.

Therefore to be a good Holy Name member, a Catholic man must contribute his quota towards the support of his church and his pastor, and towards other authorized and recommended purposes. It is not his place to declare this or that collection unworthy of his support; his spiritual superiors have decided that it is a genuine need, and he must be willing to accept their decision, for their understanding of the matter surpasses his. And not only must he, himself, give but he must abstain from setting himself up as a self-constituted board of censorship to keep others from giving, thus doing the devil's work by preventing a good deed. There is great need of the example of a good Catholic society in this respect; our people are only too prone to find fault with church matters, with their priests, and they attempt to show their displeasure by refusing to give anything to those whose policies they dislike. Of course, they themselves are the ones to lose thereby, in the harm they do to their souls, for they cannot stop God's work nor the spread of the Kingdom of Christ.

And in other causes our charity must be paramount, for our faith, we hold, of all creeds is nearest to the teaching of Christ, and Christ's great principle was charity in word and in work. Let the Holy Name Society set an example to the rest of the parish in performing all charitable works which are recommended by the spiritual authorities, by doing good wherever the opportunity offers.

7. Sports.

One great way of making the Holy Name a really living, vigorous institution is by making it the men's club of the parish; since it is the only church society for men, it should have no difficulty in assuming this role. And so it must sponsor all respectable sports, all athletic enterprises; it will do this, if it is alive to its own interests. Look through the world of competitive

sports: baseball, football, boxing, pool, basketball,—whithersoever you will, you will find that an unusually great proportion of the best and most noted athletes are of the Catholic faith. And that in spite of the fact that very often they do not have the opportunity to develop their ability; what have we to take the place of the Y. M. C. A.; how can our Catholic schools give their students the same athletic opportunities as the rich secular universities?

Why should not the Holy Name Society back athletic enterprises—it will help to increase its prestige, for in most instances it will be found that the Holy Name baseball or football or basketball team is the amateur champion of the neighborhood—boys and young men will not be ashamed to belong to it; it will lose that “sissified” aspect which things religious are so often and so falsely accused of having. Far from being opposed to the spirit of the Holy Name Society, it will help its young men to be clean and sound in body, which is a great help towards a healthy condition of the soul. Boys and young men whom no other motive could induce to give up some harmful excesses, will take great pains and undergo great sacrifices to keep themselves in training for athletic endeavors.

The spiritual side of the Holy Name, of course, must always be the more important, and these excursions into the realm of sports and social endeavors must always be subordinate to that main purpose. Athletic activities are merely the relish with which the solid food of practical religious faith, which is the substantial, strength-giving part of the meal, is garnished; they are the sugar coating which hides the bitterness of the medicine beneath, which really does the healing work. The danger is that the serious interests of the Society can be obscured, and while all work and no play makes Jack a dull boy, all play and no work is equally destructive to his usefulness. So the recreational and sporting activities of the Society must ever be under the supervision of its officers, that too much importance may not be attached to them; it surely would not look entirely proper to have a Holy Name football team, for example, cursing and biting and scratching its opponents and calling them the foulest names of which they can think in the fertile heat of battle.

Chapter V.

An Active Holy Name Society Is a Praiseworthy Lay Apostolate.

Some of the points which have been mentioned in the foregoing discussion may appear to be a bit unusual, but it is only by dividing its attention, as far as is consistent with the circumstances of place and membership, among all these activities that a Holy Name Society can expect to achieve its fullest growth. This Society is an association of the most representative and practical Catholic men, and such men are bound to show forth as perfect an example as they can of real Catholic lives. Not only must they work for their own salvation, but they must also help where they are able in the saving of the souls of others. We are, in a very real sense, our brother's keeper; all men are travelling the same road, the road that leads to eternal happiness with God in Heaven, and a spirit of cooperation will help all of us to go that road much more easily.

Which works any Holy Name branch will adopt for its especial endeavors depends on the circumstances in which it exists; there are parish duties to be fulfilled; the calls of charity are insistent; there are social and civic interests in which the welfare of souls and of the Church is involved; there are missions to be supported; the Catholic press is to be promoted—they are all worthy objects—all worth the attention of Catholic men.

And upon whatever course of action a Holy Name Society may enter, it must remember that its first end is to promote God's glory. Thus doing, it shall live to accomplish much of the purpose, that in all things God may be glorified.

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HOW TO BUILD UP AND MAINTAIN A SUCCESSFUL HOLY NAME SOCIETY.

Fourth Prize.

by

Rev. John F. Fogarty, Philadelphia, Pa.

I.

It may be well at the outset to preface what I am about to say on the question of building up and maintaining a successful Holy Name Society with the declaration that the task is not quite so easy as it appears on the surface. Any other attitude to the problem simply foredooms it. By saying as much I do not intend to imply that the undertaking contains such inherent difficulties as to require the supervision of the few and rare persons who are natural-born leaders. By no means. What I do mean is that a successful Holy Name Society can only be established and main-

tained by consistent and persistent efforts, perhaps trivial in themselves, but powerful by dint of their very consistency and persistence.

A casual glance over the Holy Name field in any large city particularly, proves the truth of this contention. The predominance of dying and defunct organizations over the healthy and normally-functioning ones is immediately noticeable; and the disease that is responsible for the demise of all societies, whether religious or secular, is usually that fatal, wearing-away process known as "Inanition", due to lack of interest, lack of effort, lack of appreciation of the issues involved.

Now, assuming that a Holy Name branch is about to be established for the first time in a parish—or what practically amounts to the same thing that the dying or dead body of one which formerly flourished is to have breathed into it again the breath of life—what then is the first step necessary? I should at once reply that a thorough realization on the part of the priests and the men of the parish that the Holy Name scheme of salvation is pre-eminently useful.

Without this conviction any priest is starting out with a terrible initial handicap in undertaking to conduct a Holy Name body. To carry on a society simply because one has already existed in the parish, or because most parishes have a Holy Name organization, or because the men want one established makes poor soil on which to build. On the other hand, considering how many worthless and often unworthy enterprises are thriving on enthusiasm alone, there is no setting limits to the success bound to come to the priest who is fired by a zeal born of the conviction that the Holy Name can solve the momentous problem of bringing our men regularly to the Sacraments.

And this leads to the question of the Holy Name platform, for I am thoroughly convinced that a clear and definite understanding on this point is supremely important. Formerly, spiritual directors were satisfied if members went quarterly to Confession and Holy Communion; now, the trend is toward requiring the men to receive in a body on a stated Sunday at the same Mass once a month. I think where this is successfully accomplished the parish society is a huge success even if the evening meeting

or the social gatherings are poorly attended. For since the Holy Name aim is primarily to propagate reverence and love for the Sacred Name, and, as a secondary consideration, to stamp out indecent and immoderate speech, surely the Catholic way and the consistent way, if we remain true to our principles, is by medium of frequent Communion. A Catholic rule of life and the regular reception of "the Bread of Life" are very cognate ideas. Going to Communion but once in three months is hardly in accordance with the saintly policy of the late Pope, Pius X; and it possesses this further disadvantage that when a member fails to go with his organization, six months will in all probability elapse before he again receives. Monthly Communion is a vast improvement on quarterly approach to the Altar; it is more easily attainable for obvious reasons; and it harmonizes better with the Church's ideal in the matter of frequent reception.

Some may object that the monthly requirement is not going the whole way, and here, I think is a clinching argument for the erection of a Holy Name Society in every parish. In parishes where the Holy Name is not functioning, the bulk of the men are hardly receiving the Sacraments even semi-annually. This is certainly not a healthy sign. The health of any parish is largely determined by the religious condition of the men who belong to it. Thus, when it is characteristic of a locality that its manhood is not frequenting the Sacraments, that locality can be said to be spiritually famishing according to the solemn pronouncement of our Divine Master: "Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you." (St. John, VI, 54). Certainly the monthly requirement is a more direct route to—say weekly reception than is annual or semi-annual Communion; and taking into account the religious peculiarities of the male—for all of which he is by no means blameable—it is no exaggeration to maintain that some such organization as the Holy Name is even indispensable in a parish.

For there is this powerful psychological reason for using the Holy Name Society as a vehicle for bringing the men to Confession and to the Holy Eucharist, that the suggestion of compulsion attaching to the monthly Communion acts as a very strong incentive thereto.

The Church requires all the faithful to go to Confession and Holy Communion at least once a year during a certain period in the knowledge that otherwise a great many would not go at all. There are numbers who will not save unless they are in a sense compelled to do so, unless they are impelled by some kind of a check on their recklessness and their tardiness. Now, laying up treasures in heaven means something and certainly no small part of its meaning must be in using the means ordained by the Divine Saviour to save our immortal souls. This is sensible spiritual banking. But there are, alas, too many tardy depositors. So the solemn mandate of the Council of Trent: "Thou shalt go to Confession and to Holy Communion at least once a year" is the compulsory annual premium of spiritual insurance. The Church in this matter, as in numerous others, is giving but another indication of her wonderful insight into certain weaknesses of human nature.

The saving idea is apparent in its application to the Holy Name scheme of bringing men to the Altar once a month. The monthly Communion is in the supernatural order what saving through Building and Loan is in the natural order. While default in monthly payment is not fraught with the same consequences as neglect to pay one's annual insurance premium, still, a person is far more liable to put by money with the aid of the Building and Loan than he would were he to act on his mere initiative. In the same way, where a man is required by rule to approach the Altar once a month, the chances of his doing so are far greater than were he left to follow out his own whim. Besides, the check-up system and the other expedients employed to stimulate his zeal, about which I shall go into more detail later, are well calculated to help keep him faithful and regular.

There is an added phsychological reason to show how it happens that a Holy Name Society is not merely something useful to have in a parish, but is really a distinct need.

It is a well-known fact that women far more readily approach the Sacraments than men, just as it is a well-known fact that where whole nations abandon the Faith, the men fall first. Various reasons have been adduced to explain this dire phenomenon, the principal being the machinations of secret organizations, but I venture to contend that these deplorable defections are brought

about simply and solely and directly by a universal neglect of Confession and Holy Communion. Should one inquire how it happens that men are more tardy than women in approaching the Sacraments, I would be inclined to answer that women themselves are a very good reason. A man is naturally shy about his religion, and shyness in the male is more or less of a relative term which takes cognizance of the female. It not infrequently happens that the most effective way to keep a man entirely away from the Sacraments is for a wife or a sister to persistently urge him to go. This bashfulness is everywhere observable in religious matters. A story, as so many other tales, is related of the late Archbishop Ryan of Philadelphia, who observing a man substituting a knee bob in front of the tabernacle for a genuine genuflection, remarked to a friend: "That fellow must be either a Turk or a sexton." But sextons are very far from being the only offenders in this regard. Where is the pastor in the wide world whose life is not tormented Sunday after Sunday by the denizens of the vestibule whom one pastor facetiously dubbed the "sharpshooters"? Even when there is room in the pews for a couple hundred people, this one-kneed, hand-under-the-chin delegation will invariably be discovered in the rear trying to effect a compromise between a reluctance to be seen in church and a desire to satisfy the Sunday precept. This is typical of that innate modesty of the man in religious matters which has to be taken into account.

On the other hand, there are occasions when men suddenly become extremely bold,—a point I would like to emphasize in its bearing on the Holy Name Society. There are organizations, secret as a rule, in which members don, to speak mildly, most unusual costumes and at the same time display extraordinary inconsistencies. Taunt a man with having the blood of a red man in his veins and you touch him to the quick; but don't be surprised if you see this same fellow careering along a public thoroughfare in the company of his lodge, decked in feathers and paint, and equipped with the other accoutrements of Indian manhood. Call a man a clown and you offend him grievously; but how many of these sensitive beings will you find in convention in places like Atlantic City dressed in all the clownish regalia of their lodge.

The saying of Alexander Pope that "the greatest study for mankind is man" may thus be narrowed down to include just the product "vir" of the "genus homo" in spite of what modern novelists write to the contrary on behalf of women. I am confident that the investigation would boost the stocks of the Holy Name one hundred percent. Thus the gregarious instinct that prompts a man to do things which he would not undertake of himself and by himself is, I suggest, a strong argument for the maintenance of Holy Name Societies in all our parishes. It is far easier to persuade a body of men to receive the Sacraments collectively than it is to prevail on them to receive them individually. Besides, this shyness about religion on which I have been enlarging, works like a two-edged sword; for when a large crowd of men are receiving Holy Communion together monthly, it shames the backsliders into doing likewise.

These reasons favoring the establishment of Holy Name Societies in every parish I offer not in a spirit of giving priests information which they do not already possess, but rather to promote discussion and to stimulate action. All of us believe a good deal more than we act upon. After all the value of a priest's retreat and of the written word is not so much in that they teach but that they persuade; they stir up a dormant conviction into a ferment of action. And what applies to the priests, applies to the people. Our men know they have to save their immortal souls, and in order to effect this, they know that they ought to frequent the Sacraments. De facto, in a great many instances they are not living up to their knowledge. Priests realize this, and, knowing men, they realize that it is just the Holy Name Society they need. Why, then, the Holy Name is the thing wherewith to catch the conscience of the men, and the pulpit is the place to proclaim it. Preach it then until the altar-railing is teeming with people—a well-timed appeal works wonders—and when the men begin to default, preach it again, and again, and again.

During the war period five-minute talkers quickly recounted for us the terrible hardships and the heartrending experiences of our boys in the trenches, and then when our hearts were full and our emotions afire, cried aloud: "Buy a bond, buy a bond;" and we emptied our pockets.

In the same way, there is no sermon calculated to arouse men to a realization of the necessity of salvation, which may not at the same time admit of the refrain: "Join the Holy Name Society; join the Holy Name.

II.

So far I have broadly discussed what I beg to suggest ought to be the general scope of a Holy Name Confraternity, and have essayed reasons which make desirable the establishment of a society in all our parishes. Now it is necessary to touch upon the detail work without which an organization cannot carry on.

Here I deem it honest to declare right away that while there are, of course, certain principles, still there can be no set methods whereby all societies are to be conducted alike. Parishes are just as individualistic as individuals and, like individuals, they have to be treated differently. Some parishes are as temperamental as grand opera stars, while others are as easily manageable as stage supers. So that a spiritual director who has been eminently successful in one neighborhood, may, by employing the same methods in another, become a dismal failure. Indeed, I may go further and say that in the same locality, any one plan, although it be found the most practical for all purposes, will not appeal to all the men. Take this form of checking up, to be highly recommended, viz., using the slip from the Holy Name Journal or a specially prepared card on which members write their names and addresses and deposit in a box on Communion Sundays and meeting days. Unfortunately, there are even now, sad to relate, men who are unable to write their names, there are those who are consistently forgetful, and there is that aggravating class who are afflicted with what may be called "paperphobia", paper-shyness. They simply hate to handle paper in church, as pastors who are employing the duplex system of envelopes will readily testify. Again, there is that element in every parish that seems to think that such an institution as the Holy Name bears no application to them whatsoever. Their ideas of social requirement simply preclude such a thought. I recall a genial professor of Moral Theology, now deceased, who was wont to jocularly refer to these as "Cautholics." And where the "Cautholics" predominate in a parish, a spiritual director has to exercise due patience and tact.

Then, too, the size and quality of a parish has to be taken into consideration. All big cities contain venerable old parishes that are now but "relics of old decency," the shattered remains of bygone glory. Due to the intrusion of subways and elevated ways and the inroads of big business, whole districts have been completely transformed within the space of a few short years. Churches that were once filled with loyal Irish congregations have now become the centres of teeming foreign populations, too many of whom profess Catholicity and there abruptly stop. And the priest whose lot it is to work in these places in the cause of the Holy Name and of religion in general is very often denied any visible evidences of the fruits of his zeal, but must seek the more sublime consolation afforded by the consciousness that the Book of Life contains the record of his untiring labors and self-sacrifice.

Again, conditions in country districts are vastly different from what they are in congested localities, and rules by which a society is governed in cities may be found totally inadequate for the wide open spaces. So that a priest has to carefully survey the ground before he embarks on any plan of action.

At this point permit me to venture a word on the general attitude of priests to Holy Name Societies, for since this is a discussion on how to establish and maintain successful organizations, it is out of the question to overlook the part of the spiritual director on whom so much is depending.

It is a foolish procedure for a new director to adopt the policy of changing at one full sweep the existing order of things. Nay, more; if a society has already been functioning successfully, it really amounts to tragedy. And seldom does it happen that an organization which has been wrecked by misguided zeal, is going to be resuscitated by the person responsible for its death. For the men have now lost confidence in his leadership. "Leave well enough alone," is a safe and sane slogan, and I think I have adduced reasons sufficient in another. Of course, accidental changes may have to be effected here and there, but this is a vastly different thing from giving the ungracious impression that a former hard-working priest has to learn from the latest arrival how to properly conduct a body of Holy Name men.

Furthermore, a priest ought to treat the officers of his society

with patience and courtesy and consideration and confidence. Be it said to his undying credit that he generally does, but when I speak about the rare exceptions, I am adopting the attitude of the preacher who preaches on—say “Profanity”. He does not assume that his audience are all addicted to this ugly vice; he is simply putting them on their guard. But here’s the exception:

A Holy Name president and other officers visited a new spiritual director for the purpose of giving him a few pointers on how things were being done in their parish. This was a natural proceeding and in reality a tribute of respect to their incoming leader. He looked at them sternly for a few embarrassing moments and then ponderously applying his fist to the table, announced in stentorian accents: “Gentlemen, I’m running this society,” with a tremendous emphasis on the “I”. The sequel proved that he ran it into oblivion.

Now it is true that the enthusiasm of members of the Lay Apostolate has at times to be held in check, but the spirit that prompts it should not be summarily killed. There are a great many Holy Name societies which simply cannot carry on without the loyal co-operation of these faithful souls; and when men are giving of their valuable time and attention and energy to the cause of religion, without hope of earthly recompense, they certainly deserve the encouragement of their priestly guide. Not alone do they deserve it, but he owes it them. For after all he is directly responsible for the spiritual welfare of the men of the parish, and if a few earnest persons volunteer to bring large numbers to the Sacraments, it is taking that much anxiety and responsibility off the shoulders of the Spiritual Director.

When a director has the good fortune to collect a corps of real workers, he ought to grapple them to his soul “with hoops of steel.” Let him urge them, boost them, praise them, invite them to his festive board, give them a share in his councils, and even while his own will eventually prevails, make them feel that they are part and parcel of all his decisions.

As to the actual work of organizing a sodality, I don’t know of any better way of affording information than by relating the experience in this matter of zealous men about whom wonderfully successful organizations have grown. This fits into my contention

that there is no royal rule to govern the conduct of all Holy Name bodies alike. Everything depends on the varying circumstances of varying conditions.

One veteran priest of my acquaintance, now within hailing distance of his golden celebration, presides at present over a parish largely comprised of employers and of men in the professional walks of life. In spite of a successful and active experience with men in other places, he encountered a good deal of difficulty in getting his latest Holy Name charge under way. At last, seizing on a happy, if novel idea, he summoned six lawyers to the rectory, and after discussing with them his plan, eventually prevailed on them to act as Holy Name prefects. Then for two Sundays in succession, at all the Masses, he talked to the congregation along the lines he addressed to his legal apostolate. The Holy Name Society, he told them, had a message redolent with eternal issues for rich and poor alike, for the influential and for the lowly; good example was always powerful, but was irresistible when employers blazed the spiritual ways for their employees, and so on. Finally, at a mass parish meeting, the lawyers addressed the assembled men, and were followed by the zealous pastor who issued a final impassioned appeal to all to join the Holy Name. They responded enthusiastically and formed the nucleus of an organization which is still flourishing.

A young priest with his first assignment in his breast-pocket, presented himself to a pastor who bore a name for being brusque but genuine. After tendering the necessary preliminary courtesies, the young man meekly inquired about the societies he was to direct. "The Holy Name", snapped the elderly priest, inwardly amused and pleased, but outwardly enjoying his little fun in his customary way. "Well, is there any particular plan you would like me to follow?" again queried the sprouting assistant. "Use up shoe leather and pull door bells," was the laconic rejoinder. And the young levite took these instructions literally. It was hard work at first, tiresome work, mean work, sometimes humiliating work, often discouraging work. But the men could not long hold out against the transparent sincerity of their new spiritual director. The fleeting months found an ever increasing number approaching the Altar rail, until the time came when the

temptation to lag behind invariably vanished before the conjured-up vision of a zealous young priest whose disappointment was not to be endured.

Indeed, it is well to remark on passing that there is no real substitute for the personal contact of a Spiritual Director with the men in so far as this is feasible. A word from the priest goes an immense way, especially when he is about his "Father's business."

There is one man whose natural modesty I do not care to offend by disclosing his name, but whose untiring labors as president of his parish organization is well known and appreciated by a wide circle of admirers. He is a priceless human treasure and worth an army to the spiritual director who has the good fortune to claim him. Conversing with my friend on Holy Name affairs in general, I suddenly bethought myself to inquire about the methods his parish adopted to build up the very efficient organization they have. "Ward politics", was his immediate and very unexpected reply. "Ward politics", I exclaimed with amazement, but recalling that our Divine Master said something to the effect that even the Mammon of Iniquity can at times afford valuable hints in the domain of religion, however unwittingly, I let him proceed. "You see," he continued, "the division leader is responsible to the ward boss for all the voters in his district, and the ward boss is, in turn, answerable to a higher-up. Our parish is divided into districts, and over each district there is a prefect. The prefect does all he can to make every man in his district receive on the regular Sunday at the seven o'clock Mass; he reports to me, and I keep the Spiritual Director informed about conditions. Every member is kept supplied with cards on which to write his name, address, and date of Communion. In addition we keep on hand a large stock of stamped and printed postal cards. These are mailed to every member a few days before the second Sunday of each month, to remind him of his obligation. As the men file into church to hear the Holy Name Mass, the secretary stands in a convenient place to record the name and address of any man who for some reason or another fails to deposit his card in the box. A member who is compelled to go to an earlier or a later Mass is expected to deposit his card in the box anyhow." "How many men have you going to Holy Communion on the second Sunday of the month?"

I inquired. "Between six and seven hundred." "How many attend the monthly meeting?" "About sixty." "And do you think your society is functioning on all cylinders with such a small proportion of your membership at the meetings?" "Undoubtedly," was the prompt reply; "We concentrate all our energies on getting the men going regularly to the Sacraments; we do not stress other activities of the society."

And I believe his viewpoint is correct. No man should be excluded from membership, nor denied the rating of a member in good standing for non-attendance at meetings or for non-payment of dues as long as he is regular at the monthly Communion.

However, it would be a big mistake to encourage the impression that the religious meetings of the Holy Name are unimportant. On the contrary, these may be made the means of effecting a world of good in any parish where they are sensibly conducted. Provided they are not unduly protracted, and provided they are not coupled with social engagements to follow immediately in the parish hall or basement, and provided the spiritual director's discourses are instructive and orderly and do not consume more than fifteen minutes, they will undoubtedly appeal to the men.

Here is a suggested programme for the evening Holy Name service. Recitation of the Holy Name Litany promptly at the appointed hour, followed by a short instruction; then Benediction with congregational singing of the "Tantum Ergo," and congregational singing of the hymn "Holy God, We Praise Thy Name" instead of the usual "Laudate Dominum, omnes gentes."

I am substituting the Litany for the Holy Name Office because the Divine Office somehow or other does not seem to feel at home in the English language, if I may so express myself, and when recited in that bashful, awkward faltering way common to the men is rather calculated to bewilder and awe them into dodging an embarrassing task.

But the instruction's "the thing." Here's our golden opportunity for moulding our men into that type of genuine Catholic manhood which, after all, is the ultimate aim of the Holy Name Confraternity. Not with heavy, learned discourses shall we succeed in winning our audience, not by general moralizing,—people

soon grow tired of this form of sermon—but by the plain, simple truths and doctrines and practices of the Church presented in an attractive way. Possibly we too often assume our people know really more about their religion than they do in fact. How many people, for instance, know how to hear Mass properly, know how to prepare themselves for and make thanksgiving after receiving the august Sacrament? Supposing the emergency should arise, how many can validly baptize a baby in danger of death? Where is the confessor whose patience is not taxed to the limit by penitents insisting on reciting the “Confiteor” to the bitter end, by penitents who go into the minutest detail about matters relatively trivial, and skip lightly over or mention in an off-hand and casual way matters of grave moment?

A word in season could easily forestall these and many other shortcomings as well as give our men a sensible and healthy outlook on the great issues of the day. Certainly these ten or fifteen minutes a month devoted to useful instruction will redound to the glory of the parish, nay even to the diocese and of the nation, if uniformly adhered to. For after all, Catholic ideals are the ideals of Jesus Christ, and it is through these the world is going to be saved.

But the bane of Holy Name meetings is lack of consistency. A service should never be curtailed, for instance, to save time for a smoker or entertainment. This is subordinating essentials to non-essentials, distorting the men’s ideas of spiritual values, and shattering their ideals of the fitness of things. Moreover, a member should not be deterred from attending by the prospect of a long sermon at all. Always and invariably Litany, sermon and Benediction, but the whole service ought not consume more than thirty minutes.

Formerly the custom obtained in places of supplying a prefect with a book in which he recorded the names of the men in his band, their attendance at Holy Communion and at meetings, and the payment of dues. Now asking a man in the presence of others if he has received in the morning is calculated to prompt the pusillanimous to venture a lie in church. It is embarrassing under the most favorable circumstances. Keeping tabs about a man’s religious doings just rubs him the wrong way. And he is liable

to become discouraged when he finds an array of condemnatory cyphers after his name.

Some statistics are necessary, to be sure,—especially for the records of the National and Diocesan Unions. However, the paper-slips, already mentioned, take care of the attendances at Holy Communion, and a general count of those who present themselves at religious meetings and other activities will answer all practical purposes. Needless to say, a card-index system, alphabetically arranged, and containing the names and addresses of the entire membership, is very advisable.

And last, but by no means least, comes the men's Retreat. I refer to them belatedly in the consciousness that what is latest heard is longest remembered.

Ascetic writers often liken the soul to a garden—deriving their inspiration probably from that beautiful parable wherein our Divine Lord speaks of the varied fate of the seed falling on thin, stony, weedy, and good soil respectively. Thus, regarding the advanced invitations to the men to join the Holy Name Society as the preliminary preparation of the ground, a Mission is the fertilizing ingredient through whose benign agency the good fruits of enrollment are grown. A fertilizer of its very nature bears ugly contrast to the beauty, and luxuriance of growth depending on it, and in the same way, in the contemplation of the stern realities of Judgment, Hell, Eternity, germinate the seeds of Divine love and service.

Hence the need of a Retreat to start an organization well—a need which obtains periodically ever afterwards to keep it functioning at top speed. For most of us have to endure the experience of going through periods of spiritual torpor; and just as physical languor is cured by bodily exercise, so do the distempers of the inward life yield to the exercises prescribed for the soul.

And a Retreat is in a sense spiritual athletics.

III.

During the past few years Holy Name organizations have in places assumed many activities which were never contemplated in the original foundation and which in instances have little in common with the true aims of the Society. Now, while I readily grant that modern conditions are necessitating new and scientific

methods of handling religious problems, still, I cannot admit that social and fraternal activities are justified for their own sake merely, but only in so far as they may become the vehicles of attracting men to the real programme of the Holy Name. This plea is being made for them in quarters, probably with truth; yet, on the other hand, just as medicines which are supposed to cure certain diseases have been known to kill the patient, there is this danger attaching to the entertainment idea—that for what good it effects in some directions, it is liable to work havoc in others. And because organizations have been wrecked on social and fraternal rocks, I regard a stand and a decision on this issue as of the utmost importance.

To begin, the Holy Name Society is essentially a sodality and ought never cease to function as a sodality. Nobody criticizes a bank for not doing the business of a department store, and why should the Holy Name be expected to enter a field that has already been successfully explored by the Knights of Columbus and other such organizations infinitely better qualified to do that kind of work? Surely no dire consequence will ensue when a member has not contracted a hail-fellow-well-met acquaintanceship with a man with whom he rubs elbow at the altar rail.

Again, a priest is not in his natural element arranging smokers, entertainments, and such like. Nay more, there is danger of his priestly sphere being invaded. When he is present at a purely secular affair, he is on terms of technical equality with the other men present, and he is more or less bound by the decisions of the presiding officer—a layman. This may easily lead to friction and there are some, unfortunately, who adopt the illogical expedient of settling their differences with a spiritual director by refusing to be any longer identified with the society over which he presides.

Then there is the ridiculous paradox of “the tail wagging the dog”,—purely extraneous activities usurping precedence over the essential matters of the Holy Name.

I recall some years ago ending up a pleasant two weeks' holiday at a popular vacational Mecca for priests of many dioceses. During an informal conference there arose this very discussion concerning socials, smokers, and entertainments, and their relationship with Holy Name work. And one of the priests present cited this case

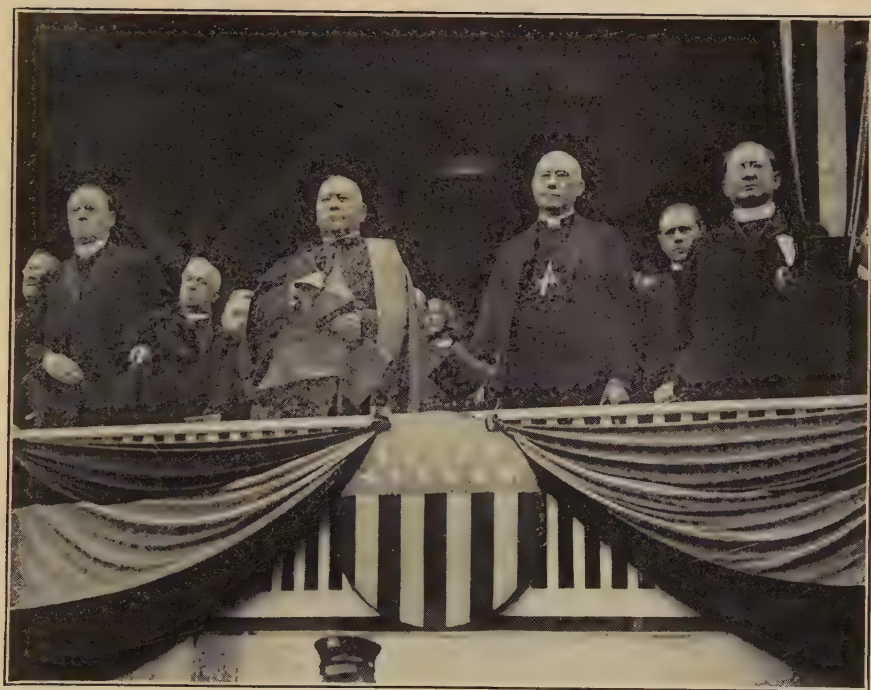
which fell within his personal experience.

In a certain church on the Sunday before the Holy Name Sunday it was announced at all the Masses that a well-known city official would address the men after the evening services. This politician had been figuring largely before the public eye for some time, and had acquired a good deal of rather dubious newspaper notoriety. When, at the time appointed, the spiritual director appeared in the sanctuary, he was amazed to find all the pews filled to capacity—a rare happening, except on the occasion of Missions. Sensing the reason for the large outpouring of men, he announced: “Friends, I know you are anxious to hear Mr. So-and-so, so we’ll just sing the ‘Tantum Ergo’ and ‘Holy God’; and then you can proceed to the hall where you will find plenty of smokes to go around; enjoy yourselves.”

Now Mr. So-and-so had a politician’s instinct for “Making hay while the sun shines”, so he went home thoroughly satisfied that he had reaped a pretty respectable harvest.

And the meeting was “a whale of a success”.—after a fashion. At least the men came. But the Holy Name slogan is not “Get the men;” it is rather “Get the men frequenting the Sacraments”. However, it may be objected that a necessary preliminary to accomplishing such a worthy purpose is to assemble the men in order to talk to them about the objects of the Society. Yet, is this being done in fact? Or can it be done at the expense of giving the impression that what goes on in church is of little account? Besides there is all the difference in the world between the atmosphere created by a Mission or a Retreat and the atmosphere afforded by the jingle-jazzy type of entertainment,—the “Papa loves Mamma, Mamma loves Papa” variety,—or what is supplied by the insincere effusion of a political demagogue. Atmosphere enters very largely into human motives. Holy Mother, the Church, takes notable cognizance of this in her varied ceremonials. So the church is at once the logical and the strategic place to talk to people on the intimate affairs of their immortal soul.

Now I do not mean to insinuate that spiritual directors as a class are in the habit of inviting unworthy speakers to address members, or that Holy Name entertainments are all of that jazzy, inane, senseless type so much in demand in the present generation.



His Eminence William O'Connell, the chief reviewing officer of the National Rally Day Parade. Archbishop Michael J. Curley of Baltimore is at his right. On his left are the Most Rev. Pietro Fumasoni-Biondi, D.D., Apostolic Delegate and Very Rev. M. J. Ripple, O.P., P.G., National Director.

Far from it. Nevertheless, these extreme instances I have adduced are not so severely isolated as to warrant overlooking in a discussion of the nature of the present. The best enterprises in the world are constantly being threatened by dangerous tendencies; and it is very possible for the sublime aims of the Holy Name Society to be switched to a siding without outlet and without destination.

Certainly a lecture bureau properly conducted and not overworked is an excellent idea, and recreational features can be productive of distinct gain to a parish organization where they are decorously handled; but it is a mistaken policy for a Diocesan Union to wish extraneous activities on societies generally in a way to make it appear that organizations which carry them regularly are alive, while organizations which feature them only occasionally, or not at all, are dead; when, on the contrary, the real test of success is to be staged in the Confessional and at the altar rail.

A Holy Name circulating library would really be more in keeping with the purposes of the Society. The Church is best served by intelligent, instructed Catholic manhood able to give reasons for the faith that is in them, and the Church, by the way, is not at all wielding an influence on American public questions commensurate with her numbers and with her spiritual equipment. In England with a population just about equal to the Holy Name membership of America, and but a meagre percentage of that Country's entire population, a zealous carefully-trained lay apostolate has not only fully succeeded in bringing thousands into the One True Fold, but more spectacular still, has been very instrumental in smashing down national bigotry; while here in America, we are not even within measuring distance of the day when a candidate's religion will not be investigated for practically every Federal and State office of importance.

No doubt, the increasing spread of Catholic Universities, Colleges and High Schools is most encouraging and is eloquently indicative that we are alive to the need of a highly trained Catholic young manhood to do battle with the exponents of irreligion and materialism; yet even more valuable still is a sterling pride in our Catholic inheritance giving a religious motive to conduct and stamping our every action with the seal of character. That motive-spring of right-doing known as 'Principle', has the highest of all

sanctions in Faith. But when principle bows to expedience and to policy, as is happening even among our own Catholic people, then there is something wrong somewhere. The leaven of Catholic thought is too thin to leaven the mass of public opinion.

How comes it otherwise that a few unscrupulous purveyors of filth can exercise such a powerful influence in the theater world? How does it happen that in populous seashore resorts where Catholic men are in control, the demands of a saving propriety and of common decency are ignominiously ignored? Whence comes it that collective Catholic action is at variance with individual Catholic conviction—if this phenomenon is not to be explained by the fact that knowing the dictates of principle and living up to them are vastly different things which can live amicably apart?

When, therefore, I am advocating a circulating library, I am not so much concerned with giving our men religious knowledge as with promoting in them the courage of conviction, innoculating them, if you will, with the iron which makes for red-blooded Catholicity. I regard a library and all other what may be called 'outside activities' of the Holy Name as valuable in so far as they serve this purpose. The Holy Name has a destiny to fulfill—a destiny that is every day becoming more distinctly outlined against the ever growing and ever thickening cloud of unbelief. The sects are already foundering on the question of the august dignity of the Divine Altar of Christianity; and surely the Holy Name Society by its aims and by its equipment is the logical body within the Church to do battle for Jesus Christ.

But if it is going to be efficient as a whole it ought to be efficient in all its parts. Thus, no local branch can afford to be insular, self-centered, parochial: there must be a unification of sentiments, a co-ordination of purposes, and an amalgamation of the scattered strength of units—all of which necessitate and explain the calling into being of the National and Diocesan Unions.

I believe I have said enough to show how indispensable are Holy Name Unions. The day is past when the solitary voice of protest can avail anything. Now is the acceptable time for vanquishing bigotry with its own most potent weapon—organization.

So that one of the best guarantees of success a Holy Name branch can have is to keep in constant and active touch with the

doings of its Diocesan Union. For whatever may be said for or against other forms of Holy Name activities, a Central Body is of the needs most needed.

IV.

"It's easy to talk" is a common exclamatory missile to be wielded in the direction of the foolhardy person who advocates anything involving an expenditure of money, labor and patience. I readily concede it is indeed less difficult to discuss an undertaking than to put it into execution. By far the simplest thing in the world is to perform a miracle on paper. Thus the late President Wilson's famous "Fourteen Points" are still making the world safe for Democracy,—in theory, anyhow. So here is establishing with one bold effort of the pen (or typewriter) a Junior Holy Name Organization in every parish throughout the United States.

But there is another side to the question, namely this: Can we really get along without boys' societies? I think not; and I believe the need for them is growing more and more apparent every day.

It has always been the policy of the Church to take care of a genuine need as soon as it is appreciated. We can hardly estimate in terms of money, much less of love, of labor, trouble, and anxiety, the cost of erecting and maintaining our gigantic parochial school system; but neither can we evaluate in terms of trillions of dollars the benefits therefrom accruing not merely to Catholic Americans, but even to America itself.

Yet events are so shaping themselves in this country at the present moment that the time is inevitably coming when not even a Catholic school training however indispensable, will avail, unless supplemented by something like that which the Holy Name programme can offer. Witness the press as a notable example. How ominously significant is the complete absence from the newspapers of all Catholic thought and Catholic principle—notwithstanding the number of parochial school products who are journalists! And what is true of the press world is true of other spheres of activities as well.

We complain about bigotry, and our complaint is reasonable. Yet is it not possible that intolerance is thriving on the supine, apathetic, apologetic attitude of much of the Catholic manhood of America? To correct this over-cautiousness in the present gen-

eration may not be altogether feasible, but certainly we can do something to forestall it in the next.

There is an old saying to the effect "You cannot teach an old dog new tricks"; and this referred to men applies to more than tricks. What is colloquially known as "Gumption" does not come late in life, neither does initiative, spirit, enthusiasm, aggressiveness, loyalty. These are qualities which develop from the seeds planted in the soil of youthfulness.

So here is one reason why the Holy Name Society should grapple with the boy problem. There are other reasons also—very potent and very obvious. There is the question, for example, of the recruitment of the major organization: There is the consideration that other agencies are weening our boys away to the detriment of their faith: and there is the boy himself, by no means a negligible reason.

The boy is unquestionably a consideration. Before the immortal Dickens finally put the quietus on the Murdstones, the Creakles, the Squeerses, and others of their ilk a boy seemed to have been regarded as some kind of a pest, like a mosquito, to be swatted unmercifully. Now the trend is possibly in the other direction, and certain unlift groups seem to look upon him as the evolutionary outcome of the jelly fish to be handled, like glass, with care. Of course, the lad is neither; but there is something about him which is at one and the same time both mysterious and palpable.

And still too many hardened people fail to quite understand the boy. Had these callous souls sprung into existence, like Minerva, equipped for manly ways, they could hardly be more dulled to the innocent foibles and follies of youth. Forgetful that they were once young themselves, they are forever seeking old heads on young shoulders. Forgetting as well that the old-fashioned type of lad—mother's darling—is ordinarily dull, unattractive, insipid, unsatisfactory. Yes, a boy has natural enemies. Not to speak of quarters where he is supplanted by the dog cult, he is "up against" (to use his own idiom) a varied assortment of cranks and faddists ready to reform him by oftentimes destroying the noblest qualities in his nature.

True, there is ground for a suspicion that of unusual and blame-

worthy happenings of a certain variety, ninety per cent. of the blame is easily attachable. When a frog, for instance, leaves its natural element for the class room, or the house cat betakes himself to a refuge under the kitchen stove for hours at a time, or the dog's tail is impeded in its waggable propensities by being harnessed to tinware, many minds muse at once: "*Cherchez le garçon.*" But these boys' pranks are seldom indicative of any real malice, and if we can supply our boys with more and much more pleasure than they derive from such escapades, only along safer and more useful lines, we have, at all events, made a good beginning towards solving one of the great modern problems.

Now there is a degree of danger attaching to these frolicsome, bubbling, bouncing boyish traits, about which one should not, of course, be unduly alarmed. Contrary to what a few learned alienists hold, it is not abnormal in a boy to shoot at imaginary Indians, or to tear about the streets rigged up in the fantastic costume of a cowboy, hullabalooing like an escaped mad bull, or even to hold up fictitious victims: Else more of us would qualify for lunatic asylums than these institutions can conveniently accommodate. But there comes a time in a boy's life when often just a little push one way or the other will find him embarked on a career of vice or on a career of virtue. The desire for thrill very frequently leads a boy innocently along the dark road of crime.

And here's where a Junior Holy Name Society can render real assistance. Give the boy his thrill, but let it be a wholesome one—the thrill, for example, of parading on the streets in uniform before the admiring gaze of proud parents and interested parishioners. Let him blow his little lungs into the mouthpiece of a bugle or a fife, or even a more pretentious instrument, and not waste his shrillness on the desert air. Provide for his tireless ways by a varied round of activities,—baseball, basketball, hikes, drilling, camping, and such like. Withal, do with his surplus energy what the engineer does with steam—harness it; safeguard it with the safety-valves of monthly Confession and monthly Communion and thus judicially controlling it propel the lad towards the goal of loyal, vigorous, Catholic manhood.

This much a Junior Holy Name Society can accomplish and more. Nor is it essential that the boys' branch should be known

as "The Junior Holy Name Society." It may be a Boy Scout Troop, or a Naval Scout contingent, or a Boys' Battalion, or a Catholic Boys' Brigade, or anything for that matter, with the understanding, however, that the boys are a part of the organization of which the men are the other part. The juvenile body should go to Holy Communion on the same Sunday as the men, preferably to the same Mass, and in uniform wherever possible.

Then to keep before the boys and the seniors alike the ideals of Catholic citizenship, the following indulgenced pledge of the Catholic Boys' Brigade is to be highly recommended. It ought to be recited aloud after the Holy Name Mass.

"We pledge allegiance to Jesus Christ, our invisible Head, to His Vicar and other representatives on earth, our leaders in the battle against our outward and inward enemies, and to Mary our Immaculate Queen under whose protection we hope to gain the victory and an eternal triumph in heaven. Equally sincerely we pledge allegiance to our flag, and loyalty to the country over which it waves; obedience to authority and to the Constitution upholding liberty, religious freedom, justice, and equality for all."

Now I realize that a great many priests will become fearful about incurring the expense of organizing the boys—especially those whose fortune it is to be identified with parishes where the foreign element dominates. Unfortunately these are generally the localities which most need a juvenile society, just as it happens that the children who go to public school are exactly the type who most urgently require the benefits of Catholic school training.

But organizations have already been outfitted for as reasonable a figure as \$4.50 per head; and the initial cost once safely maneuvered, the brigade thereafter takes care of itself. Of course, as far as practical the boys should be required to pay for their own equipment,—a person appreciates more and takes better care of whatever makes demands on his pocketbook. This can be accomplished by a system of small weekly dues.

I am advocating uniforms and some kind of a band for without them it is not easy to keep the boys interested for any considerable length of time. Starting off with fifes and bugles has this advantage, that they are first of all comparatively inexpensive, they contain plenty of musical possibilities, and then should the Spiritual

Director decide upon a more elaborate band outfit, the transition from trumpets to brass instruments and from fifes to reed instruments is easy and natural.

Needless to remark a battalion's welfare is dependant entirely on the character of the leadership provided. Comparatively few people are qualified by temper, temperament, and inclination to handle youth. Boys have a peculiar faculty for sizing up a man on whom they can play; on the other hand, they have just as real an intuition for marking the person who would not tolerate "monkey-shine business", as they say. Ordinarily a man who volunteers is more liable to be better adapted to manage a brigade than the one who is just selected for the purpose: a predilection thereto, so to speak, is a sign of a vocation to boy work. So much for the main features of the Junior Holy Name Society. It means hard work, no doubt, maybe tedious work, trying work at times, but a work calculated to yield a dividend of untold consolation to the priest engaged in it. And how it serves the Senior branch and the parish at large is not easily told.

For the boys of to-day are the men of tomorrow. And if "The Boy is Father of the Man", then the present youthful generation is holding a destiny of the next generation of Holy Name Organizations in the hollow of their hands. The lapse of a few short years finds the Junior unit gradually merging into the Senior body; thus the main contingent of Holy Name men is constantly kept supplied with recruits, with others in reserve. While, in addition, the new comers are not what can be correctly called raw material: they have been schooled in a Holy Name atmosphere; they have already acquired a Holy Name spirit.

Moreover, by means of the boys, Holy Name membership is going to be increased for another reason. The sight of a boy working earnestly in the interests of the Church is the source of somewhat mixed joy to the father or older brother who have long ago forgotten their religious obligations; and when family pride prompts these relatives, as it invariably does, to witness the boys performing, a priest often finds himself becoming acquainted with men who he discovers are not merely unattached to the Holy Name Society, but about whom he is learning for the first time that they are Catholics. Now, there are times when a word goes

infinitely farther than at others. The message of sympathy uttered in the presence of death has been the means of converting bitter enemies into staunch friends. And the time a Spiritual Director, with a kindly arm about a boy's shoulder, with those boyish eyes manfully gazing up into his own,—the time, I repeat, when he gently urges the parent to join the Holy Name is the one occasion out of a thousand when his invitation is likely to be heeded and heeded with enthusiasm. Nor is there any kind of membership so consoling, so encouraging, so remunerating, withal so glorious, as the return of the man who was once blind and now sees.

Then, again, take the case of the youth just leaving school, who has never had the benefit of a Catholic education. What chance has he without an institution like the Junior Holy Name Society? He may have received a smattering of catechism in order to make his First Holy Communion and to be Confirmed, but his religious instruction in too many instances is carried no further. For such as he a Juvenile organization is invaluable, because it affords a priest the gracious opportunity to instruct a poor benighted soul, to encourage him, to quietly lead him along the paths of virtue.

Indeed, assume the case of any lad who has reached that crucial time in his youthful career,—so sweetly described by Booth Tarkington—when he is neither boy nor man; when the promptings of nature are new and urgent, and fascinating, and woefully at variance with the cause of Religion; the time his whole being is invaded by a mysterious, intangible disease which betrays itself by symptoms of sullenness, moodiness, and restlessness,—to such a soul in trial the Junior Holy Name can minister with the corrective prescription of Monthly Communion.

But why multiply instances? Why not rather envision a golden era of Holy Name activities when for every Man's Society in the United States, there will be a boy's in addition to give it the assurance of lasting success.

Yes, each needs the other, and the Church has need of both.

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HOLY NAME SOCIETY AS A BUILDER OF AMERICAN CITIZENS*First Prize.*

by

Daniel L. Dougherty, Pittsburgh, Pa.

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The subject of this essay is, "The Holy Name Society as a Builder of American Citizens." If the Holy Name Society is supposed to have as one of its results the making of American citizens, the first thing for us to do is to inquire what are some of the outstanding characteristics of an American citizen.

In discussing this subject it is evident that a good citizen shall have other good qualities than those we shall enumerate. Let us, however, take the following:

First, a good American citizen is one who has profound regard for law and order. He is naturally peace loving in maintaining his individuality. He nonetheless sees the advantage of a disciplined and wholesome life and desires his affairs to be regulated justly. All disturbances make him feel uneasy. Indeed, the reverence he has for law, and for order, and for regulation, manifests itself very often in the American citizen, running to extreme, because his legislatures are very much noted for the avalanche of laws which they grind out every year. But this defect cannot deprive the American citizen of the quality he possesses of having a high and holy regard for law and for order. He likes things done on time, he is punctual, he likes to run on a schedule. Even his cities are laid out with a checkerboard regularity, and his business affairs and his recreations are so designed as to occupy certain periods in the day and night, and he feels uncomfortable when there is any change in this arrangement.

A second characteristic of an American citizen is his respect for authority. One can journey from Portland, Maine, to Portland, Oregon, and not see a gun, and yet at almost every street intersection a square jawed, silent man with uplifted hand can halt and direct the traffic of the whole community. The American citizen loves law and respects the law-giver. Even though he be of a different political faith; even though his re-

ligious convictions be opposed to those of his fellow men; even though the land of his birth be on the other side of the world and his characteristics be directly opposed in various ways; once such a citizen is elected to office and vested with authority, the American citizen forgets his private quarrel and respects the authority with which the official is clothed.

A third characteristic of an American citizen is his desire for truth. He is always hunting facts; he thirsts for the reality of things; he hates shams, and hypocrisy, and deceit. He realizes that the practice of these vices will degrade the community, and even the country in the estimation of non-inhabitants, and will produce as a serious consequence disrespect, rather than the respect which is due to the majority. He lives largely in the open. He tells the world who he is and all about himself, and is anxious that the world reciprocate.

A fourth characteristic of the American citizen is his unselfishness. He is fond of bearing the other man's burdens. He willingly imposes heavy taxes upon himself so that the others may participate in the benefits of citizenship. He shares his substance with others less fortunate, and he admits into his country the downtrodden of all the world, provided they can show some qualities approximating his own. He is ever-ready in lending assistance to the weak, and is even willing to die for them. He seems to have as his guiding star the biblical ejaculation, "No greater love can any man show than to lay down his life for his friend." It can be readily recalled how he lived up to his motto during the late world war.

A fifth characteristic of an American citizen is his love of liberty. He suspects tyranny in every tainted breeze. The outspread pinions of the eagle are the very symbol of his country. "Live and let live" is his motto. He respects every man's convictions, and he wants every man to respect his. The rights of his fellow citizens are revered with the deepest respect. The American citizen recognizes freedom of speech and will not undertake or try to undertake, to be one of its oppressors. He holds a high regard for the religious liberty of others. He upholds their right of freedom from search; tenders aid and means of protecting their property; and will not tolerate false imprisonment or im-

prisonment for debt. A true American citizen is regular and consistent in voting; and will hold office, if he be the popular choice of the people, even against his own will if he thinks he is capable of fulfilling his duties and of being a motive towards the advancement and glory of his country.

As a result of this, his further characteristic is his impatience of fraud and deception. Especially in the business world is a certain fraud detested above explanation, namely blue sky fraud. The American citizen is honest himself and he wants everyone else to be honest. He pays his debts and he wants everyone else to pay theirs. His policy is fair play and honest deal. In order that others may harbor like opinions he provides the means and necessities for their education. Each American citizen bears his share of the burden for the erection and maintenance of public schools, colleges, universities, and libraries. Through these channels are educated people who are ignorant of the principles for which this country stands. The duties of their daily life as citizens are impressed upon them and they are enabled to build up a high and respectable character, which in after years will be greatly honored by their fellow citizens. The result is that they become earnest and sincere Americans, and are transformed into active workers for the betterment of civilization.

Then, again, a good American citizen bears an indisputable hatred for dishonesty. He, himself will not steal and he will not permit others to. He takes a special interest in building up around him a loyal and honest group of associates. His daily relation with his fellow citizens, both in the professional and social world, is uprighteous and virtuous.

The final characteristic of the American citizen, which we are going to treat of at present, is his high regard for human life. He literally spends himself, and is spent, in promoting public health and initiating a comprehensive system of legislation, and having for its object the protection of life and limb; in restricting the traffic in child labor and narcotics and in reducing the hours of labor of all classes so that they may have more time for recreation and outdoor activities. He passes laws in his legislatures for appropriations to build hospitals, children's homes, homes for the blind, and the lame, and the deaf mutes, and for aged people.

Everywhere throughout the land, standing high in the atmosphere and commanding the attention and admiration of visitors, these moments of charity bespeak the generosity and kindness of the American citizen for his afflicted brothers.

Many other characteristics of the American citizen might be embodied here, but these must suffice for the moment. And it will be immediately asked, "How do these qualities spring as a result of being a member of the Holy Name Society?" The answer is obvious.

The Ideal Holy Name Society member is one who loves God and loves his neighbor. That is the very definition of the Holy Name Society. All his acts, public and private, should be directed to that end. And it is to love his neighbor that he goes to the Sacraments every month, and takes part in all the activities of the Holy Name Society. We have said above that the characteristic of the good American citizen is that he loves order, respects authority, and venerates the truth. But the Holy Name member, by the very fact of loving God, loves the author of all law, for God is the source of all legislation. Order is Heaven's first law. All civil law is derived from the divine law. Holy Scripture itself tells us there is no authority but from God; that we must obey them that have the rule over us. Likewise, the Holy Name Society man will be a lover of truth because he who first bore the Holy Name is the way, the truth, and the light.

We have also seen above that the characteristic of a good citizen is that he is unselfish; a lover of liberty; that he has a contempt for fraud; and that he has a high regard for human life. And what are these but merely detailed developments of the love of one's neighbor, which is inculcated as a primary condition for loving God!

To prove this, let us briefly outline, as we did the American citizen, the principal characteristics of the Holy Name Society member.

First, the Holy Name Society member cherishes law and order with the utmost patriotism and devotion. He seeks peaceful intercourse with his fellows in the most pacified form of his rustic nature. He readily sees, through the light of his religious teachings, the favorable reception it will receive, and the everlasting impression

it will make. He dislikes the tardy, slovenly and hazy mode of living. He wants his life to be of entire value to him. He doesn't wish it to be interrupted with any unnecessary disturbances. He has a time set apart for the purpose of practicing his religious duties, a time for his political and social affairs, a specific time for enjoyment, and a particular time for this, that and the other thing. He wishes to run his affairs as a well oiled machine.

Secondly, a natural inborn instinct of a Holy Name Society member is the manner in which he respects authority. Every day in his life he carries on intercourse and communication, directly or indirectly, with hundreds of people. Many are weaker than he, some in bodily strength, others in mental capacity, whom he could make his foot stool. But no, there is something within him that enkindles that flame of respect for authority. It is the lessons he has learned from his association in the Holy Name Society, and the direct contact with christian principles he has experienced since his childhood days. The Holy Name Society member has a burning love and a high respect for those in authority. He never draws a line when selecting a political executive, solely on the basis of religious intercourse. Although he may feel more or less friendly towards him, he will not permit religion to meddle with his political choice. He won't question authority. Even if those in office do not come up to his expectations, he will nevertheless obey their orders as his superiors. In his every day life he takes every precaution to wipe out and destroy whatever internal dissensions that may happen to rise where he is. He holds it binding upon himself to report to executive officers any action of malice towards the general welfare of the country. Oftentimes it is necessary for him to take a hand in quelling some of the disturbances that develop in places where officials of the law cannot be summoned. The American citizen cooperates with his employer, or employee as the case may be, and with his magistrates, city officials, governor, chief executive, and all other rightful authorities.

Thirdly, a preeminent characteristic of a Holy Name member is his inclination for truth. He despises obscure and unproven things; and will do anything in his power to discover facts. Deceit and unfaithfulness is regarded by him as an inexcusable crime towards mankind. The Holy Name Society member doesn't take

a back seat and let the rest of the world go by. He is out in the world telling people what he thinks and what he expects of them. He is not afraid. The truth will never get anyone in wrong, unless they are already in wrong when they tell the truth.

Fourthly, the Holy Name Society member desires purity in public and private life. He realizes that only unhappiness and discontent can come from the vice of impurity in this life and eternal damnation in the next, since lust darkens the intellect and begets in the will an inordinate love of self, a distaste for all serious occupation, forgetfulness of God, an excessive attachment to the present life and a dread of the future. He quickly perceives that the effects of lust in this life are abasement, degradation, and dishonor; the loss of fortune, of health, and of peace of mind—in a word, a countless host of evils for individuals, families, and even for whole nations. The Holy Name Society member looks with disfavor on divorce. He lives up to the divine decree, namely, "What God has joined together, let no man put asunder." From his teachings he knows that it is a grievous offense to marry and live with a divorced person, and that he who does so is guilty of adultery. Excessive divorces will eventually bring about the downfall of any nation.

A Fifth Model Characteristic of the Holy Name member is his love of education. To attract attention to the thousands of edifices of learning and culture that he has erected to teach others to know and love God and Country will do more than a book of explanations and illustrations.

By fulfilling the requisitions set forth above, the Holy Name Society member shows the love he bears for his Lord and Creator. The following notations will treat of the way he expresses and impresses the love of his neighbor:

First, is the noble and touching way in which the Holy Name Society member shows his generosity towards others. He is always willing and ready to help the needy, the sick or the injured, and is always prepared to lend a helping hand. He obligingly tenders financial assistance to those who do not have the opportunities that he enjoys. His only requisition in administering aid to others is that they display some sense of worthiness. The Holy Name Society member never fails to heed the advice given in the

Holy Scripture. "Do unto others as you would have them do unto you" is continually ringing in his ears. And yet, why should he accumulate wealth and power over and above the necessary requirements for a comfortable and respectable living? Does not Holy Scripture warn us concisely, "What does it profit a man if he gains the whole world and suffers the loss of his own soul, for the Son of man shall come in the glory of His Father, and shall render to every man according to his works.")

A second of the Holy Name Society member's equally distinguished characteristics is the love he bears for liberty. He is always on the lookout for men who sympathize with despotism. Through his constant and diligent watch, anarchy and bolshevism has never had a chance to ripen. The Holy Name Society member seeks to crush organizations which have for their purpose the spreading of ill will and hard feelings towards any particular race, creed, or denomination. He tenders respect to other's religious and political convictions and does not expect to be denied his. He, too, bears an uncontrollable disgust towards fraud and deception. He wants everyone to deal as justly and as honestly with him as he does with them.

The final characteristic of the Holy Name member is his respect for human life. He is continually searching for ways and means of protecting and promoting the health of the general public. He is especially interested in laws which govern the prevention of impure food traffic and similar distressing violations leading to misery and distress.

Therefore, judging from the facts set forth above, if the Holy Name Society succeeds in having its members love God and love their neighbor, they will automatically succeed in achieving all the essential elements that go to make up good citizenship; and will be in the full sense of the word, "A Builder of American Citizens."

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HOLY NAME SOCIETY AS A BUILDER OF AMERICAN CITIZENS.

Second Prize.

by

Louis J. Borstelmann, Greensburg, Pa.

Let us for a little while consider the Holy Name Society. What manner of organization is this which, without the bond of fraternity or sociality, impells men to stand together? What effect can such an organization have upon the development of American Citizenry?

Let us first consider what the Holy Name Society actually is. God made Man, came down upon the earth, and by the shedding of His own precious blood sought to turn men from sin and corruption to the glory of righteous living. God placed within the reach of all men the abundant graces of redemption and in return the fickle gratitude of His creatures returned—blasphemy. The divinity of Christ was denied, His supernatural character ridiculed and the ravages of heresy almost obliterated the strength and beauty with which the Church of Christ had been endowed.

At intervals in the history of the Church the thoughtlessness of men has expressed itself in spasms of irreverence, and while men may not actually deny in formal words that Christ is God, they do so just as effectively by using His Name as an epithet with which to express every feeling, whether of sinful passion, undue excitement or unholy anger. Intolerance, greed and gluttony hold sway and the presence of Christ is forgotten.

Such was the sad condition in France and Spain at the dawn of the thirteenth century; but in the crisis God raised up the saintly Dominic and under his scholarly teaching the ignorance upon which heresy and intolerance are built was soon destroyed and the love of Christ returned. The renewed love and respect for the name of Jesus Christ had such a beneficial effect upon the nature of man and his attitude toward his duties in life that ever since under the guidance of Holy Mother Church men have sought to band themselves together in order to insure the blessing resulting from love and respect of Almighty God.

So in our own day, after 650 years of continuance, existence



Section of the parade viewed from Pennsylvania Avenue to the Capital as seen from the reviewing stand.

and effort to maintain the honor due to the divinity of Christ, the Holy Name Society still strives to create in the heart of man a desire for higher service, better living and greater effort to attain perfection. In doing this do not the men who constitute this Society increase their worth as American Citizens?

If we were asked to define an American Citizen we would undoubtedly reply that an American Citizen is the best man living. If this is not to be an idle boast we must show some indication of progress, for the best is only the best for the time being. Therefore the American Citizen should be one who is constantly endeavoring to increase and extend his usefulness to his country, his community and to his fellow men. Christ said, "The first and greatest commandment is, 'Thou shalt love thy God with thy whole heart and thy whole mind' and the second is like unto this, 'Thou shalt love thy neighbor as thyself' ". It is therefor apparent that an earnest effort to increase one's love and respect for God is a necessary preface to the effort to increase one's love and respect for a neighbor, a fellow countryman, another citizen. As the real test of effective citizenship is the desire and effort of men working in unison to produce a greater and better community, it appears that members of the Holy Name Society are at least started in the right direction.

The effect of any organization upon the character and actions of man may be considered as internal, or the effect upon actual members and external, or the effect upon those who are not members. Furthermore, the effect of the influence of any organization upon the character and actions of any one man is twofold, apparent and implied.

Let us first consider the effect of the Holy Name Society as a builder of American Citizens upon its own members. God implanted in the breast of every man certain characteristics. Man is proud and that pride if properly directed is an asset not only to the man himself but also to his community. So with all of the other characteristics of man which we are so prone to use as the basis of criticism. Our individual efforts to control these peculiarities meet with little success but once a man enters into an association with other men, the group set up certain rules of conduct regarding their activities as a group; and because man always wishes

to appear at his best in the presence of his fellows, these rules are an effort to bring to the surface the best that is in a man. Continuous association with such a set of improved conditions gradually impels a man to adopt these rules as his own and the ultimate result is a higher standard of living for all concerned and an improvement in the community. Such is the apparent effect of the Holy Name Society upon its members as citizens.

When we consider a man of any organization, we naturally ask as to the purpose and object of that organization upon the assumption that a man must be entirely in accord with the aims of a group of men or he would not remain associated with them. We further assume that unless a man is acceptable to and lives up to the obligations of a society, he will not be permitted to remain a member. Therefor we imply that the aims of a society are the aims of the man. So when we find a large group of men in a community banded together in the Holy Name Society we can rest assured that in them we have men who are increasing their worth as American Citizens and who will render the last ounce of service and devotion to God and Country. We have but to refer to the various crises of our wonderful country, its wars, its trials and its tribulations to find that the greatest and best devotion was rendered by Catholic gentlemen.

Such are the internal effects of the Holy Name Society upon the American Citizenry. But there are other and even more far reaching effects, those upon the multitudes who are not members of the Society. There are many who idly look on in a curious way and who consider the Holy Name Society just as they would any other man-made organization. They bewail the lack of social activity. They believe that the Society is too passive. Their only thought is that the main function of a society is offering of human pleasure. Continued contemplation of a well conducted Holy Name Society and a final realization that the main function of this society is the effort to please God and not men, foments in their hearts and minds a silent wonder and either results in increased membership or at least in their appreciation of unselfish service and a desire to do likewise. Surely this is a long stride toward better citizenship.

There are others who consider that they are not good enough

to join the Holy Name Society, that they could not discharge the duties imposed by the organization. However, the very presence of the Society in their community, with consistent monthly Communions in a body and the example of members who do, even with great effort, respect the Holy Name, is a constant rebuke to them; they finally conceive that members of the Holy Name Society are not catharists, do not think themselves better than others, but are merely real men with a real outlook upon life. Holy Name Society members aptly illustrate the principle laid down by our Lord, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

It is often said that the power of example is the greatest power for either good or evil. When there is so much evil example everywhere who will deny that the example set by members of the Holy Name Society is a great force in the proper molding of our American Citizens? There are many who are outside the Catholic Church and who are not eligible for membership in the society. Has the Holy Name Society an effect upon their development as American Citizens?

In the early ages of the Church the Pagans and Israelities were astonished at the eloquence of the ignorant fishermen. They wondered that these unlearned men could speak to them so that each heard in his own language. They were astonished at the eloquence of words. Today there is astonishment in the hearts and minds of those who do not know Mother Church, but it is wonder at the eloquence of silence. Consider this: in a group of men of various beliefs and temperament the man who is noticed, who is the exception is he who resists temptation and who 'restrains his tongue from evil and his lips that they speak no guile'. There are many cases on record where a single man with the purpose to respect the Holy Name, to respect constituted authority and to discharge his duty as a real American Citizen, has brought to his own level, by the power of persistence, a whole group of associates. It is the age old spirit of the crusader, of the missionary and you may rest assured that he who persists in his quiet effort to secure greater respect for the Holy Name has the courage of his convictions and may be relied upon in a crisis. Such are our real American Citizens and when the Holy Name Society creates in a

man a spirt of righteousness, you may call it sand, grit or what ever else you please, it has produced a man of honor and a better American Citizen. And this quality is contagious. It grows and grows in ever widening circles and we have a citizenry of backbone and principle. This is what is happening every day because Holy Name men are coming in contact with the world.

These are some of the external effects of the Society upon the development of American Citizens. Last but by no means least is the effect of example and instruction upon the rising generation. Children receive any tendency toward irreverence and disobedience to constituted authority either in the home or through contact with other children. The fact that the head of a house is a Holy Name man removes the first source entirely and lessens the second considerably. When the head of the house practices reverence and respect for the Holy Name he teaches these attributes to his children and instils into their hearts a knowledge that there is a Supreme Being Who watches over our actions. It is not very difficult to understand why children in such a house obey and behave better than some other children and why, when they grow up they become better citizens. Contact with such children does not weaken the moral fibre of other children but rather tends to repair the ravages made in the young breasts by some unthinking parent. So when the head of the house is a Holy Name man he not only renders a service to his own family but also renders a distinct service to his community. Day in and day out through its many members the Holy Name Society is laying the basis of a greater and better American Citizenry in the next generation.

Certainly it is edifying and encouraging to the people of our great nation to realize that close to one-half million men from all sections of the country have congregated and dedicated themselves with a purpose. During this, the first National Convention of the Holy Name Societies, delegates representing almost six thousand Holy Name Societies have gathered for the single-minded purpose of offering a pledge to America, that as long as the Holy Name shall be honored, American Catholic Gentlemen will defend their glorious country with every ounce of their strength. And that means forever!

The Holy Name Society has, therefor, a distinct and honored

record as a builder of American Citizens. It creates in the hearts of men a desire for higher service, better living and greater effort to attain perfection. It causes an earnest effort to increase one's love of God and one's fellow men. It stimulates cooperative effort in the securing of a greater and better community. Because of its rules and duties it impells its members to a better discharge of civic duties. Continued membership maintains a man's integrity. The example of its members encourages respect for constituted authority and the discharge of civic duties in others. It develops in all men a more tolerant and moderate temperament and the example its members set to children will in a great measure improve the character of the future citizens. Finally it implants in its members an urge to sacrifice for God and Country.

As to the Holy Name Man himself, he needs no apologist. He stands upon his own merits. He makes no pretence of extraordinary virtue, he is just a real man who loves his God, his Country and his Home. He forces no code of morals upon others but by example and counsel endeavors to iron out the kinks in life. He is a Man's Man because he is first God's Man. His epitaph might well be written in the immortal words of Shakespere;

"His life was gentle, and the elements

"So mixed in him that Nature might stand up

"And say to all the world, 'This was a man!'"

HOLY NAME SOCIETY AS A BUILDER OF AMERICAN CITIZENS.

Third Prize.

Anonymous

The Holy Name of Jesus;—The Name which alone is the foundation of every human hope; the undoubted and undoubtable factor in the attainment of man's last and only end. Could Christians but comprehend the power and glory of this Holy Name, how differently would men act. How readily would we seek the silence of prayer and meditation and how longingly desire the association with Jesus Christ in the Blessed Eucharist, the greatest blessing bequeathed by God to man.

The Holy Name Society has for its primary object the love and veneration of the Holy Name of God and that of His Son,

Jesus Christ, the Saviour of the world.—The Saviour of the world; “God so loved the world that He gave His Son”; surely there can be no more encouraging and overpowering thought in Holy Faith than this; God so loved the world; we are the world—fathers, mothers, brothers, sisters, friends—men, profane men, hardened rebels, hopeless wanderers and sinners;—and God so loved us that He gave His Son for our redemption. The Holy Name Society would have men realize as far as humanly possible, God’s love for man in his redemption, and the reason of this love—that we may know Him, love Him and serve Him in this life—and that He might give us without price what is His—eternal happiness hereafter.

A society with such an aim must stand for true religion, christian education, sound morals and good government, the greatest assets of civilization. Men who live up to these standards must attain to the highest type of citizenship.

At no time in our country’s existence was there greater need for men of vision and courage, fearless and patriotic citizens than at the present time. Today Americans are wrestling with problems which involve the future greatness of our nation. Our statesmen are aroused to a conflict with evils which threaten to wreck and ruin our country’s power, bringing moral stagnation and the consequent decline of true greatness upon our people. Every day we read of the foulest accusations of political corruption and from everywhere goes up the cry of a people declaring dishonesty among their leaders, fraudulent elections, false representation of a people’s will, disregard of a people’s right.

No longer are our public men lauded for their disinterested patriotism and the love of a people’s welfare; no longer do men point to our political leaders as models of manly and courageous virtue; but the voice of the nation has been raised in denunciation of the men whose actions have blemished a nation’s honor. This lack of honesty is to be found not only in the political but in the commercial world as well. The millionaire broker and the corner groceryman, the wealthy speculator and the unassuming druggist, the railroad magnate and the modest cabman, the stock-market king and the youthful newsboy, the giant capitalist and the puny laborer, all have been accused and convicted of that vice whose

grasp has strangled the virtue of our nation and usurped its throne.

Another evil that is seriously wounding the morality of America is the evil of divorce. With a power stronger than all others it has overthrown the sanctity of the home and nullified the influence of the family by making uncertain that sacred contract which by God's law should last forever. It is a fact and one that should bring shame to the heart of every true American that the depravity of man should now find satisfaction in the laws of our land. This demon strikes at the very root of society, poisoning its source and undermining the foundations of the State. America has awakened to her perils and through the mouths of her honest statesmen she is calling for a remedy that will eradicate these evils and preserve the honesty and integrity of society.

We as members of the Holy Name Society know of an unfailing remedy, and by our example must make it known to others. Experience has proved its efficacy in purifying the morals of a people and lifting a nation to a plane of civilization far above the corrupting influence of evil. This remedy is God's authority commanding the consciences of men, through His infallible mouthpiece, the Catholic Church.

To overcome these evils, we realize that we must meet them with a weapon more powerful than our civil law. That remedy has been tried and found wanting, as men have not been deterred from vice by the command of the State or by the sanction of its laws. We must have a law, higher and more potent than our civil law, a moral law, with God as its author, founded upon the imperishable rock of truth, for without God the moral law has no meaning; if the law exists it must be binding. But who can bind the free will of man? The Creator of that will alone, for He only has the power to determine the limits within which that liberty must be used. He alone can speak and His commands are heard in the very depths of a man's soul to be a restraining influence upon his conduct.

The Holy Name Society is the one purely religious society of the Catholic Church. It has to do with the morality of men's lives. A practical Holy Name man recognizes the voice of conscience as the voice of God, so that wherever he may go and under whatever circumstances he may be placed this voice will be the

governing influence of his life. It will answer for him the great questions that men of science are laboring over today: How are men to act? and why? the correct solution of which is indispensable to the citizens of this country whose government depends for its support upon the sentiment and opinion of the people, for after all the popular voice is the only permanent law of our Land. It will give to him a clearer knowledge of his duties and obligations to God and country, foster confidence and trust among his fellow men, diminish the sway of passion and self interest, and lead him to continually seek his last and only end, perfect happiness with God in Heaven. These are the principles and ideals which the Holy Name Society would have its members cherish and uphold: honesty, respect for the rights of others, justice and charity. These are the principles, the laws, the rule of conduct given to man by Jesus Christ Himself when He came upon the earth and preserved for all generations unto the end of time by His representative on earth, the Catholic Church.

This Church divinely commissioned, that declares itself to be the representative of Jesus Christ, the source of all Christian civilization, must teach the laws of that civilization with an authoritative voice. She must command honestly with the voice of a master and enforce its commands with a divine sanction. Honesty, respect of another's rights, justice in regard to another's goods, are laws not only human but divine and they must be taught to man therefore, by the representative of the Divine Law-giver and sanctioned by a divine right.

The state may punish the defalcating clerk or bank president with a short prison term, the less respectable thief may spend his best years at prison labor as a consequence of his actions, but the power of the state is not strong enough to compel men to give up their ill-gotten gains; to restore that belonging to another, which they have appropriated to their own use; to right the wrongs their injustice has done another. The only law that can do that is the divine law written in the consciences of men and enforced by the representatives of the divine law-giver, which is His church. Where is the church that does this? Where is the church that not only teaches honesty and justice but does so with authority; that says to man, 'If you steal you must give back that which you have

stolen'? There is only one church that does this, only one church that makes that principle of religion practical, that gives her command personally to the guilty and this she does in the confessional. She enforces that command upon the individual as well as upon the community.

When a Catholic man is so unfortunate as to yield to temptation and to take what does not belong to him, he knows full well that he cannot retain it and still practice his religion; he knows that when he goes to confession he will be commanded to restore it and knowing this and realizing and acknowledging that command is God's command his dishonest inclinations are restrained. The Catholic Church exercising this influence upon individuals thereby exercises a most powerful influence upon society, giving to the state the protection of a law bearing a divine sanction and affording to society that remedy so anxiously sought and earnestly desired by the true and honest statesmen of our country who deplore the frailties of American honesty and purity.

The Catholic Church takes the same position today upon this question of morals as she has held through the centuries, declaring the same law which her divine founder declared twenty centuries ago. Therefore she alone is able to guide and direct the state in an effectual and victorious conflict with the enemies of civilization.

Catholics know this and realize it fully, and all honest, well read, well balanced, thinking non-Catholics readily acknowledge with enthusiastic admiration the great work of the Catholic Church and the world's indebtedness to her teaching.

We as members of the Holy Name Society, bearing the standard of truth, justice and charity, while proclaiming the greatness of our country and admiring the changes time has wrought, must accept the duty that is plain before us and through our example especially, give understanding to the message of Jesus Christ the Saviour of the world that message of love, of peace on earth to men of good will, of which purity of morals is the foundation stone. We are followers and believers in Jesus Christ in whose Holy Name alone is salvation. He has bestowed on us through His boundless love the gift of Faith and surely He would have us bear with and encourage those who are not thus blessed.

He Himself has given us the example; He loved all men, friends and enemies, and if we are to march under the banner of His Holy Name we must keep His example before us and endeavor to manifest in our own lives the all-embracing, unselfish and self-sacrificing love He came upon earth to teach us. This is not impossible but God's help is necessary that this virtue triumph over our human weakness. And we know that He has given us Himself to be our help and strength. Does He not give us His Body, Blood, Soul and Divinity as often as we receive Him in Holy Communion? Therefore, as Holy Name men let us make the Blessed Sacrament the very heart and center of our Faith; let us make use of that sustaining power of Divine grace without which we can do nothing profitable to eternal life; let us aspire with the assistance of this grace to accomplish that in which the greatest perfection of the soul consists; and let every communion day find us at the altar of God receiving the precious Body and Blood of Jesus Christ which will enable us to go forth and to apply ourselves diligently and perseveringly to every task with a courage and determination that only a clean heart and pure mind can know.

Members of the Holy Name Society by this very act of faith, the reception of Holy Communion in a body, exert a powerful and untold influence for good. This gathering together of thousands of men—men from every walk of life, rich men, poor men, professional men, business men, men of every occupation and station, to profess their faith in the Divinity of Jesus Christ and the unerring truth of His teachings—is a source of wonder and admiration to non-Catholics, a kindly encouragement and hopeful inducement to Catholic men, not members of the Holy Name Society and an edifying example to every person in the community. Here there is no distinction made, no line drawn; the wealthy kneel side by side with those who have no earthly possessions; men of great learning and achievement, men who are publicly honored, occupying the pinnacle of fame, unite with the humblest of their fellow-men in confirming their allegiance to Him, the Master, the very spring and fountain of all grace, and yet the loving, forgiving Saviour of all, Who requires no credentials, save that we come to Him with an abiding faith and childlike humility of spirit. In this Sacrament of the Eucharist we will find a God of Love, a

Father merciful, gracious, patient, faithful and true, who will keep His promises to us, and Who will abide with us until the end of time. In this Sacrament alone will man find happiness on earth, for the nature of man craves a happiness which only God can satisfy. Here will man receive the strength and help necessary to sustain him in the battle of life and the courage to apply the remedy needed to preserve the honor and integrity of our nation, the remedy that will purify our politics and erase the cause of our shame.

This remedy consists in the exercise, by every patriotic, country-loving citizen, of that power which the laws of the country place within his hands, and every man becoming in the real and true sense of the word, a politician. Every man is a law-maker in this great and glorious country of civic liberty; every man has a voice in the running of the government and by that very fact each and every man is made a politician. Hence it is that every citizen has a duty to perform toward the commonwealth, which duty next to religion is above all others.

The love of country comes next to the love of God. America is our country and we love this land where freedom reigns, where honesty once thrived, where virtue was once a queen, and because of this love we cannot blind ourselves to her faults nor condone her wrongs. And while we acknowledge with pride the greatness of America and her institutions and rejoice in the exalted position she now holds among the nations, we behold with fear the cancers that begin to eat out her very life, cancers which all thinking minds have seen and for which all citizens with a true and filial devotion for their country are earnestly seeking the remedy.

This remedy can only be found in the doctrines and teachings of the Catholic Church, the Church that gave Christian civilization to the world and has within her the power and the strength to save it from the leprous ravages of these enemies of society, and today the Holy Name Society of America standing for the same high ideals as the Catholic Church, is the greatest and surest channel through which this unfailing remedy may be applied.

Chapter XI.

LITERARY BY-PRODUCTS OF THE CONVENTION

Due to the wide publicity given the First National Holy Name Convention an eager demand was made from all sides for literature which would set forth the various dogmatic implications and rich history of the devotion itself. Everyone seemed interested in getting a fuller knowledge of the crusade not only in our own times but in the colorful ages that have gone. This was, after all, one of the most consoling assurances for Father Ripple that his hopes regarding the Convention would be realized beyond his fondest expectations. And it must be said right here that the secular papers showed almost as much eagerness in the matter as professedly Catholic Journals. This is patent from the fact that many of the articles which appeared during the year in *The Holy Name Journal* were widely copied not only in Catholic but also in secular journals and magazines. In the preceeding chapter's introductory note we saw how the Holy Name idea infiltrated itself quite unconsciously in such staid magazines as *The Century*, *The Atlantic Monthly*, *The Bookman* and others. This was all the more remarkable as some of these magazines had apparently gone out of their way during the year 1924 to advocate such professedly anti-Catholic doctrines as Birth Control, Divorce, the Child Labor Amendment and the Compulsory Oregon Education Act. We may be certain that the editors of these magazines were not ensouled by any special affection for such an eminently Catholic organization as the Holy Name Society when opening their pages to writers who, directly or indirectly touched upon subjects that are most vital and most closely related to its purposes and spirit. If they did make room for essays and studies on various phases of Holy Name activity it was because the sentiment of the country was manifestly becoming more articulate for a campaign for cleaner speech. They were helped, unconsciously, to

their welcoming attitude of mind by the benign influence of the late American Minister to Denmark, the Honorable Maurice Francis Egan, who, on his return to America in 1911 after eleven years of splendid service abroad, came out unafraid for the Holy Name crusade. If in his posthumous "Recollections of a Happy Life" (New York 1924, Pp. 360-368) he willingly confessed that he noticed a betterment in the status of the American drama and American literature, in another place he bore like testimony to an improvement in the matter of clean speech. He says:

'For nearly eleven years I have been exiled, to a very pleasant country 'tis true, from my native land, and coming back, I notice enormous changes and one of the most marked is the growing spirit of reverence for higher things. A sign of this, which I am happy to record, is the disappearance of what in older days might have been called the fine art of swearing. There was a time when many Americans rippled out oaths almost unconsciously; but one seldom hears in any society of men, or even in the streets, the blasphemy that used to make a reverent Christian shudder.

Among Catholics, not of the Latin races (in whose languages certain oaths seemed to be imbedded), the practice of swearing by the Sacred Name seems almost to have disappeared.

In Europe, among people who really count, one never hears an oath, and as a corollary, the risqué story, which formerly occupied much attention among men after a dinner party, is looked on as in bad taste. I have always greatly admired the phrase put up very visibly at the Gridiron Club dinners—"The Ladies are Always with Us."

A more useless, a more offensive habit—leaving out the question of morality, than that of swearing by the Holy Name probably never existed. For the non-Christian it means a gratuitous insult to the conviction of nearly every man around him, and even a direct and insulting challenge to his Unknown God. For the Christian who is conscious of what he says, it is inexplicable. It is worse than the insulting of one's father with a blow. Of him, "Forgive them, Father, for they know not what they do," cannot be said. A man capable of voluntarily using the Holy Name in blasphemy shows to the world that he is almost willing to commit the crime of Judas.

Bad taste and bad morals have a certain connection. It is bad taste, as we all know, to shock the sympathies or the faith of those about us. When Cardinal Newman said that the first quality of a gentleman, whether Christian or Pagan, was not to give pain, he laid down a principle which is thoroughly consistent with the practice of Christianity, when no great principle is involved; but when oaths are spoken and blasphemy uttered, sometimes very lightly, in the presence of little children, the human being who does this falls immeasurably below even the Pagan standard of Gentlemenhood; and we know what Christ Himself has said to those who give scandal to the little ones.

It seems to me, speaking with all due deference to the superior knowledge of those who know present American conditions better than I, that this great change—this remarkable improvement in our reverential attitude, is due to the more frequent reception of the Holy Eucharist.

In Denmark, in Copenhagen, where there was scarcely a Catholic left after the Reformation, the aspect of the Church of St. Ansgar, where the diplomats of nearly all nations meet, during these terrible days, to receive Holy Communion frequently—more frequently than before the sword of horror hung over them—one sees how quickly the spirit of reverence is growing. The experience of a long life shows me that the two keys to the problem of this life are reverence for the Holy Name, inwardly and outwardly, and the frequent reception of the Sacrament of the Altar.

Whatever the outsider may think about Dr. Egan's diagnosis its truth will be vouched for by every Holy Name man. And this universal conviction was reinforced by the recent conduct of our secular journals and magazines.

Although Father Ripple was one of the busiest churchmen during the first six months of 1924 he could not, in the generosity of his heart, withstand the frequent appeals for an authoritative presentation of the Holy Name crusade. Those who lived near him know for a certainty that most of the chapters of his weighty booklet on *The Holy Name Society* (printed in Chapter I of this volume) were written late at night after the strenuous and vexatious labors of the day. Written in the first instance for the secular journals of the country, which wished to give the people an adequate background for the Convention, the booklet first appeared in six installments in the Sunday editions of the following papers:

The Citizen	Brooklyn, N. Y.
The Staats Zeitung	New York
The Times-Union	Rochester, N. Y.
The Observer	Utica, N. Y.
The Star-Gazette	Elmira, N. Y.
The Evening Post	New York City
The Times	Troy, N. Y.
The Daily News	Newburgh, N. Y.
The Standard	Watertown, N. Y.
The Times	Buffalo, N. Y.
The Freeman	Kingston, N. Y.
The Reporter	White Plains, N. Y.
The Evening Record	Amsterdam, N. Y.
The Daily News	Tarrytown, N. Y.
The Palladium	Oswego, N. Y.
The News	Ogdensburg, N. Y.

The Morning Herald	Gloversville, N. Y.
The News	Lackawana, N. Y.
The Times	Flushing, N. Y.
The Telegram	Syracuse, N. Y.
The Times	Bethlehem, Pa.
The Phila. North American	Philadelphia, Pa.
The Courier	Harrisburg, Pa.
The Times	Scranton, Pa.
The Mirror	Altoona, Pa.
The Sunday Independent	Wilkes Barre, Pa.
Beaver Valley News	New Brighton, Pa.
The Daily Record	Hanover, Pa.
The Telegraph	Brownsville, Pa.
The Standard-Sentinel	Hazleton, Pa.
The Daily Press	St. Mary's, Pa.
The Herald	Waynesboro, Pa.
The Republican	Kane, Pa.
The Intelligencer	Lancaster, Pa.
The Mercury	Madera, Pa.
The Bee	Sacramento, Pa.
The Register	New Haven, Conn.
The Sentinel	South Norwalk, Conn.
The Evening Journal	Wilmington, Del.
The Journal	Pensacola, Fla.
The Sun	Waukegan, Ill.
The Review	Decatur, Ill.
The Herald	Morris, Ill.
The Tribune	La Salle, Ill.
The News-Democrat	Belleville, Ill.
The Intelligencer	Edwardsville, Ill.
The Daily Free Trader Journal	Ottawa, Ill.
The Press	Huntington, Ind.
The Tribune	South Bend, Ind.
The News	Atlantic, Iowa
The Kansan	Kansas City, Kan.
The Times	Louisville, Ky.
The Leader	Lexington, Ky.
The State Journal	Frankfort, Ky.
The Sunday Telegram	Portland, Me.
The American	Baltimore, Md.
The Correspondent	Baltimore, Md.
The Times	Cumberland, Md.
The Evening Gazette	Haverhill, Mass.
The Standard	New Bedford, Mass.
The News	Springfield, Mass.
The Herald	North Adams, Mass.
The Evening News	Monroe, Mich.



Rev. Thomas Bryson, Diocesan Director, Pittsburgh Union.



Stephen P. Barry, President, Pittsburgh Diocesan Union.



E. V. Weber, President, Green Bay Union.



Rev. Peter Pape, Diocesan Director, La Crosse Union.



M. F. Althoff, President Baltimore Section, Baltimore Archdiocesan Union.



Frank P. Gunning, Vice Chairman, Washington Executive Committee.



Louis W. Lippold, President Western Maryland Section, Baltimore, Md.



H. J. Shields, President, Brooklyn Diocesan Union.

The Copper Journal	Hancock, Mich.
The Citizen Patriot	Jackson, Mich.
The Globe	Ironwood, Mich.
The Chronicle	Muskegon, Mich.
The Citizen	Popular Bluff, Mo.
The Star	Kansas City, Mo.
The Democrat	Moberly, Mo.
The Journal	Jersey City, N. J.
The Press Evening Union	Atlantic City, N. J.
The Daily News	Passaic, N. J.
The Courier News	Plainfield, N. J.
The News	Rosewell, N. M.
The Herald	Albuquerque, N. M.
The Journal	Lorain, Ohio
The News	Providence, R. I.
The Salt Lake Tribune	Salt Lake City, Utah
The Star	Portsmouth, Va.
The News	Milwaukee, Wisc.
The Commonwealth	Fond du Lac, Wisc.
The Daily Journal	Antigo, Wisc.
The Herold	Milwaukee, Wisc.
The Buffalo City Republican	Fountain City, Wisc.
The Daily Record	Morristown, N. J.
The Star	Bridgeport, Conn.
The Telegraph-Herald	Dubuque, Iowa
The Daily Journal	Falls City, Nebr.
The Press	Marseilles, Ill.
The Tribune	Chicago, Ill.
The News Herald	Conneaut, Ohio

Excerpts of the various chapters were printed in practically every journal of the land. Even yet some of these fragments are doing service on the occasion of Holy Name rallies, breakfasts and entertainments. Those who guard the editorial "morgues" are very familiar with Father Ripple's work and use it lavishly. It was translated into French, German, Polish and Italian to spread its mission of good.

The various other papers appeared for the most part in *The Holy Name Journal* in the early issues of 1924. Many of these were reprinted by the secular journals, in whole or in part, during Convention week. In divers ways each of these articles contributed mightily to the spread of a wider knowledge of the Holy Name Society. It goes without saying that inveterate newspaper readers are more familiar with the Holy Name Society today than ever before, thanks largely to these sprightly articles.

DEVOTION TO THE ADORABLE NAME OF JESUS

By Rev. Thomas M. Schwertner, O.P.

Devotion to the Holy Name of Jesus goes back to that day when the Archangel Gabriel, standing before the lowly Virgin in her humble cottage at Nazareth, delivered a message to her from the Heavenly Father. Not only was Mary selected from amongst all the children of Adam to become the Mother of Christ, but the Child that would be born of her was "to be called Jesus, for he shall be great and shall be called the Son of the Most High." (Luke I, 31).

After profound though rapid consideration, Mary at once acquiesced in the will of the Almighty, not only as regards her role in the Incarnation, but, unlike St. Zachary in the case of St. John the Baptist, as regards the name which the mouth of the Lord hath named. (Is. XL, 25). And who would dare fly in the face of the Lord when His will and good pleasure in the matter were so manifestly apparent? In God's eyes, therefore, the name of Mary's Child was something of such colossal importance that He left no loophole, so to say, in the matter. Mary, as the true Mother of Christ, was not allowed the pleasure or privilege of calling her Child by a name of her own choosing. The Father, whom the child she was to bear had been begotten from all Eternity, had put it upon the lips of His accredited heralds what name would best suit the character, mission and works of Jesus. For "His name was admirable." (Is. IX, 6); "He was a just God" (Jer. XXIII, 6), "holy and terrible" (Ps. CXIII), "and omnipotent" (Exod. XV, 3). And as if to show forth, in the concrete, the good offices which her Child should exercise in man's regard, the Heavenly Father had vouchsafed His people in the Old Testament three men who bore the name of Jesus. They were no doubt but types of the God-Man affording a slight index to the great work which Jesus would one day accomplish. When, then, Mary heard from the Angel that her Son was to bear the name designated by the Father, she remembered how a grateful people had hailed with this same appellation Josua, who had led his people out of the bondage into the Promised Land; Jesus, son of Josedech, who rebuilt the temple of Solomon and re-established there the priesthood of the Most High; and Jesus, son of Sirach, prophet, priest and instructor, "not after the fashion of the Scribes and Pharises" (Math. VIII, 29). If there was anyone who grasped at a moment the full meaning and significance of this name, its implications and possibilities, it was Mary. "I am the Lord and call thee by thy name (Is. LXV, 3), for "O Lord, thy name is from all eternity" (Is. LXIII, 16).

When the Blessed Virgin, anxious to observe all the prescriptions of the Mosaic Law, though in nowise bound by them, took her Infant to the Temple, after eight days, to be circumcised, "His Name was called Jesus, which Name He was called before He was conceived in the womb" (Luke II, 21). Our Christian imagination can easily picture the feelings which must have surged through Mary's heart as she first pronounced this Name within the hearing of men. No one has ever grasped its full meaning as

did she. To none has the Name of Jesus meant so much, for it was not only the Name of her God, "who had done great things unto her and holy in His Name" (Luke I, 49), but it was the Name of her real boy who had come unto this world "to do His Father's business" (Luke II, 49).

A little boy of heavenly birth

But far from home today,

Comes down to find His ball the earth

Which Sin had cast away.

And the whole story of His life and death is but the living out of the hidden meaning of the adorable Name. "If no one can pronounce the Name of the Lord Jesus except in the Holy Ghost" (I Cor. XII); if a "Name was given Him which is above all the names, so that in the Name of Jesus every knee should bow of those who are in Heaven, on earth and under the earth" (Phil. II, 19); "if everyone who invoceth the Name of the Lord shall be saved" (Rom. X, 13; then the followers of Jesus had no doubt but that in virtue of His Name "they shall cast out devils, they shall talk with new tongues, they shall take up serpents, and if they should drink any deadly thing it shall not hurt them" (Mark XVI, 17), and that if they "ask the Father anything in my Name, I will do it, that the name of the Father may be glorified in the Son" (John XIV, 13-14). If at times their cup of joy was not filled, it was because they had not invoked that Name, for "ask and you shall receive that your joy may be full" (John XVI, 24). No wonder they were willing to suffer anything for His name gladly (Acts V, 41), that by virtue of His Name they made the lame walk (Acts III, 6) and performed countless other prodigies. So conscious were they of the power of this Name that "in whatever you do in word or in act do it all in the Name of the Lord Jesus" (Coloss. III, 17) "so that the Name of Our Lord Jesus Christ may be glorified in you and you in it" (II Thess. I, 12), since "you are justified in the Name of the Lord Jesus Christ" (I Cor. VI, 11). Is it any wonder that under the impact of this divine Name, which David had compared "to oil poured out" (Cant. I, 2) the hardened souls of the world soon become supple with grace and love? Is it any wonder that by this Name and all it stands for, the teaching of Jesus soon penetrated into the most far-flung corners of the world? The followers of Jesus did not make the fatal mistake of preaching anything but "Christ and Him Crucified." St. Paul, who had wandered for years on the hard road of Judaism and pharisaical formalism, uses this name 249 times. He studs his letters with it as with precious jewels. He knew its might as a convert maker, for had he not learned from the priest Ananias that the Master had selected him "a vessel of election to carry My Name before the Gentiles, the kings and the children of Israel." (Acts IX, 15).

In the early Church it was not necessary to organize devotion to the adorable Name in a systematic way, for the simple reason that in an age when as St. Jerome says "the blood of Christ was still warm in the hearts of the faithful" the odor of the Name of Jesus drew all men of good will after it. In the Acts of the Martyrs we frequently see how these heroes of the Faith died with this Name on their lips, after having proudly and

fearlessly confessed it in the face of irate Roman judges. At a later date, when, to offset the literary propaganda of the pagans and early Christians, these stenographic reports of the court proceedings of the Roman tribunals were worked over into the so-called *Gesta Martyrum*, the Name of Jesus appears abundantly. This proves that the devotion had taken strong roots in the hearts of the faithful and that those who had cast in their lot with the Master, knew no better way of safeguarding "the pearl of great price" than by a frequent repetition of that Name "in which alone there was salvation" (Acts IV, 10). In the extempore prefaces and other liturgical or quasi-liturgical prayers of the early Church—such as are to be found in the *Didache Apostolorum* or the works of St. Clement of Rome—the Name of Jesus is the object of the most glowing praises. The early ecclesiastical writers—such as St. Justin, Tertullian, Origen, St. Cyprian, and others—take every occasion to glorify it. The real foundations of Holy Name devotion are doubtless in the Gospels and in St. Paul's Epistles. But in the earliest Christian literature it begins to blossom forth with a luxuriance that is eloquent of its soul-tapping power. What characterized devotion to the Holy Name in the early Church, and what has remained ever since its outstanding asset, is its well-defined strongly-pronounced dogmatic character. In the several commentaries on the Our Father—especially the classic one of St. Cyprian—the words of the first petition, *Hallowed be Thy Name*," gave occasion for the laying of dogmatic rafters upon which a later age could safely and securely build an organized devotion that has lasted seven hundred years with all the freshness, adaptability, suggestiveness and resourcefulness of youth in it. There is no devotion to Our Lord—except to the Blessed Sacrament Itself—that has better Scriptural guarantees, none more rigidly dogmatic, none richer in its patristic sanctions, and supports.

Of course, during the first three hundred years of the Church there was every reason to keep devotion to the Holy Name at a white heat. For during those critical days the Name of the Master was reviled by the Jews and pagans in every wise, whether by word of mouth, foul screed, vulgar parody, ribald song, grotesque caricature or cartoon, such, for instance, as the one found in the Baths of Diocletian, where Christ Crucified is represented with an ass's head. Such insults to the Master must have wounded the hearts of the adoring Christians most painfully. Hence they took the Name of Jesus upon their lips with renewed reverence, not only to fortify their faith, but also to make amends for the outrages heaped upon Him. Then, too, there were many weak Christians who were falling away from the centre of truth, especially since the days of Decius. There were, for instance, the *libellatici* who received a billet of amnesty for disclosing the meeting places and the liturgical practices of the early Church. These helped to verify with striking clearness the words of the inspired writer, "My Name was profaned among the Gentiles" (Ezech. XXXVI, 21). And later on, when heresies began to trouble the Church, the loyal followers of the Christ could not but insist upon an exterior manifestation of reverence to the Holy Name. It was the only way for them to arm themselves against the dangers that were abroad. If there are no enemies comparable to the

"enemies of one's own household" who in a fatal moment betray the secrets of the inner sanctuary, then surely the staunch Christians must have felt themselves moved to propagate everywhere devotion to the Name of Christ.

During the irruption of the barbarian hordes of the North upon the Christian provinces of the South, devotion to the Holy Name continued amongst the faithful even though there are but few traces of it in the sparse literature of the period. When men were busily engaged in noting down in the fewest possible terms the fearful catastrophes which were befalling them with sickening frequency, we cannot expect to find them showing a concerted and public devotion of any kind. It was only when the social ferment had died down and the embryonic states of mediæval Europe, were beginning to spring into being, that men allowed themselves the happy privilege of speaking publicly in favor of Jesus. The Crusaders helped mightily in this. For the knights and warriors who had looked upon the Holy Sepulchre, and had trodden the holy places of Palestine, could not but be enchanted with the all-compelling power of Christ's Name. Men who gladly pinned the red and white cross upon their breasts and shoulders as a sign of their willingness to go out to fight the Moslem, had a vibrant Faith which naturally manifested itself in a public reverence for the Holy Name. St. Bernard, who so well interprets the cleaner currents of his age, is the first great writer of that period to preach devotion to the Name of Christ. In his own way he sings its praises unceasingly, weaving together Scriptural texts in such a way as to bring out its full spiritual significance and content. Several of his sermons on the Circumcision are real lyrical hymns in its honor. Not only was he anxious to fire the faith of those who had remained behind with confidence in the Name of Christ, but he also inveighed mightily against those Christians who took it lightly upon their lips. St. Bernard's contribution to the spread of this devotion has never been sufficiently insisted upon, but the fact that the beautiful hymns which are used by the Church on the Feast of the Holy Name are most generally ascribed to him, is strong proof that his services have not gone entirely unappreciated. Even though present day criticism no longer credits him with their authorship, there is about them a sweetness and tenderness, a familiarity with Scriptural thought and language, an unction and mysticism which is authentically Bernardine. As his influence was great upon the monks and nuns of the next two centuries, we need not be surprised to find that the spiritual literature—especially that produced in Benedictine monasteries—is tintured throughout with the most tender devotion to the Holy Name. Indeed, the hidden roots of the Sacred Heart devotion lie very close to it. And when, two centuries later, Europe witnessed a wonderful explosion of Christian sentiment, one of the first devotions to attract the attention of the Popes was precisely the evergrowing devotion to the Holy Name.

When in the thirteenth and subsequent centuries we see the Friars pass up and down Europe with the Name of Christ upon their lips like a flaming torch, we naturally expect to find the popular heart set on fire with this devotion. The Friars, after all, were the best interpreters of the

religious sentiment of the times, and the best promoters of Catholic piety. And, hence, if they left no stone unturned to increase reverence for the Holy Name, they labored, on the other hand, with every resource at their command, to undo the spirit of irreverence that was going on on all sides as a consequence of the many small heresies swarming all over the land. As a consequence of this heretical teaching to the Catholic conscience of Europe by their existence and propagation, we find irreverence and profanity not to say downright blasphemy, rapidly on the increase during these Catholic days. Some of the parodies on the Mass which have come down to us from that period are unspeakably foul and unholy. We know, too, that the curses in popular use amongst the masses, especially the illiterate of those days, were intrinsically abhorrent. All this impelled Pope Gregory X, in 1274, to call upon the Dominican Master General, Blessed John of Vercelli, to battle with blasphemy and profanity at close grips. The Church enjoined upon the newly founded Friars the duty of preaching devotion to the Holy Name, not by setting forth its dogmatic meaning and spiritual might, but of laboring actively at the extirpation of blasphemy amongst the people. The Dominican General, following the Pope's behest, ordained that in every Dominican Church an altar in honor of the Holy Name should be erected as the base and center of societies and confraternities. These societies functioned vigorously for several decades, and precious indulgences were granted by Boniface IX, October 31, 1401, to all those who should visit the Holy Name altars in Dominican Churches. In 1432, Andreas Diaz, a Dominican Bishop living at Lisbon, preached this devotion with great fervor during a plague which ravaged the country. He organized what was probably the first Holy Name procession on New Year's Day, 1443. By means of this corporate act of Faith, Lisbon was liberated almost instantaneously from the plague, and as a consequence the Holy Name Society enjoyed great popularity and prestige amongst the people. About the same time, in Italy, the great Franciscan preacher, St. Bernardine of Sienna, was inflaming the masses with devotion to this Name. After his vigorous discourses he showed them a banner on which the monogram of Christ was engraved. He called upon those who had been stirred to their innermost depths to promise solemnly before this standard of the Holy Name to abstain from profanity and blasphemy, to respect the sacredness of the oath, and to keep holy Sabbath day. There were those who denounced the preacher to the Pope as an innovator, but St. Bernardine had no difficulty in proving to Pope Martin V not only his orthodoxy but also the beneficial effects of the Holy Name crusade amongst the people. His fellow religious, St. John Capistran, who just at that time was arousing the social conscience of Central Europe and the Near East with the laudable ambition of fighting the Moslem hordes threatening Christendom, rivaled St. Bernardine in preaching the Holy Name devotion. Just as the battle of Lepanto will always be reminiscent of the Rosary, so the siege of Belgrade will ever be inextricably tied up with the Holy Name devotion. In the following century when, through the growing indifference of the faithful there resulted a noticeable decrease of devotion to the Holy Name together with a proportionate in-

crease of blasphemy and profanity, the Christian Emperor Charles V and King Philip II besought the Dominicans to renew within the Church their crusade of reverence for the Holy Name. Amongst the great preachers of that day none excelled Didacus of Victoria, who founded at Lisbon a Confraternity known as the "Society of the Holy Name of God," which was approved by Pope Pius IV, April 13, 1564, and richly endowed with precious indulgences. He called upon all ecclesiastical authorities to favor the new association in every way, and implored the faithful to join its ranks. Later on, this confraternity was merged with the Holy Name Society which had existed since the thirteenth century in all Dominican Churches. Thereafter, the names were used indiscriminately, both being sometimes called "The Confraternity against Oaths." Many new indulgences were granted to the amalgamated Society and thus it has subsisted down to our own day without material change.

The Holy Name Society has, perhaps, taken the greatest development in its history in the United States during the last two or three decades. There is no Society which so easily and surely elicits the piety of our American men. Its militant spirit appeals to those who, by the very nature of the case, are forced to live in an environment that is only too often inimical to Christ and His Holy Name. In proportion as the great number of our churchless people are losing all knowledge of Christ and appreciation of revealed religion, does devotion to the Holy Name spread amongst Catholics. In a land like our own, where free speech only too often degenerates into license, its restraining power has called forth the best praises of thinking men. Protestant denominations have paid it the delicate compliment of imitation. Our secular journals, which are ready to exploit any movement of far-reaching influence, have frequently extolled its salutary effects upon the thousands of men which it draws together and holds together by religion alone. Visitors to our country soon learn of its existence and see in it one of the most vigorous manifestations of Catholic life. Thus M. Kuypers, an ex-Calvinist minister, and for many years Prime Minister of the Netherlands, after a visit to the United States some two or three decades ago, wrote in his *Varia Americana* that the Evangelicals of his native Holland might well imitate the outspoken and fearless piety of those Holy Name men who, unashamed, in annual processions publicly profess their faith in Christ before their fellows.

Although it is always difficult, well nigh impossible, to tabulate spiritual results, it is plain as daylight that the Holy Name devotion has filtered into many departments of human life and activity. It is perhaps, in the laws of Christian Europe that we see to the best advantages just what this devotion can effect. All during the ages of Faith, blasphemy was severely punished; sometimes, as in France by the searing of the lips with red-hot irons. Whilst today such a mode of procedure might be looked upon as little short of barbarous, we must never forget that the administration of justice in those days was rigidly carried out, sometimes in a spectacular way, so as to strike a half-tamed population which could not be impressed in any other way. Furthermore, we must remember that heresy was then looked

upon as the most heinous offense, inasmuch as it was a rejection of the God whose rights over the lives and destinies of men even in this world was not then challenged by any one. Only if we keep these things vividly in mind, can we hope to judge fairly the operation of the Inquisition and other applications of the law, such as the severe penalties inflicted upon blasphemers by which Catholic kings sought to repress heresy.

But it is perhaps in England that the old Roman law, with its equity, justice and "sweet reasonableness," is seen to the best advantage. From the advent in Britain up to the consummation of the Protestant Reformation, the English law against blasphemy was strict and uncompromising. Blackstone defines blasphemy as "denying the being or providence of God, contumelious reproaches of our Savior Christ, profane scoffing at the Holy Scriptures, or exposing it to ridicule." It was only about 1698 that this generally accepted definition of blasphemy was practically impinged upon by a trial which has remained famous in the annals of English jurisprudence. In 1813, an amendment was made to the law, exempting the Unitarians from its penalties. A century later, Paine's *Age of Reason* was still adjudged to be a blasphemous publication, Lord Kenyon remarking, "his publication is horrible to Christian ears." The poet Shelly in 1811 was expelled from Oxford for writing his *The Necessity of Atheism* and thirty years later his publisher, Edward Moxim, was convicted of blasphemy for circulating "a scandalous, impious, profane and malicious libel of and concerning the Holy Scriptures, of and concerning Almighty God." The infliction of penalties on this occasion prepared the way for two famous trials which have introduced an entirely new spirit into the English law. In 1883, Bradlaugh, Ramsey, and Foote were indicted for publishing articles in *The Free Thinker* asserting that God was cruel. The Bowman trial which resulted, whittled away very much of the reverence which jurisprudence had maintained for centuries in the English courts. The cases of Briggs—vs—Hartley and Cowan—vs—Milbourn reduced blasphemy in the eyes of the law to a matter of public convenience and security. Blasphemy was no longer treated as an offense against God, but merely as a social nuisance and was punished as any other such misdemeanor.

The early settlers of America, coming as they did from centuries where blasphemy was frowned upon, made ample provision for due respect to the Godhead. Many of the early American laws have reference to this offense, and the punishments which were imposed were severe and unescapable. Chancellor Kent, the American Papinian, describes blasphemy as "maliciously reviling God and religion," while the Supreme Court of Massachusetts declared that it is "speaking evil of the Deity with an impious purpose, to derogate from Divine Majesty and to alienate the minds of others from the love and reverence of God." Many of the legal enactments of the early settlers must be viewed in the light of these definitions. Only thus can we understand correctly the rigors of the anti-blaspheming laws. That these had a salutary effect upon the people is abundantly plain from the words of George Washington, who caused the following order to be put up in the camps during the days of the American Revolution. "The General

is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice hitherto little known in our American army, is growing into fashion. He hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can little hope of the blessings of Heaven on our armies if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it." Since that time, however, the American law has so far forgotten the rock from which it was hewn, that blasphemy is scarcely ever looked upon as a penal offense today.

Another indication of the compelling power of the Holy Name devotion is to be found in the poetry beloved of the people. As deep feeling best expresses itself in poetry, we naturally expect to find in every language hymns extolling the glory of the Holy Name. In the mediæval hymnologies there are Latin canticles filled to the bursting point with love and tenderness. In French and Italian there are matchless hymns in honor of the Holy Name. Frasinetti has shown that the foundations for poems in honor of the Holy Name can be traced back to Dante, who in one place or other of his vast symphony of Catholic theology and feelings, has found occasion to chant its glories. In our own language no one has excelled Richard Carshaw, who in a long poem of two hundred and thirty-four lines has told in his own musical and mystical way the glories and beauties of the Holy Name. Nowhere did he rise to greater heights. The flaming heart which burns in his songs warms all his readers. It would be easy to form a litany of praises out of this one poem of the great convert poet.

Sweet Name, In Thy each syllable
 A thousand Blest Arabias dwell;
 A thousand hills of frankincense;
 Mountains of myrrh, and beds of spices
 And ten thousand Paradises,
 The soul that tastes thee take from thence.
 How many unknown worlds there are
 Of comforts, which Thou hast in keeping!
 How many thousand mercies there
 In Pity's soft lap lie a-sleeping!
 Happy he who has the art
 To awake them
 And to take them
 Home, and lodge them in his heart.
 O that it were as it was wont to be!
 When Thy old friends of fire, all full of Thee,
 Fought against frowns with smiles; gave glorious chase
 To persecutions, and against the face
 Of Death and fiercest dangers, durst with brave
 And sober pace, march on to meet *a grave*.
 On their bold breasts, about the world they bore Thee,

And to the teeth of Hell stood up to teach Thee,
In Centre of their inmost souls, they wore Thee;
Here racks and torments strived, in vain, to reach Thee.

If men burst into song when their hearts are leaping with joy, then, by the same token, they break forth in litanies when they are sore visited with trouble. The very idea of a litany lies in this, that it is a prayer—short and brief as all deeply-felt prayers necessarily are—sent forth in times of distress. It is for this reason that the Church takes litanies upon her lips on occasions of special necessity, such as the Rogation Days, when she prays for the increase of the crops and the multiplication of the numbers of the clergy. Now, when Europe was menaced by the Moslem, when war threatened to become chronic, when the stout heart of social Catholicism had grown flabby through the loose morals of her children and the narrow nationalistic ambitions of her states—it was in such a period that the Litany of the Holy Name was composed, not by any single known individual, but by the anonymous body of the faithful. Like the Litany of Loretto it follows certain well-defined lines, dating from an earlier age and patterned on the model of the liturgical prayer.

Thus, in the first eleven invocations, high praise is rendered to Christ as the God-Man. The very words of the Inspired Writer, or else words reminiscent of the Scriptures, are made use of in these invocations. If Christ is hailed as "Son of the Living God," it is only because St. Peter (Matth. XVI, 16) confessed the Master thus, to distinguish Him from every other object of worship which the Human heart can set before itself. Then Christ is "The Splendor of the Father," the Word of God divinely expressing all that God is, most perfect in manifesting the Father to us. As "Brightness of Eternal Light"—the true light which enlighteneth every man that cometh into this world" (John I, 9)—Jesus makes God known to us. Through Him we become "children of light," putting aside error and all false views of life. "King of Glory" (Ps. XXIII, 10) is the proper title for the Master, since in His very nature He is the clear knowledge of God, helping us to know the Creator in this world through faith, and hereafter in heaven. As "The Sun of Justice"—"rising for them that fear the Name of the Lord" (Mal. IV, 2), He gives life, warmth, health and growth to our spiritual life, reminding us always that God is just and ready to pardon. From the twelfth to the thirty-eight invocation we have a clear, logical and graduated series of invocations referring to the attributes of Jesus. All that men dreamed of the Master during hours of holiest contemplation is here set down with a brevity and orderliness which is simply overpowering to him who takes the time to think. If the first of this second set of invocations refers to Jesus as "amiable," it is not only because He is by His very nature worthy of love, but also because He is able to elicit love from our hearts. And as love is based on admiration, we can understand why the next of this series of invocations refers to Him as "admirable." All the excellences which our poor finite understanding can find in Christ, are gathered up in this one brief and simple appellation. And if we are lost in loving wonderment before Him

it is because He is "mighty," not as a mere man might be, but mighty with all the power of divinity. And thus the whole catalogue of the most striking of Christ's virtues runs on. These are not picked out at haphazard, but are knitted closely together in such a way as to present, at the end, a clearly-defined picture of the God-Man. No wonder that the Litany of the Holy Name became so popular during the days of the Reformers, when the authentic picture of Christ, as this was painted for us in the Holy Scriptures by the Holy Ghost Himself, was defaced and smeared over by those who claimed the right to lay unholy hands upon the Sacred Page. The apologetical no less than the devotional value of this litany consists in this—that it helps him who thinks seriously upon the separate invocations, to a better and clearer understanding of the divine mission and divine offices of Christ in our regard. This litany may well be looked upon as the fervent, articulate cry of the Catholic heart against the sacrilegious liberties which men allowed themselves in their private interpretations of Holy Writ. From the thirty-ninth to the forty-fifth invocations we beg the Heavenly Father to deliver us from various evils of body and soul through the Name of the new Abel "crying to Heaven to make intercession for us." From the forty-fifth to the sixty-ninth invocations we allege the reasons why we have an unshaken confidence in our prayers. We beg the Heavenly Father to help us because of the life, death and merits of Christ. After that the devout Christian, overpowered by the symphony of praises which have sprung from his heart, can do no more than strike his breast, humbly begging for mercy.

We can do no better in closing this rapid study of devotion to the Holy Name than to quote from Addison's *Spectator*. No one will accuse that writer of an exaggerated devotion to the Holy Name. And yet he says: "Everyone knows the veneration which was paid by the Jews to a name so great, wonderful and holy. They would not let it enter even into their religious discourses. What can we, then, think of those who make use of so tremendous a Name in the ordinary expressions of their anger, mirth and most impertinent passions? Of those who admit it into the most familiar questions and assertions, ludicrous phrases, and works of humor not to mention those who violate it by solemn perjuries! It would be an affront to reason to endeavor to set forth the horror and profaneness of such a practice. The very mention of it exposes it sufficiently to those in whom the light of nature, not to say religion, is not entirely extinguished (*Spectator* No. 531). And Robert Hall, another worldly-minded man, writes in his *Sentiments Proper to the Present Crisis* to the following effect: "In no nation under heaven, probably, has the profanation of sacred terms been so prevalent as in this Christian land. The name of the Supreme Being Himself, and the words He has employed to denounce punishment of the impertinent, are rarely mentioned but in anger or in sport, so that were a stranger to our history to witness the style of our conversation he would naturally infer we considered religion as a detected imposture, and that nothing more remained than, in return for the fears it has inspired, to treat it with the insult and derision due to a fallen tyrant. It is difficult to account for the practice which gratifies no passion and promotes no interest,

unless we ascribe it to a certain vanity of appearing superior to religious fear, which tempts men to make bold with their Maker. If there are hypocrites in religion, there are also, strange as it may appear, hypocrites in impiety—men who make ostentation of more irreligion than they possess. An ostentation of this nature, the most irrational in the records of human folly, seems to lie at the root of profane swearing. It may not be improper to remind such as indulge in this practice, that they need not insult their Maker to show that they do not fear Him; that they may relinquish this vice without danger of being supposed to be devout, and that they may safely leave it to other parts of their conduct to efface the smallest suspicion of their piety." And, perhaps, the words of our immortal Shakespeare in *The Tempest* (Act 1, Scene 11) may not be amiss!

Caliban: "You taught me language; and my profit on't,
Is, I know how to curse. The red plague rid you,
For learning me your language!"

BITS OF HOLY NAME HISTORY

By Reginald Hughes, O. P.

The Brief of Gregory was promulgated within the Order of Preachers by the following letter of John of Vercelli to the Provincials:

"You know that we have received a letter from our Holy Father, Pope Gregory, written in the following terms: (here is given the Brief.)

Desiring to promote the Divine honor and to obey Apostolic directions, and at the same time, to increase the devotion of our neighbor, We pray and conjure your Charity and enjoin (though it be necessary) you by the tenor of these present, that you personally conform to the good pleasure of our Holy Father, and enjoin preachers entrusted with the duty of preaching to spread this devotion with all the zeal and diligence possible.

Given at Rome, the third of the Nones of November, the year of Our Lord, 1274, at the close of the General Chapter assembled by our Holy Father, Pope Gregory X.

* * *

This letter was received with acclamations of joy by all the Friars, who were happy to be charged with such an honorable ministry. They set about to preach with the greatest zeal this devotion to the Holy Name of Jesus.

This preaching and devotion was not without precedent in the Order of Preachers. St. Dominic had the Holy Name on his lips continually. To him is attributed the custom of adding the Holy Name to the Ave Maria. Blessed Jordan of Saxony, the successor of St. Dominic, composed the Office of the Most Holy Name of Jesus. But after the Council of Lyons in 1274, this devotion became more particularly the devotion of the Dominicans. In every Dominican Church an altar was consecrated to the Holy Name of Jesus, and it was ordained that in all processions the first station be made at this altar.

Sensing the need of stabilizing such a devotion, the Dominicans organized it into a permanent institution, with officers, rules and statutes proper for the attainments of its specific ends. It was not erected everywhere at once. In 1401 Boniface IX accorded an indulgence of five years and five quarantines for visiting the altar of the Holy Name. But it was at the time of Charles V and Philip II that the Confraternity began to receive universal recognition. To save their empire from the ravages of Protestantism, the princes felt that there existed no better means than the diffusion and erection of the Confraternity of the Holy Name. They desired that it be established in all places within their kingdom, and made the Dominicans its apostles.

* * *

One friar, Didacus, was so zealous in his work that he merited the following Bull from Pius, a letter which may be considered the decree canonically instituting the present Confraternity of the Holy Name of Jesus:

Pius, Bishop, Servant of the servants of God, to all the faithful of Christ, who will see these presents, health and Apostolic Benediction.

"Chosen upon earth, in spite of our unworthiness, to be the Vicar of Our Lord and Savior Jesus Christ, who, for the salvation of mankind deigned to descend from the heights of Heaven into this miserable world, to take our flesh from the womb of the Virgin, and after a life spent in instructing us, to redeem us on the altar of the Cross; and desirous of conducting to the light of eternal life the flock entrusted to our care; in pursuance of the duty of our Apostolic ministry, We invite frequently by spiritual graces, indulgences and the remission of sin, those Christians whose demerits surpass their merits, to avoid sin and embrace good, that they may enter finally into the way of the Most High; that the faithful may by the sincerity of their devotion and the practice of good works, efface the stain of their sins and receive divine grace."

* * *

We have learned recently that our beloved son, Didacus of Victoria, religious of the Convent of St. Paul of Burgos, of the Order of Friars Preachers, eminent preacher of the word of God, in his zeal for the Divine Name, has instituted a most salutary Confraternity under the caption of the Name of God, to prevent the abuse of oaths and blasphemy. The principal duties of the members, aside from the rule composed for them, are to avoid taking oaths and to discourage others from so doing, unless for grave reasons, and to admonish charitably those deficient in this respect. This Confraternity has been canonically erected and accepted in different villages and cities of Spain. The faithful are enrolled in large numbers and exert every precaution to avoid blasphemy, perjury and other illicit oaths. As the excellent results of this pious Confraternity are easily discerned, our venerable Brethren, the Bishops, have been pleased

to favor it in every possible way. That this Confraternity may ever increase in honor, and as Christians will enter it the more willingly when it is enriched with abundant graces and provided with Apostolic privileges, We, confiding in the mercy of Almighty God, and in the authority of the Blessed Apostles Peter and Paul, to all and each one of the members of this confraternity wherever it may be established in the present or in the future, whether they follow the old rule or another, to all and each one, who, truly contrite and confessed, will communicate each year on the day of the Circumcision of Our Lord Jesus, and assist at all or a part of the solemnity which the Confraternity is accustomed to celebrate on that day; each time that they do it, We concede and grant, by our Apostolic authority, and by the tenor of these presents, a plenary indulgence, the remission and absolution of all their sins, such as is customarily accorded in the Jubilee Year to those who visit the designated churches in or near Rome."

* * *

Likewise, We remit mercifully in the Lord, in the accustomed manner of the Church, ten years of penance enjoined on members, who, the first Sunday of each month, will assemble to hear the Mass of the Confraternity.

One hundred days also to those who will correct prudently and charitably him who rashly takes an oath or blasphemates the Name of God.

Ten years, to every preacher, secular or religious of whatever Order, who exhorts the faithful to abstain from oaths and embrace this Confraternity.

* * *

And finally, that the confreres may, with the help of God, gain the plenary indulgence more easily, by our own Apostolic authority, and the tenor of these presents, We accord and grant to all those who wish to gain it, the power of choosing as confessor for the day of Circumcision, any priest, secular or religious, approved by the Ordinary; who, having heard their confessions, can absolve them from every excommunication, even major, from every ecclesiastical penance, censure and penalty whether *de jure de persona*, or one or the other, manner, notwithstanding the cause or occasion, excepting however the right of a third party and in general, of every sin, crime, excess or defect, however grave or enormous, even when reserved to the Ordinary or the Holy See, except those contained in the Bull *Coena Domini*; to enjoin on them a salutary penance for their sins, and to commute into other good works of piety all their vows, except the vow of pilgrimage to the Holy Land, or to the tombs of the blessed Apostles, Peter and Paul, or to Saint James of Campostella, and the vows of chastity and religion.

We commend all and each of our venerable Brethren, Patriarchs, Archbishops, Bishops and our dear sons, the other prelates of the Church, Ordinaries, and their Vicars General, and their officials, to favor in all their power the said Confraternity, to assist it and support it, when and wherever there be need, and each time required by their confreres.

These presents hold perpetually and cannot be revoked, suspended, limited or reduced, modified and changed, in any way, by Us and the other Roman Pontiffs, our Successors, by the Apostolic See or whosoever it may be. We desire that if any other indulgence has been accorded by us the said Confraternity, in any place whatsoever, these present will be null in that place."

Given at Rome, near St. Peter's, the year of the Incarnation of Our Lord, MDLXIV (1564), the Ides of April, the fifth year of our Pontificate.

* * *

Another Bull dated the same day, containing privileges even more extensive was addressed to the whole Church, and gave the Confraternity an impetus that it has never lost.

* * *

Pius V, Gregory XIII, Paul V, Urban VIII, Clement X, Innocent XI, Benedict XIII, and Benedict XIV, also published Bulls in favor of the Holy Name Society. Twenty-seven Popes have praised and blessed the Society.

* * *

The Confraternity has been called by different names. Pius IV calls it "Name of Jesus." Pius V, "Name of God." Sometimes called Confraternity of Oaths. Benedict XIII called it: "Confraternity of the Most Holy Name of Jesus, or Name of God, or of Oaths."

* * *

In 1432 at Lisbon, the devotion preached by the retired Dominican Bishop Andrew Diaz, was the means of removing the plague then afflicting that city. In 1450 Nicholas V prepared a special commendatory letter to the Confraternity in Portugal. About that time, Saint Bernardine of Siena became prominent as a Holy Name Apostle.

In the sixteenth century extraordinary zeal in propagating this Society is evident from the number of works written at that time dealing with the Confraternity, and the compositions of various forms of devotion emanating from Dominican authors.

At the close of the sixteenth century the Society had spread phenomenally and had reached the Western Continent as is evident from the Bull "Reddituri" of Gregory XIII, March 24, 1580, in which the Pontiff grants various indulgences to the Confraternity established at Cisco, in Peru.

On September 9, 1622, we find the banner of the Holy Name Society leading the Dominican martyrs of Japan on their last earthly journey.

Like the Church itself, organizations and movements within her bosom generally have their origin in simple, inauspicious circumstances. This is especially true of the great religious movements of the thirteenth century, and even more particularly so of the Holy Name Society. Like its contemporary confraternities, the Third Order and the Rosary, the Holy Name devotion in its origin is not found to be a perfectly organized society. It was merely a religious movement, that is, something of a more general nature. Only after nearly three centuries did it reach its full and present development into a definite organization with set rules and regulations.

* * *

It is significant that one of the first miracles worked by the Apostles was a Holy Name miracle. St. Luke tells us in the third chapter of the Acts of the Apostles that as Peter and John went up into the temple to pray, they saw a certain man who was lame from birth, sitting by the gate, begging alms. The Apostles, having been accosted by the unfortunate beggar studied him seriously for the moment. Then the magnanimous Peter said: "Silver and gold I have none; but what I have I give thee; in the name of Jesus Christ of Nazareth, arise and walk!" The astonished beggar immediately leaped up and walked into the temple with them, giving thanks and praising God. An incident indicative of the wonderful things to be effected by the Holy Name!

* * *

One day St. Paul was disputing with a pagan in the city of Athens. As they argued, a blind man passed and the pagan said. "If you wish me to believe that Jesus of Nazareth is the true Son of God, in His name command this man to see! If he receives his sight, I will embrace your faith. And lest any deceit be used, say this: 'O blind man, in the name of Jesus Christ, who was born of a Virgin, was crucified, died, arose, and ascended into heaven,—see!'" St. Paul seemed to chide the pagan, and told him that would be too easy for himself, and asked the pagan to pronounce the words. The pagan did and the blind man received his sight. This great Holy Name miracle was the occasion of the conversion of the great Denys the Areopagite.

* * *

After serving Christ as Bishop of Antioch for over forty years, the venerable Ignatius was dragged by the Roman soldiers from Antioch to Rome. There the Emperor Trajan tried in vain to force the old man to desert his God. "It is impossible!" Ignatius told him. "His name is inscribed upon my heart!" The enraged Trajan then had the old prelate cast to the wild beasts. But curious to know if what the martyr said was



Section of Great National Rally Day Parade turning Pennsylvania Avenue at Fifteenth Street.

true, the heart was removed from the mangled body, and there in letters of gold, was engraven the Holy Name: "*Jesus*."

* * *

The shadow of death fell over Portugal in 1432. Cities and towns were decimated until there were hardly enough men left to bury the dead. In Lisbon an old bishop, Andrew Diaz, O. P., came out of his retirement to exhort the people to have recourse to the Holy Name, promising that all who would use water blessed in the name of Jesus would be spared. He then blessed great quantities of water, and history records that on the appearance and use of this blessed water, the plague was lifted from the city, and more wonderful cures were effected in a short time than ordinarily occur during a whole century.

* * *

Sixteenth century Spain seemed to have been neglecting the Holy Name when Didacus de Victoria, O. P., left his position at the royal palace as preacher and confessor to the King. The eloquent friar journeyed throughout Spain, preaching devotion to the Holy Name and re-establishing the Society in many dioceses. To these personal labors is attributed the revival of the Holy Name Society in Spain. Didacus was also the first Holy Name author of note. Two of his known publications were: "Rules and Ordinances of the Confraternity of God," and "Conditions Required for Lawful Oaths."

THE FIRST HOLY NAME DIRECTOR

By Reginald Hughes, O. P.

Just sixty-five decades separate the approaching Holy Name Convention at Washington from an occasion which may, in a sense, be called the original Holy Name Convention. That occasion was the Fourteenth Oecumenical Council held at Lyons, France, in the spring of 1274. Devotion to the Holy Name was there publicly and solemnly professed, proposed and encouraged by the sixteen hundred assembled Conciliar Fathers, under the direction of Pope Gregory X.

As our own Holy Name men are preparing to turn their steps towards the Capital, it is interesting to contrast their proposed journey with that of their thirteenth century brethren. At that time there were neither fast flyers nor speedy steamers to carry the prelates across the lands and waters of Asia and Europe. The more fortunate had to be content with slow sailboats or highly ornamented steeds. But the greater number depended principally on their own physical exertions, traversing the continent on foot.

Before the opening of the Second Council of Lyons, those European roads must have presented a unique picture with their variegated groups

of bishops, prelates, priests and friars. And along that singular procession could be discerned two white and black robed Italian friars; one, a genial old gentleman, with slightly halting step; the other, a sturdy young son of Lombardy. The elderly friar, one would quickly be informed, was the celebrated John of Vercelli, Master General of the Dominican Order, destined to be chosen by Gregory X as the first Holy Name Director.

It would have been strange indeed if the choice of Pope Gregory had fallen upon a man of mere ordinary talents and characteristics. The zeal of the Pope for the spread of devotion to the Holy Name was far too intensive for him not to have selected as its chief propagator, a man of universal reputation and recognized ability.

In John of Vercelli, the Holy Father's trust was not misplaced. Born in or near Vercelli, Italy, at the dawn of the thirteenth century, John's early years in Vercelli and at the University of Paris gave excellent promise of a brilliant career as professor and preacher. It was at Paris that he became enamored of the newly founded Order of St. Dominic, and not many months passed before he was enrolled in its ranks..

But it was not until the middle of the century that John's various activities and apostolic labors began to draw widespread attention. And from 1251 until his death thirty years later, the affable old friar passed through a career which merited singular admiration even in that age of great men and gigantic labors.

It was indeed something for John to have lived under thirteen successive Pontiffs, but to have been the intimate friend and trusted diplomat of seven Popes, was a distinction not frequently recorded in the annals of Church history. It was during those thirty years of unstinted service for religion, the Church and his fellow-men that John evinced characteristics which stamp him an ideal Holy Name man, and a successful Holy Name director.

In the first place, the strength, intrepidity and fearlessness of his religious faith needs no other proof than the diplomatic and religious missions for which he was selected. In 1251, he was summoned by Innocent IV to pacify the turbulent provinces of northern Italy; in 1260, he was named to direct the suppressions of heresy in the same states; in 1262, the preaching of a crusade to Jerusalem was entrusted to him; in 1267, the much-desired return of the Greek schismatics to the true faith found in him a zealous cooperator and the preaching of a second crusade fell to his lot; finally, in 1272, 1277 and 1278, we discover him on a difficult diplomatic mission to Italy, France and Spain. All of these assignments required a faith that was intelligent, firm and fearless. Only an intimate knowledge and love of his faith carried his every mission to a successful issue. What an example of practical, consistent, unflinching faith for his future Holy Name children!

Equally steadfast was his loyalty to the Holy See. Each successive Pope, from Innocent IV to Martin IV, found in John of Vercelli a champion of tried, trusted and unswerving loyalty. It was almost natural for

the Pontiffs, in time of stress and difficulty, to turn for assistance to the prudent, capable, saintly Dominican friar. That so many Popes of such different ideals and temperaments did so, is a tribute greater than mere words can describe. For thirty years John, staff in hand, with neither purse nor equipage, trudged the roads of Italy, France and Germany, until the Holy See came to regard him as one highly conversant with affairs in all Europe, and distinctly capable of performing invaluable services. This manifest loyalty to the Holy See but emphasizes another sterling characteristic that John was to bequeath future Holy Name men.

Not the least of his qualifications was a singular capacity for leadership. John was an acknowledged leader of men in a day when great was the demand and greater the response for leadership. That this remarkable feature of John's character was really appreciated is evident from the fact that his own brethren elected him to the office of Prior, Provincial and Master General. The latter post John held for nearly twenty years. Perhaps it was that intimate contact with the members of his own Order (and John made it a religious duty to be close to them), which prepared him for his even greater labors for the Church. During the twenty years of his generalship, John's desire to know his subjects, to help, to understand and to direct them, led him from Italy to Austria, from Austria to Germany, from Germany to France, from France to England and back to Italy again. When one considers that he was sixty years of age when he undertook the government of the Dominican Order, and that all these journeys were made on foot, admiration turns to astonishment.

Yet this was the man chosen by Gregory X to direct the preaching of the Holy Name devotion, the man who may truly be called the first Holy Name director. Certainly in the day of John of Vercelli we do not look for an organization as complete and perfect as that of our own time. But to John must be conceded the distinction of being the first official director of the devotion. More than that, there is reason to believe that John may have been personally responsible for the Holy Name movement itself.

On March 11, 1273, Pope Gregory X, preparing for the Council at Lyons, addressed a letter to John asking him to submit within due time a detailed report of the condition of religion and morals in all the countries with which he was known to be familiar. "You will send me your report, duly sealed. Let it be brief, clear, and let each abuse named be accompanied by a suggested remedy," were the directions contained in the Holy Father's letter. Assuredly, no one could have been closer to the pulse of the people of Europe than our venerable friar, who had spent the crowning decades of his life trudging Europe's frequented roads on his missions of obedience and charity. No one could have advised the Pope more correctly concerning any abuses that may have existed at that time. That Gregory and the Fathers at Lyons directed their attention to the spread of reverence of the Holy Name is no small indication that its abuse must have been mentioned in John's reply. That John himself was chosen to propagate this devotion does but strengthen the conjecture. Add to this the fact that in at least two of the General Chapters of his Order, held during his generalship, the ad-

monition of the Council in regard to the Holy Name was reiterated, and it seems only just to conclude that John was a recognized apostle of the Holy Name.

It might be mentioned too, that when over seventy years of age, the Holy See sought to reward John's fidelity by placing him as Patriarch over Jerusalem. But even the repeated entreaties of the Holy Father could not break down the resolution John had made of dying as he had lived, a zealous but simple Dominican friar.

Worn out at last by the fatigues of countless journeys across Europe, most of them at an age when the ordinary man seeks a restful life, the octogenarian Holy Name director collapsed on the road to Montpellier, France, Nov. 30, 1283. There he died, active to the very end, surrounded by his brethren, and there he was buried in the simplicity that marked his life. His body remained in honor at Montpellier, and God was pleased to work many wonders through his intercession. But the world was jealous of his success even in death, and his revered remains were desecrated and destroyed by the mad Calvinists in 1562. Centuries passed in silence over this outrage, until in 1903, Pope Pius X raised John of Vercelli to the altars of the Church, crowning his sanctity with the title of Blessed and permitting his feast to be celebrated on the first day of December.

Holy Name men will find in the long history of their organization no greater figure—a man great in personal virtue, greater in devotion to the Holy See, and, if possible, greatest in the hearts of his fellow men. Holy Name men will do well, on the eve of their first great national Convention to study and emulate the man whom Divine Providence chose to be their first director, the man who left them an example of practical faith, uncompromising loyalty and devoted leadership.

THE HOLY NAME EMBLEM

By Thomas M. Schwertner, O. P.

The wearing of badges, emblems or any kind of insignia corresponds with a deep and unvarying psychological law of our being. Some would have us believe that such a course of action is only a puerile display of vanity or else a feeble attempt at obtaining some kind of distinction. Others, again, would see in it a harmless way of parading in a speechless but none the less effective way a pet theory or doctrine. But despite what slipshod and superficial observers may say on the subject a little thought about the matter is sufficient to convince us that such exterior manifestations of interior sentiments are very much in accord with the fundamental laws of our nature.

For our very body itself gives exterior show of what is going on within. There is absolutely no way of entirely hiding what is transpiring in man's heart and mind. It is the supreme purpose of diplomacy—as also the custom of poker players—to try to hide the impulse and feelings that are operative within. By carefully watching a man's action under given circumstances one can readily and safely argue to what he may be

thinking about or feeling. There is no way of covering over completely these outbursts of strong feeling, whether of love or hate, or of any of the eleven passions distinguished by philosophers.

One of the best arguments against Protestantism lies precisely in this—that by forbidding any outward show of religious sentiment, by insisting upon the obligation of worshipping “God in spirit and truth” alone without any regard to external worship, it is completely out of touch with the laws of our nature which come from God just as much as does the true religion itself. Iconoclasm and Puritanism prove beyond the shadow of a doubt that just as soon as man begins to tamper with the truth of Christ just so soon he begins to go against the natural laws of man’s make-up.

We have just said that strong feeling within seeks an exterior outlet. Now nothing ever touched the heart of man so powerfully as the Gospel of Jesus. Not only did it bring light to minds which had long been groping in the dark, but it brought new courage to hearts that were fast giving way under the impact of paganism. It is for this reason that St. Paul bade the followers of Jesus, “Rejoice always.” For did they not have every reason to feel glad that they were living in the full daylight of truth? Because there was nothing puritanical about him Paul rejoiced in seeing the Christians comport themselves with the joy of children who bask and play in the bright sunshine. It is for this reason, too, that the early Christians went to cruel martyrs’ death with joyful songs. Many of them died with jokes or puns upon their lips, not because they did not realize the seriousness of death and the weakness of their nature, but because they found it a gladsome exchange of the passing for the eternal.

If, then, the Christians were a race of supremely happy people it stands to reason that they spread the “glad news of salvation” wherever they went. Of a truth this glad news had made them free, and consequently, they were anxious to liberate their fellows who were feeling the load of paganism as much as they had groaned under it in their unregenerate days.

But the profession of Christianity during the first three hundred years was prohibited by the state. To swear allegiance to Christ was to take one’s life in one’s hands. To be a Christian meant to be an enemy of Caesar, not because the Christians were lacking in patriotism, but because they arrogated the right to the liberty of conscience. Now liberty of conscience was precisely the thing that the decadent Roman emperors refused to give their Christian subjects. They insisted upon penetrating into a man’s heart and forcing him to worship the pagan gods in whose hierarchy they had the audacity of having themselves included by the positive enactments of a Senate ever-ready to do the bidding of its disolute and depraved dictator. Because the Christians refused to worship pieces of stone or wood, because they would not fall down in adoration before the stars and the sun which had been made deities by Roman Proclamation, because they abhorred the idea of worshipping such monsters as the diseased Roman emperors they were hunted down and persecuted everywhere, and were forbidden to spread their new doctrine which in the Roman conception

of statecraft was unpatriotic inasmuch as it refused to comply with the bureaucratic law calling for the worship of the Roman gods by all those who swore allegiance to the Roman emperor.

Consequently, the Christians in order to spread the Gospel made use of a hidden language, or code, which they were only too glad to expound to those men whom they soon recognized to be persons of good will, anxious to see the light and embrace it. For the same reason we find the Catacombs—where the Christians worshipped for three hundred years during the ages of persecution—filled with all kinds of symbolic figures which were as plain as daylight to the initiated but conveyed absolutely nothing to the uninitiated. Thus, the Blessed Sacrament was hinted at by a basket filled with loaves of bread. Baptism was often represented by an ark or boat or a fountain. The obligation of praying for the dead was brought out by the figure of a man wearing the garments of a mourner whose hands were raised in prayer. In fact there is not a Catholic dogma which is not illustrated by the symbolic pictures of the Catacombs. Out of the pictures and words used by the first generations of Christians we could construct a perfect edifice of the Catholic faith as we know it today.

Now, then, the Name of the Christ was to the Christians the sweetest of all names. It was ever upon the lips of those who had seen the Master in the flesh, or else had been converted by those who had conversed intimately with Him during the days of His earthly sojourn. But if the Saviour's Name caused to break forth in their hearts a fountain of joy and consolation then too, by the same token, it elicited from the pagan hearts the sharpest flames of hatred. And the Christians fully realizing this applied to the Name of Our Saviour the same regime of caution which they had applied to the dogmas of the Faith. As a consequence, the Name of Jesus was not used by the Christians loudly, in public. That would have meant the desecration of the holiest Name under heaven. They used it frequently in their private lives. The sacred liturgy was filled with it. St. Paul in the letters which he wrote to his various congregations, and which were read at the daily services of the faithful, invoked the name of Jesus no fewer than two hundred and sixty-nine times. But when persecution was raging, the Christians protected this Name as far as they could whilst rubbing elbows with their pagan fellows. In their speech, as also in their writings, the Sacred Name was disguised, not because they were ashamed of It, but because they wished to save It from desecration.

With the victory of the Cross at the Milvian Bridge, in 316, when Constantine the Great defeated the Emperor Maxentius, the Holy Name of Jesus began to receive public acclaim and veneration. For Eusebius, the Bishop of Caesarea, and the first historian of the Church, in his "Life of Constantine" tells us how the emperor, fearful of the outcome of the battle, fell upon his knees to pray to the Christian God. The idea had been suggested to him by St. Helena, his wife, who by her irresistible domestic virtues had won over the emperor's heart when arguments had failed. As Maxentius came sweeping down from the Alps with his vastly superior troops on the evening before the battle Constantine prayed to the Christian

God and promised that a standard bearing His Name and Cross should be carried at the head of the troops and that It be smeared with red pigment on the shining armors and breast plates of the soldiers. Thus marked they went into battle only to see Maxentius sink under his horse into the rushing waters of the tawny Tiber, just outside of the city of Rome, after two and one-half days of fierce fighting.

The sign of the Cross which Constantine had seen shining in the heavens before the battle was immediately adopted as the official emblem of the emperor. Together with it the monogram of Christ was used. Lengthening the perpendicular line of the letter P he drew through it an X which combination suggested easily and readily to all Christians the august Name of our Divine Saviour. This monogram in the course of time underwent various small changes and variations. Sometimes the perpendicular beam was lengthened and rounded at one end to form the letter P. Again, during the fourth century, the perpendicular stem was crossed transversally by another thus forming a cross. In this form it was represented on all manner of monuments—on edifices, churches sarcophagi, lamps, vestments, clothing, and household utensils. Much after the fashion of men today the Christians wore it in miniature form as a button. Sometimes, especially on tombs, it appears in association with the apocalyptic letters A and O, together with the symbolic fish, dove, palm branch and the like. In this form it has continued in favor in the Eastern Church up to the present day. But in the Western Church this initial use of the Christian monogram disappeared under the iron heel of Alaric and his barbarian hordes who, in 410, stormed the Eternal City which then, as today, set the fashion in the use of such pious emblems.

But it was not only to keep the Adorable Name from profanation at the hands of pagans that the Christians used this monogram. In their writings they were careful to abbreviate and contract the Name of Christ in such fashion that the pagans would not know that It referred to the Master. Added to this was the practical need of saving space when parchment and ink were scarce and expensive. Then, too, in inscriptions on sarcophagi the Name could not be spelled out entirely for lack of space. Hence the two first letters of the Greek form of the name of Christ were contracted into what is generally known as the *chrismon*. (C R).

The chrismon, during the fourth century, especially in Provence, in Southern France, occurs in somewhat different form. In these the I crosses the X horizontally instead of perpendicularly. Sometimes a star is placed over the monogram to suggest the heavenly luminary which guided the Wise Men to Bethlehem.

The monogram in a slightly different combination occurs in the form of I C and X C in some manuscripts of the Holy Scriptures as early as the fifth and sixth centuries.

But, perhaps, the best known form of the chrismon is the contraction of the Sacred Name into I. H. S. The Greeks were the first to make use of this abbreviation and in their eyes it had a symbolic meaning. For amongst the many early pieces of Christian writing falsely attributed to the

Apostles and their disciples there is one called the Epistle of Barnabas,—that same Barnabas who was a disciple of St. Paul frequently mentioned in the Acts of the Apostles. Speaking of the circumcision of Abraham the anonymous author mentions the fact that three hundred and eighteen men of the great Patriarch's household underwent the same mystic rite. The Greek letters I E T are used as numerals. They amount to three hundred and eighteen. Now it happens that the first two letters of this abbreviation are the first letters of the monogram of Christ. The third represents the Cross. This third letter was varied in many ways from the beginning of its use in the fourth century straight through until the fourteenth century. The meaning attached to the chrismon was adopted by the Latin Church from the Greeks.

When St. Bernard trudged all over Europe seeking to fire men with the holy ambition of going to Palestine to wrest the Master's tomb from the hands of the Turks he knew the magic of a powerful name. It is for this reason that he was one of the most ardent advocates of devotion to the Name of Christ. Practically all his sermons have some reference to It, many of them, in fact, being interlarded with the invocation of It and those pious commentaries upon It with which he stirred up the enthusiasm of the masses. His several sermons on the Feast of the Circumcision are nothing else than fervent homilies on devotion to the Name of Jesus which might be delivered to our men today with as much actuality and appealing force as they possessed in that far off century. Now, St. Bernard pinned the red cross to many a Crusader's breast whilst pronouncing the holy Name of Christ. The soldier setting out for the holy places of Palestine never forgot that sacrosanct moment when one of Europe's most powerful orators pinned the cross to his breast and bade him go forth in Christ's Name to fight for the places made sacred by Christ's passing. In the still hours of the night, along the long rough roads to Palestine, in the dark hours of a storm at sea, in the enervating atmosphere of the camp never more insidious than in the Orient, in the very acme of battle the Name of Jesus pronounced with sweeping fervor by St. Bernard was heard ringing in the Crusaders' heart. He hoped some day, after the battling was done, to return to his own,—perhaps wounded and scarred, or worn down by disease and fatigue,—to be received joyously and wildly by those who had seen him go forth in the Name of Christ. He hoped that Bernard, who had peopled the waste places of Clairvaux with monks, would once more pronounce the Master's Name in his ear—or, in his absence, some other bright spirit who loved that Name no less ardently. And just because St. Bernard's sermons were so mystical whilst yet so practical they formed a pattern after which all the ascetical writers of those days strived. Thus it came about that we can scarcely pick up any of the pious books of that age without coming across frequent references to the Holy Name devotion—not indeed in a systematized or organized form but none the less articulately.

Most of these pious books were beautifully written by hand and illuminated with the monogram of Christ. The Middle Ages substituted

for the I the Gothic y. This gave rise to the spelling of Our Lord's Name as yhesus, which practice continued in use for many centuries, as we can see from the standard which St. Joan of Arc carried at the head of her troops and which she looked upon as her eyes were being clouded by the smoke of her funeral pyre. Indeed, there are many parts of France today where this mediæval form of spelling is still preserved, especially in those learned societies and associations which affect mediævalism.

When Pope Gregory IX commissioned Blessed John of Vercelli, in 1274, to send the brethren of his Order all over Europe to stamp out blasphemy and irreverence towards the Holy Name the use of the monogram was revived and broadly spread. That the sight of it was able to elicit the enthusiasm of the masses is plain from the preaching of Blessed Henry Suso and St. Vincent Ferrer. The former discoursed frequently on the saving powers of the Holy Name of which he was so powerfully enamoured that in a moment of fervor he engraved It in his living flesh with a steel scalpel. Undoubtedly, the sacred monogram burning in his flesh impelled him to preach the powers and mercy of the Holy Name unceasingly. And St. Vincent Ferrer, who died in 1419, frequently preached on the Holy Name and caused banners on which It was written to be carried at the head of those thousands of people who, praying aloud, singing hymns and scourging themselves to blood, followed him from one city to another in France, Northern Italy, Spain, Normandy and Brittany. His sermons on the Holy Name whilst a great deal more didactic are yet not less ardent than the loving outpourings of St. Bernard.

But, perhaps, the greatest promoter of reverence for the monogram of Christ was St. Bernardine of Sienna, who died in 1444. This great preacher's repertoire of sermons was very limited but what was lacking in quantity he compensated for by quality and earnestness. Not only did he flay the vices of the times but like a really constructive man, supplied his hearers with that doctrinal meat which would enable them to build up a new spiritual organism. He never tired of preaching on the Holy Name and illustrated its powers and might by what he called the "seven rays of the Name of Jesus." He was probably induced to use this comparison from the rays which artists had drawn around the painted monogram of Christ's Name. Practically everything that his predecessors had said about the efficacy of the Holy Name was forced into one of these seven theological chapters or treatises of "the seven rays." That the people understood him and his oratorical methods is plain from the enthusiasm for the Holy Name devotion which he stirred up amongst them. And being a good psychologist St. Bernardine, at the proper moment after his peroration, displayed to the people a banner on which Christ's monogram was drawn in bold striking colors surrounded by rays of light. With this banner held aloft, and the hands of the hearers stretched heavenwards Bernardine lead in the recitation in an act of reparation which, in rough form, is a skeleton outline of the Holy Name Pledge which our contemporary lovers of that Name recite with such vibrant faith and fervor.

The popular appeal of St. Bernardine's Holy Name banner gave a

powerful impetus to the use of the monogram of Christ. It was displayed everywhere, and very frequently covered the face of the cornerstone of some great building, as for example, that of the "Palazzo Vecchio," or Municipal Building, at Florence, Italy. There is another splendid monogram, dating from the year 1439, in the Church of the Observantines in Sienna. In fact all over Europe which had been evangelized by St. Bernardine the monogram of Christ is one of the commonest objects to meet the eye. The custom of carrying the monogram on one's clothing, which had been introduced into popular use by Blessed John Columbini, the founder of the Jesuati, who died in 1367, became very wide-spread. The sacred letters were frequently used in the official seals of churches, pious organizations and private individuals. We need not go very far afield to find the reason why St. Thomas Aquinas in his own seal used the monogram of Christ.

When St. Ignatius Loyola was casting about for an official seal for the Society he had formed he, as a true Crusader, selected this monogram. By this time it had undergone various modifications and changes so that it bore the I H S such as we know it today. In this Ignatian shield the transversal bar of the H has a cross resting upon it. Whilst it is a great deal more simple than the device of St. Bernardine this monogram of St. Ignatius must be considered quite inferior artistically. For in the Bernardine form the cross results automatically from the bar of abbreviation. This gives it a peculiar beauty which cannot be overlooked or soon forgotten. Unfortunately the newer form of the monogram has completely lost sight of this.

Right here we may ask ourselves whence it comes that our present day Holy Name buttons do not show the monogram of Christ but instead the figure of the Infant Saviour. Nowhere in the liturgical books having reference to the Holy Name Society do we find any other distinctive emblem for the organization than an image of the Infant Saviour. Frequently this image bears the monogram upon its breast. Sometimes the Holy Child is pictured as standing on the bar of the capital H, or seated on it, as for instance in the Dominican Church at Tivoli where we have one of the finest Holy Name standards in existence. Sometimes the crucifix stands on the bar of the H.

The reason why the image of the Christ Child is used as the emblem of the Holy Name Society is not far to seek. The Name "Jesus" was imposed on the Child seven days after His birth when He was circumcised by St. Joseph. Now, we cannot think of the Name "Jesus" without thinking immediately of the Child upon whom It was bestowed and the time and circumstances when It was given. It seems eminently fitting, therefore that the Christ Child should be the principal part of the emblem of the Holy Name Society. The monogram of Christ is not foreign to the spirit of the Society nor the beauty of the Infant's image. But it is not on that account necessary or essential.

THE HOLY NAME MAN AS AN AMERICAN CITIZEN

By Justin McManus, O. P., S. T. Lr.

Mere antiquity is a sorry recommendation. Men have little regard for an old worn-out coat. They have less regard for ancient and crumbling institutions. But when men behold a society that can boast six and a half centuries of useful old age, and which in our day stands out unmistakably as a vital spiritual dynamo, a remarkably efficient engine of American and Catholic energy, not only are they willing to stand up and take notice, but they are anxious to shout encouragement and eager to work for its continued success.

On that account the coming national convention of the Holy Name Society, which will be held in Washington next September, has captivated the imagination of the Catholic manhood of America. Our Holy Name men glory in the long life of this great parochial adjunct, this unique society whose sole end is a spiritual one. At the same time they thrill with enthusiasm at the knowledge that the Holy Name Society 650 years old is still a youthful stripling in the vigor of its ambitions and the variety of its action.

The place of the Holy Name Society in our Catholic life is assured. In most dioceses episcopal sanction has made the society a parish necessity. Due to the interest of the Bishops of the country and the zealous efforts of priests there are in the United States today about 6,000 official branches of the Holy Name Society. Due to the solid Catholic instinct of our men, the society has today over 1,500,000 members. Month after month this mighty stream of men marches to the altar-rails of our churches to become in fact living chalices of the Sacred Body and Precious Blood of their Lord. This in itself is the finest profession of their belief in the Divinity of Jesus Christ, and the most eloquent plea possible for clean speech and clean living. This dazzling demonstration of Catholic Faith apparently has been due to the outstanding fact that the Holy Name Society has always been exclusively a religious confraternity. Its direct and professed end has ever been the personal sanctification of its members. But its results have not stopped there. Indirectly the Holy Name Society is actually a splendid civic force. So true is this that almost in exact proportion as a Catholic man is a real Holy Name man, can he be said to be a real American. Why is this so?

After all every nation is but a group of individuals. Now it is an axiom based on the very nature of things that no group can rise higher than the morale of the individuals who constitute it. Is not then, the Holy Name Society really laying the firmest foundation of good citizenship, when it seeks to raise up the finest possible type of individual manhood? Is it possible to conceive a nobler type of manhood than that which professes and practices clean living, intelligent living, and absolute loyalty to worthy ideals? That manhood is found concretely in the ranks of the Holy Name Society. And this is the citizenship of which America stands most in need today.

Clean Living

The part played by the Holy Name Society as an apostle of clean living is an open book which all who are not bigotedly blind may read. Its great crusade holds out the ideals of reverence for God, His Holy Name, and clean speech. The Holy Name Society is a tremendous power for the promotion of clean speech. And after all is not clean speech an epitome and an evidence of clean living? For if a man's speech is foul, is it not a revelation that his thinking is base and impoverished—because words are nothing but thought expressed? And if a man's habitual thought and speech is unclean, can we not form a rather just estimate of his whole life?

America needs cleanliness, moral cleanliness, today. Divorce, our national scandal, is one foul bolt on our country's honor. Thank God, divorce presents no problem to us as Catholics. But to us as American citizens it is a source of deepest concern. Catholics know that the home preceded both the Church and the State; Catholics know that neither Church nor State can long endure without the home; Catholics know that clean living which is an essential of good and enduring government is impossible without good and enduring homes; and Catholics know that such homes are hopeless when the marriage bond is looked upon as a contract dissoluble at the fickle will of the contracting parties. Moral rot is terrible in individuals. But in the home—the heart and soul and very breath of civilization—it is intolerable!

Theatres and amusement sources too generally are richly supported pamperers of gross sensuality. Even our country's literature as reflected in the papers and periodicals of the day, as well as in the books of the hour, are insidiously if unwittingly eating away the very roots of true citizenship. Historians may point to political intrigue, lust of dominion, industrial aggression, as some of the causes contributing to the downfall of once great empires. But the true student of history knows that underlying such reasons there is another more fundamental—national immorality. The grandeur that was Greece and the glory that was Rome trailed in the dust of the war hoofs of barbarian hordes when that glory and grandeur was drowned in such a sea of iniquity that Rome had no word in her vocabulary for home, and the only virtue in Greece was in the abstraction of her philosophers.

The true Holy Name man leading a clean and upright life silently but surely is giving America the only type of citizenship on which she can endure. Moral stability is the Gibraltar of good citizenship.

Intelligent Living

Our republican form of government depends for its permanency chiefly on the fulfillment of two essential duties on the part of the citizens. The first is a knowledge of the obligations of citizenship; the second is the willingness to carry out these obligations at the cost of personal sacrifices. What is the contribution of the Holy Name Society toward the attainment of the first of these requisites. It is constantly upholding the

very foundation of all good government—respect for authority. For the Holy Name man the rights of the government are clear. He is ever conscious of the words of St. Paul to the Romans: "Let every soul be subject to the higher powers; for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation."

For the Holy Name man there is a clear-cut distinction between the civil and divine powers. He bases his distinction on good authority. It was Christ Himself who tells us "to render to Caesar the things that are Caesar's, and to God the things that are God's." Divine or religious authority touches all things that pertain to the soul, and must guide them and regulate them. Civil authority must hold its sway in all things purely temporal. The rights of each must be respected. And the Holy Name man realizing that the state's authority is from God, feels an obligation binding in conscience to obey and uphold the just laws of the state.

The state needs the assistance which can be given it by religion alone. All the policemen of the country would be ineffective in preserving the peace and tranquility of our communities, were there not some power higher and stronger than mere human force. This superior influence is the voice of conscience which in the individual compels the observation of the laws of the land not only because they are dictated by right reason and justice, but especially because the voice of the government is recognized as the voice of God. If then respect for almighty God is in truth the foundation of every good government, the Holy Name Society in building and sustaining that foundation becomes a civic power second to none in promoting genuine American citizenship.

Another demand of intelligent citizenship is civic honesty. Can any one doubt that solid honesty is necessary in our country if the true ideals of democracy are to be realized? Honesty in legislation, in the courts, in the executive branches of government are absolutely imperative. The Holy Name Society sets itself squarely as opposed to every thing that makes for dishonesty—perjury, false oaths, unlawful swearing; and it demands of its members that fundamental honesty be an integral part of their daily lives. It demands that an employer pay his men a living wage; and it requires its employed to give an honest day's work for an honest day's pay.

These are some of the considerations the Holy Name Society brings before its men—and no right thinking person can question that they make for intelligent citizenship.

Loyalty

Willingness to execute our known obligations to the state, even at the cost of personal sacrifices, has been assigned as one of the conditions of good citizenship. This duty is commonly known as loyalty to one's country. This civic virtue has its place in war and in peace. In time of war Catholic loyalty has never been seriously questioned. When it is a ques-

tion of sacrifice of life and limb—if loyalty, true loyalty to country can ever be properly called sacrifice—Catholic blood and bone has never been lacking for the holocaust. Today less than twenty per cent of the population of the United States professes the Catholic Faith. Yet in the late war thirty-three per cent of the soldiers and sailors of the Stars and Stripes were Catholics. And the vast majority of these were members of the Holy Name Society. Apparently the loyalty of the Holy Name man is not of the type which seeks to pay off with gold the duty of a patriot.

But loyalty has its place not less in peace than in times of war. It is shown in war by the wielding of the sword. In peace it is evidenced by bearing the Sceptre of the office of citizenship—by paying our share of the taxes, by supporting our public institutions, by upholding the solid traditions of our national history, by unswerving devotion to American ideals of life, liberty, and pursuit of happiness. And such loyalty is a part of the very fibre of every American Holy Name man. It is not flaunted only when bands are flaring and banners flying. It is an integral part of his daily life. The Holy Name man can escape loyalty to his country, only when he can escape loyalty to his God. That he can never do, for in his God, he lives and moves and has his being.

If the Holy Name man has welded the Sword in his country's cause; if he bears his just share of the Scepter of State—let no man deny him the Crown of American citizenship. American citizen is he by the rights of heritage—his Fathers have bequeathed it to him. American citizen is he baptized in the blood of his brothers. An American citizen is he, worthy, by reason of his clear living, of his intelligent living, and his true loyalty to his country, and to his God.

ESTABLISHING HOLY NAME BRANCHES IN MILWAUKEE

By A. J. Tallmadge, S. J., Archdiocesan Spiritual Director of Milwaukee Holy Name Union.

The growth of the Holy Name Society throughout the United States is more and more attracting the attention of those pastors in whose parishes the Holy Name Society has not yet been established. These pastors, aware of the spiritual advantages accruing from the organization and zealously desirous of promoting through it the spiritual welfare of their flock, are looking for methods of approach toward stirring up among their men an interest in the Holy Name movement and for direction in the work of canonically establishing branches in their parishes.

The first interest is deepened through explanation of the Holy Name Society as a fact. There are few of our Catholic men who do not realize that the organization as a great, purely spiritual movement among laymen is at present the most notable purely spiritual fact in the history of the Catholic Church in America. In numbers, in enthusiasm, in solid evidences of devotion it is without comparison among the Church's spiritual organizations for men in our country. Even outside the Church the potency of the movement is recognized, and ministers of different denominations

have discussed the desirability of organizing Holy Name groups in their respective churches. Some leaders of a certain denomination have gone so far as to ask of their Spiritual Director the privilege of attending the coming National Convention of the Holy Name Society to be held in Washington, D. C., September 18-21 of the present year.

The first interest is deepened through thorough explanation of the nature, purposes, and history of the Holy Name Society. Pastors who acquaint themselves with its essential facts will find ample argument for appealing to their men, as well as a corrective for the mistaken ideas that often exist, even among the clergy, of the real objective. These facts are set forth in the Holy Name Manual which is to be had from the National Holy Name Headquarters, 884 Lexington Ave., New York City, or from any Catholic church goods house. These facts are still more enlarged on in The Spiritual Director's Manual, a valuable book likewise published by Holy Name Headquarters.

One of the commonest mistaken ideas with regard to the Holy Name Society is that it is merely an anti-profanity crusade. This is one of its attractive features to be sure, but it is far from its main purpose. A pastor seeking to establish a branch in his parish will often find this erroneous idea one of the objections offered by his men not enrolled in the Holy Name Society.

Another error is the belief that the Holy Name Society pledge made by the members binds under pain of sin so that perjurers, the coarse, and the profane doubly burden their conscience by the commission of such sins. The Holy Name Society pledge does no such thing. It is but a public and a more fervent resolution to avoid what it is incumbent upon every decent Catholic to avoid.

Once the pastor has explained that the great aim of the Holy Name Society is to inculcate a fuller and more practical profession of faith in the divinity of Jesus Christ and a consequent reverence for all that belongs to Him; and that this faith and this reverence are best developed by the practices of frequent Holy Communion, he will have paved the way toward a successful formation of an Holy Name Society branch in his parish.

This will be made the easier if there is a St. Vincent De Paul conference or other Catholic organization in the parish, which can become the nucleus of an Holy Name Society. This method of introducing the Holy Name Society into parishes has been found most successful. It may be introduced at the time of a mission, but many become members on that occasion with little knowledge of Holy Name purposes or obligations and under the stress of passing fervor or because they do not wish to appear singular. The proper dispositions making for the successful organization of a branch are best developed by a number of preparatory talks from the pulpit. Then a carefully planned meeting should be held, the meaning of the Holy Name Society once more explained, members enrolled and an organization effected. In supplying a branch of the Holy Name Society with officers for the first time the pastor may take advantage of his privilege and make the selection himself. Oftentimes first elections

prove failures because the men, unacquainted with the official duties to be imposed, choose without reflection representatives who are entirely unsuited. A whole year of effective work is then lost, perhaps the Society given up as a failure.

Not yet will the branch have been validly erected. Two other important steps are necessary. First, the name of each member must be inscribed in a well-bound book kept for the purpose, on each page of which at the bottom of the list of names should appear the name of the Spiritual Director. Secondly, application must be made to National Holy Name Society Headquarters, 884 Lexington Ave., New York City, for a diploma of aggregation, enclosing an honorarium of \$2.00. Then will the branch be properly affiliated to the Holy Name Society and the great spiritual privileges and indulgences be open to the organization.

In order to live up fully to Holy Name ideals members will go to Holy Communion in a body on the second Sunday of every month. Extraordinary indulgences are attached to this practice. A list of the Plenary and Partial Indulgences which it is possible for Holy Name men to gain is found in the Holy Name Manual. It is a list rich with the spiritual favors that Popes from the thirteenth to the twentieth century have accorded the Holy Name Society. These spiritual favors form an excellent and persuasive argument for pastors who are seeking to attract their men to join the Holy Name Society. The pastor should therefore make himself thoroughly acquainted with these favors in order to be able to make his point with them in the pulpit.

If the Holy Name Society were to have no other reason for its existence than to inculcate the practice of frequent Holy Communion it would accomplish a purpose of supreme importance. No Catholic is in accord with the spirit of his Church today who neglects the practice of frequent Holy Communion. There may have been a time when the quarterly reception of the sacraments was satisfactory, but such is no longer the case. This is especially true since the days of Leo XIII and Pius X. And to be out of harmony with the prevailing spirit of the Church is far more serious than perhaps may be imagined. The Church is under the breath and the influence of the Holy Ghost. Its movements are evidences of His divine presence and operation in the Ecclesiastical Body. These movements have a divine purpose. Their importance is measured by their object. No object can be more important than the frequent reception of the sacraments. Without a doubt the Holy Spirit of God is stirring deeply for its own purposes the Mystical Body of Christ. It must needs be a serious matter then whether or not pastors of the flock and the flock itself are sympathetic to the Spirit and move with It. The Holy Name Society with its vast membership seeks to move with it. It is in full accord with the spirit of the Church in these times. Pastors who wish to move with the Church in this matter of frequent Holy Communion will find no other organization so powerful an aid in promoting the practice as the Holy Name Society.

Many parishes in country districts, however, some for one reason



Just before the opening of the final exercises of the National Holy Name Convention at the Washington Monument Grounds. Reading from left to right: The late Archbishop Moeller of Cincinnati; Secretary of the Navy Wilbur; the Naval and Military Aides of the President; Very Rev. M. J. Ripple, O.P., P.G., National Director; President Calvin Coolidge of the United States; His Eminence William Cardinal O'Connell, Papal Legate; Most Rev. M. J. Curley, D.D., Archbishop of Baltimore; Rt. Rev. Msgr. R. J. Haberlin, D.D., Rt. Rev. Msgr. M. J. Splaine, D.D.

and some for another, find the practice of monthly Communion for their men an impossibility. This is not an objection to forming a branch of the Holy Name Society in the parish. Holy Name branches have been formed in such districts and have proven a success. The practice of frequent Communion has been emphasized, the spirit of the Holy Name Society has been developed, the essential benefits derivable from the organization observed.

A feature of Holy Name work are the monthly meetings. In many places they have taken the form of breakfast meetings after Holy Communion Mass. A Holy Name lecture bureau is maintained which furnishes speakers for these occasions.

Whenever the meetings are held they should have a definite object to attain. The programs should be carefully prepared beforehand. Brevity and interest should characterize them. They can be made an opportunity of education in Catholic principles and practice most edifying to the men. Spiritual directors, however should never gage the success of their branch by attendance at these meetings. Meetings are good. But the essential success of the Holy Name Society must not be measured by them. Instead of monthly gatherings, many spiritual directors find that quarterly ones serve the purpose quite as well or better.

Another matter of importance in Holy Name work is the question of dues. Unquestionably, a certain amount of money will be found necessary in order to carry on the work of the Society. Our men realize that. They do want to pay for what they get. It is a matter of how to provide the revenue rather than the revenue itself. The most experienced spiritual directors favor the voluntary contribution plan. Usually a greater amount is collected by such a course; it leaves a man free to give nothing, if he is close, or too poor; it leaves him free to give generously when he is so inclined. A well-conducted Holy Name Society, one that aims principally at the spiritual side, never finds the question of funds a serious one.

In the Milwaukee archdiocese, while some of the branches retain the practice of a monthly fee, the "voluntary contribution" plan is most in favor. Not only is there collected in this way more than sufficient to defray local expenses of the branches, but enough is contributed to enable the branch to be generous in its support of the Holy Name Union office. The generosity of the various branches has made this office possible.

Zealous pastors, then, who are desirous of promoting the spiritual welfare of their flocks, who are looking for methods of approach that will stir up an interest in the Holy Name movement so well calculated to put them in full harmony with the spirit of the Church, will find in the above suggestions, it is hoped, sufficient directions in the work of canonically establishing Holy Name Society branches in their parishes.

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THE CHIVALRY OF THE HOLY NAME MAN

by

Christopher Perrotta, O.P.

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Jesus Christ is the most chivalrous Man of history. In Him the best qualities of valor, heroism, kindness and gentleness found expression. Recall how He healed, consoled, absolved and bettered humanity; also what a revolution He brought about for womanhood. He raised her from degradation to the eminence of honor. Giving to the world its most perfect creature in the person of a woman, His own peerless Mother, He gave inspiration to all the sons of men to honor womanhood for the part she played in the Redemption. Christ was truly chivalrous. This quality of character is not often explicitly considered of Him by reason of the immediate appeal of tremendous other qualities—Redeemer, King, High Priest, Son of God, Prophet, Exemplar, Martyr, Judge—but it is as true.

Today, there is much lamenting over the waning of a chivalric spirit among men. The Knights of the Middle Ages who consecrated their lives to the protection and honor of women and to help of the needy, are no more. The harsh materialism of a selfish century has dimmed man's former high regard for womanhood. The energetic attempts of woman to be granted constitutional equality and protection is an evidence of this. While the gallant Knight rode the realm, woman was happy and content; she entrusted her liberties to him and they were safe: now that these champions are gone, she must needs fight for herself. This spectacle is not a flattering one to the men of today.

Something must be done that the spirit of chivalry may once more pervade our manhood; something should be done to create a new Order of Knights who will champion the weak, protect the afflicted, serve, respect and honor our womanhood.

As we look about and study the feelings of men, we see one possibility whereby the dream may be realized; we see one group of men who may develop into that new Order of chivalry, because they are the nearest approach to the Knights of old—the Holy Name Society. This Society of men having for its Captain, King and Exemplar, Jesus Christ, the chivalrous Knight of ages, and

pledged to follow Him in all His teachings, represents the best chivalry that is known to our country.

These two statements, namely, that the Holy Name Society is the nearest approach to the Knights of old and that the Society represents the best brand of chivalry today, should need no explanation, but for the sake of those who do not know the aims and purposes of the Holy Name Society, we will attempt to prove them—the first by an analogy, the second by a record of service.

Knights of Chivalry

The Knights of old were a religious Order of laymen who vowed to rescue the Holy Land from the desecrating heel of the Saracen. Before taking such a serious vow, there was required a stern probation. The candidate started as a lad of seven to serve his elders as a page. Particularly, his service then was dedicated to the ladies of the household—he carried their messages, assisted them in the chase, and was in constant attendance for various other needs. Thus he learned gentleness, courtesy and a respect for womanhood that amounted to an everlasting devotion. At fourteen, he became a squire and was assigned to some duty in the castle. His physical, moral and military education became more rigid. He was given a horse and drilled in the use of arms. At twenty-one, the novitiate was ended. On the eve of his vow-taking, the candidate fasted, went to the Sacraments and spent the vigil in prayer before the altar. On the morrow, kneeling before his Prince at the altar, he took his vow to defend the Faith, to protect the weak and to honor womankind. Hereupon the belt was slung around him and spurs were buckled to his boots. Then kneeling again, the Prince struck him a blow on the neck with the flat of the sword and said, "I dub thee Knight, in the Name of the Father, Son and Holy Ghost". Thence he arose, a chevalier, defender of the Faith, the champion of the honor of womanhood and the epitome of the valor, culture and courtesy of the land.

The Holy Name Society is a religious Order of laymen who have vowed to serve God and to revere His Name. For this profession, a novitiate is required. The Catholic lad is schooled to manliness and courtesy in the fastness of his family castle, the home. Sometimes he is an altar-boy, a page to Christ the King and to Mary the Queen. At fourteen, he is invited to the Junior

Holy Name Society and therein begins to learn of his obligations as a Christian and as a gentleman. His apprenticeship becomes more stern. Then, having arrived at the stage of manhood, he is admitted to the ranks of the Holy Name. A vigil of prayer precedes the event. On the day of the ceremony, the candidate goes to the altar and kneeling before the Director, pledges himself to be a clean-living Christian, a good citizen, a gentleman and a server of humanity. He is now a member, equipped with belt and spurs. The accolade follows in the form of the Holy Name button which the Director places on his breast, and then come the words: "By the authority granted to me, I receive and enroll you into the Confraternity of the Holy Name of Jesus, and I make you a participant of all its graces, indulgences, privileges and spiritual benefits of the Confraternity, in the Name of the Father, and of the Son and of the Holy Ghost."

The analogy between the Knights of old and the Holy Name Society is not the figment of a dreamer, but a consoling reality. There are differences certainly, but only in accidentals. The Holy Name Society is not a group of men in armor, with gay plumage and rich equipage, riding on snorting steeds, but a society of ordinary men, unromantic, prosaic individuals, who toil for their daily bread—yet they are animated with the same spirit, for they have the same God to adore, they have the same womanhood to honor and revere.

How They Are Chivalrous.

And this leads to a consideration of the second statement, that the Holy Name Society represents the best chivalry of today. Looking into the details of the obligations which the Holy Name man assumes, we find that in his promise to reverence God and His Holy Name, he is pledged to clean living and to clean speech. Does clean living conduce to chivalry? It not only conduces to it, but it is the purest brand of chivalry. Every decent man admits that the lowest form of degradation in a woman is her loss of honor. The Holy Name man by his pledge to lead a clean life, is determined never to dishonor a woman, and in this, the true Holy Name man is the Knight of chivalry—he is contributing the greatest influence to the cause of good womanhood. He places woman on a high pinnacle, he honors her for he sees mirrored in her the

perfections of the Queen of womankind; he respects, serves and protects her for the precious thing every woman is; he admires and reveres her for the personification of culture, refinement, beauty, nobility, gentleness and grace which every woman bears in her soul. This is high chivalry, a chivalry that vies with that of the Knights of old, and a chivalry that only the pledges of a Holy Name Society can inspire.

The Holy Name man must be clean in speech. No blasphemies or perjuries issue from his lips to shock and injure the gentler sex, no obscenities pour from his mouth to make womanhood blush, no cursing or swearing rattle from his tongue to frighten and shame them. Foul speech can blight the fairest flower, and sparing womanhood from this curse, the Holy Name man is a true chevalier and gentleman.

The Holy Name man is enjoined to be patriotic—to love and serve his country with a devotion akin to their great Captain's, who Himself was the best patriot of all time. In peace, he is to perform his civic duties, not through fear of punishment, but through the motives of love and obedience: in times of war, he is expected to take up arms in defence of the country, or if incapable, to serve the cause otherwise. In the late war, the Holy Name Society rendered conspicuous service to the Flag by the great number of its men enrolled in various branches of the army and navy.

But the chivalry of the Holy Name Society is mostly evidenced from two other considerations which are correlated with each other—the family and divorce. The Holy Name man is essentially, a family man. His immediate duty is to provide for his own, among whom are mother, wife, sister, daughter. They are safe under his guidance, secure under his championing. The spirit of his society inspires in him generosity, benevolence, goodness. Then the matter of divorce. In spite of the alleged benefits to woman accruing from divorce, in spite of the protection of the court and the alimony which she can secure, divorce stands today an institution that is degrading womanhood. It is refined cruelty to woman for it is she that suffers more. It was one of the reasons why the chivalrous Christ forbade it. And the Holy Name man, following Christ's doctrine, rejects divorce. When he marries,

he promises to love, honor and obey his wife until death, not until he gets tired of her or she of him. This is chivalry superb, the chivalry of Roland, Godfrey and Bayard.

The Holy Name Society is not a society of perfect men. As in all organizations, there are heedless members. But the Constitutions of the Society are so drawn up as to inspire all to perfection; the rules and regulations demand that high Christian spirit of chivalry. Happy to say, the vast majority are actuated by such a spirit, and what is consoling, the Society is gradually becoming truer and truer to the spirit of its Constitutions.

Perhaps the men of the Holy Name are still inferior to the professed chivalrous Knights of old, but on account of their splendid organization and universal appeal, they are in a fair way to rival and surpass them in time. But sufficient for the day. The Holy Name Society is a chivalrous body of men. Their Convention this week is a national Tournament of valor. They are the paste which can leaven the mass and so make this world a happier place to live in for man himself, and especially for woman, the glory, crown and consolation of man.

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THE MENACE OF PERJURY

by

John McGovern, O.P.

Next March, the broadcasting stations of the country will enable millions of Americans to hear for the first time a President of the United States take the oath of office at his inauguration. Many listeners will wonder vaguely why it is necessary for the President to be "sworn in" before being entrusted with the reins of authority. This attitude on their part indicates that there are very many citizens who do not understand the important part played by the oath, in the maintenance of good government.

Political experience has shown that the oath is the best safeguard against abuse of power by public officials. Numerous other devices are included in both the federal and state constitutions, designed to prevent the occurrence of this evil. These other checks, however, do not operate automatically. They depend, in

the end, upon the cooperation of some official, the president, the legislator, or the judge.

What assurance is there, that these men will not prove recreant to their duty? It might happen, for instance, that some ambitious, unscrupulous and clever man, once in the President's chair, would declare himself dictator for life. Julius Caesar did this very thing when he overthrew the Republic and founded the Roman empire.

The oath acts as a check on the public official, himself. It needs no one to put it in operation, and it is effective. No man with any religious convictions will lightly disregard a pledge made with God as a Witness. He well knows that though he may evade the law, Divine vengeance will eventually overtake him.

The Holy Name Society realizes that perjury, the breaking of any kind of an oath, works a direct injury to the community as well as to the reverence due to the Holy Name of God. And so, it gives especial prominence to perjury in the Holy Name pledge:

"I pledge myself against perjury,

Blasphemy, profanity and obscene speech."

Violations of the oath have a particularly baneful effect in the administration of justice. Perjury in the courts always works injustice, for those who have right on their side do not have to resort to it. And injustice especially rankles in the hearts of the people. It destroys their confidence in the courts; and once that is gone, anarchy and chaos will follow.

This is particularly true of our form of government, which makes the judicial department the last refuge of the average citizen against injustice and oppression. The Holy Name Society, therefore, by striving to eradicate perjury, is helping to remove a grave menace to the security of the country.

The policy of the Holy Name Society in its campaign against perjury is one of education. It aims to give its members a clear understanding of what an oath is, and of the obligations it imposes.

Every Holy Name man knows that an oath is the "calling upon God to witness the truth of some statement".

If, as a witness, he has sworn to tell "the truth, the whole truth, and nothing but the truth", he knows that he has taken an affirmatory oath.

There is a tendency to regard this second kind of oath as less sacred than that made in court; but the Holy Name man knows that anyone who violates it is just as guilty of perjury as the witness who gives false testimony.

Conditions for a Lawful Oath

Following Catholic doctrine on this point, as so ably set forth by St. Thomas Aquinas in his "Summa Theologica", the Holy Name man holds that three conditions are required to make an oath lawful: truth, judgment and justice.

Truth, first, for he who would ask the God of Truth to bear witness to a lie, would be certain to incur His wrath. In a promissory oath, truth requires that a man fulfill the obligations he has contracted, as far as he is able.

Judgment and justice are required for a lawful oath. Without judgment, men are prone to swear rashly about things of which they have no certain knowledge; or else they swear upon the slightest pretext, a practice that tends to diminish respect for the oath. Justice prohibits a man from promising under oath to do something unlawful or unjust.

In thus emphasizing the sacred character of the oath, the Holy Name Society is not "making much ado about nothing". Perjury is, unfortunately, altogether too prevalent as any reader of the daily paper is aware. Here, a witness has perjured himself for a price; there, a suspicion arises that some "expert" has testified with more regard for the interests of his employer than for the facts in the case.

Again, a jury swayed by emotion or prejudice have brought in a verdict in opposition to the law or to the facts in the case. Perhaps, they were not deliberately false to the oath they took, but at least they are, in a certain sense, perjurers.

Eligible, too, for this roll of dishonor, are the legislators who have accepted bribes, judges who have been unduly influenced in their decisions, and every other public official who has been recreant to the trust and confidence reposed in him by the people.

Happily, however, this list, though large, constitutes but an insignificant fraction of those who have assumed the obligations of the oath. The work of the Holy Name Society, it is hoped,

will excite such a horror of perjury, that it will be even less common in the future.

It is hard to say just what results this phase of Holy Name activities has achieved, for they are of such a nature as to be more or less intangible. Still, the record of Holy Name men in public service, for the faithful discharge of duties contracted under oath, warrants the statement that this particular work of the Society has not been without fruit.

A striking proof of this assertion is offered by the body of men from the New York police force who will take part in the rally on Sunday. Every year, some of their number have been cited for conspicuous bravery and devotion to duty; and almost every year, others have laid down their lives to keep the oath they took on entering the service.

Men of every walk in life and of every denomination have voiced their approval of the work which the Holy Name Society has done to eradicate profanity and obscenity. They cannot, therefore, but approve of its less known but equally necessary warfare against any practice which would diminish respect for the oath.

After all, the oath is an important ingredient in the cement which binds our country together. If the mass of the people should ever come to regard it as a mere "scrap of paper", the dissolution of our nation would be close at hand. For this reason, the campaign of the Holy Name Society against perjury should engage the support of every loyal American who has the welfare of his country as well as the interests of religion at heart.

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HOME OFFICES OF THE HOLY NAME SOCIETY

by

Martin Shea, O.P.

* * * * *

The Holy Name Society being much larger than any country or any continent must have offices as world-wide as the clientele it proposes to serve. Wisely these offices have been long established in the universal city, Rome. Many centuries ago Fra Diego de Vittoria, a Spanish Dominican, erected the headquarters of the Holy Name Society in Rome at the Church of Santa Maria sopra

Minerva. It is interesting to note that Saint Ignatius Loyola joined the Holy Name Society at this branch in the Minerva.

Santa Maria sopra Minerva is interesting even in its name. The name Santa Maria sopra Minerva (Saint Mary over Minerva) marks the triumph of christianity over paganism, for the present church stands on the site of an ancient pagan temple, like a victor gladiator with his foot on the conquered. When the illustrious Pompey the Great returned to Rome to receive his triumph for conquering Syria and Asia Minor, he marked his gratitude by founding a temple to the warlike Minerva, the goddess who sprang in full panoply from the brain of Jupiter.

This pagan temple to Minerva flourished while paganism flourished, but with the decline of paganism it, too, failed and died. Gradually the temple of Minerva fell into disuse and later into decay. In the fifth century the invading barbarians completed its destruction and a century later their christian children erected on the same site a church to the honor of the Blessed Virgin with the title 'Sancta Maria in Minervim'. They could not get away from the traditions of the locality.

In 750 Pope Zachary gave the church to the Basilians, exiled Greek monks who had taken refuge in Rome. The Basilians soon after removed to larger quarters but retained possession of the Minerva. In 1252, however, Pope Alexander IV installed a congregation of penitents, but since the building was too small for their needs, they too, had to look elsewhere for suitable accommodations.

Dominicans Acquire Minerva.

At this juncture the Dominicans, who were established at Santa Sabina applied for the Minerva. After considerable delay the Dominicans received the title to the convent and church of Sancta Maria in Minervim. Hardly had they obtained possession of the ancient church and convent than they made preparations to supplant the old church by a new and more spacious one. Two celebrated Florentine architects of the Order, Fra Sisto and Fra Ristoro, drew the plans for the undertaking and work was begun around 1280. The vastness of the structure, however, and its multiplicity of details held off completion for two centuries. Only after years of struggle and repeated renewals was the new church

finished in the middle of the fifteenth century and named Santa Maria sopra Minerva.

According to the ancient topography of Rome, the Minerva lay on the southern extremity of the Field of Mars, which ran along the left bank of the Tiber to the foot of the Capitol, the Quirinal and the Pincio. In modern Rome the Minerva is found on the Piazza della Minerva near the Via Pie di Marmo. It is almost in the center of the city, in that quarter known as Rione di Colonna e Pigna and is, consequently, constantly visited by tourists.

Rome, the city of churches and the world's art, possesses but one old Gothic church and that is the Minerva. Looking up at the facade of the Minerva the casual visitor might think that the one medieval Gothic church in Rome was a very poor one at that. The plain front, ornamented only by its exquisite doors, does not prepare the visitor for the glories of the interior. But its austere exterior covering a glorious interior conforms entirely to its builders—those great mediæval minds which hid themselves under simplicity and poverty of a friar's garb.

Once inside the Minerva one soon forgets the plain facade and the rough exterior. From the matched marble floor to the high frescoed vaults the eye dances on one matchless glory of colors. Large Gothic pillars mount high on their polished marble and sprout out over the vaults into a foliage of a thousand frescoes and mosaics. The vast ground space of the church is unencumbered by pews and this freedom and the glitter of the polished marble floors add to the sense of expansiveness. But, on the other hand, the embroidery work of chapels down each side and around the main altar gather up the beauties of the place into a more compact and effective area, thus forming a border suggestive of greater elegance.

Notable Works of Art

The many centuries which have nourished the growth of the magnificence of the Minerva have contributed abundantly to the artistic stores of the church. Pere J. J. Berthier, O.P., gives a list of one hundred and fifty-one artists who have worked in the Minerva. Among this number are found such masters as Michelangelo, Fra Angelico, Perugine, Bandelli, Fillipino Lippi, Mino da Fiesole and Giotto.

Michelangelo contributed his famous 'Christ', a statue representing the risen Christ. Christ stands erect and holds to his breast the cross, the sponge, a rope and a long reed. The 'Christ' was completed during the fullness of Michelangelo's glory and dates from 1514-1521. The Romans, and especially the Roman women, have always had a great devotion to this statue. The young marriageables come before this statue of the risen Christ to speak their prayers of love, both human and divine; and the married couples return to seek a benediction on their lives. In fact the immense numbers which continually come to pray before this statue and kiss the foot of the figure before departing are so numerous that Father Cloche, when he was Master General, had a sandal of bronze put on the right foot lest that portion of the statue be worn away.

The yellowish brown marble statue of St. Sebastian, the Roman warrior saint, which is attributed to Mino da Fiesole, is another masterpiece of sculpture. Mino's work reposes in the Chapel of the Holy Saviour. Although the statue of St. Sebastian is the most famous piece of Mino's art which the Minerva possesses, yet it has many more of his productions in the form of tombs and bas-reliefs. In this same Chapel of the Holy Saviour is contained the famous head of Christ by Perugino. The painting rests between two columns and ordinarily is veiled to preserve its wonderful colors.

Chapels

More of Perugino's work is found in the Room of St. Catherine of Sienna. A picture of the crucifixion hangs over the altar and around the sides of the room appear SS. Peter and Paul, St. Dominic and St. John the Baptist. Amidst this gorgeous group and resting in front of the Crucifixion and directly above the middle of the altar is the widely copied 'St. Catherine in her Oratory', by Bronzino.

This 'Room of St. Catherine' is really a chapel, but it is called a room because it contains the four walls of the little chamber in which the great St. Catherine died. Cardinal Barbarini secured permission from the Congregation of Charity in 1637 to extract these walls from St. Catherine's house at 14 Via Santa Chiara, Rome.

On the extreme right of the transept lies the chapel of St. Thomas Aquinas. Engraved on its arched Renaissance portal is the inscription "Divae Mariae Virgini Annuntiatae et Divo Thomae Aquinatis Sacrum" (Consecrated to the Blessed Virgin Mary of the Annunciation and to St. Thomas Aquinas.) This double dedication has a story. Originally the chapel was erected to the honor of the Blessed Virgin of the Annunciation, but when Cardinal Olivieri Caraffa restored it in 1486 he added St. Thomas Aquinas as patron.

The paving of the chapel is marble, tessellated with porphyry and black and white marble in the Alexandrian style. Two medallions adorn the floor. One is an open book of the law and the other is a balance under which are inscribed: "Hoc fac et vives", (Do this and you will live), the motto of the Caraffa family.

When Cardinal Caraffa was ready to begin the mural decorations he turned to the famous Lorenzo de Medici for assistance from the Florentine painters. His friend, Lorenzo, sent him two of his most finished artists, Filippino Lippi and Rafaelino del Garbo. Rafaelino del Garbo did the vaults and Lippi the walls. The tableau behind the altar by Lippi shows St. Thomas Aquinas standing and presenting the kneeling Cardinal Caraffa to the Blessed Virgin. Mary is standing with her head slightly bent back over her shoulder giving divided attention to Gabriel who is continually announcing the Incarnation. This blending of the Annunciation with other incidents is not uncommon in pictures of this period and, indeed, occurs again in the Annunciation Chapel of the same church.

The right wall holds the chef d'oeuvre of Filippino Lippi: The Triumph of St. Thomas. St. Thomas appears in his doctor's chair holding an open volume of the Summa in his hand. Crushed beneath his feet lies a fiendish old man, Error, who holds in his hand a scroll with the words: Sapientia vincit malitiam (Wisdom conquers malice). About St. Thomas sit four pure and poetic women depicting Grammar, Dialectics, Philosophy and Theology. In the audience are found the great heretics whom St. Thomas refuted: Apollinaris, Eucharystes, Manicheus, Arius, Sabellius and Photius. The other characters are contemporary personages of the painter, among whom are some of the Medici family and the

famous Thomas Cajetan, the illustrious theologian of the Dominican friars.

Relics.

The Minerva has many other beautiful chapels, such as the Annunciation and the Rosary, and each one of them would be worth detailed consideration. But even more renowned than the works of art which form the treasures of the headquarters of the Holy Name Society, are the number and renown of the relics of Maria sopra Minerva.

The most famous of these relics, of course, are those of St. Catherine of Sienna. St. Catherine of Sienna died April 29, 1380, only a short distance from the Minerva in her house at 14 Via St. Chiara which Pope Urban VI had given her. At the time of her death she was brought to the Minerva on the shoulders of her disciple, Stefano Maconi, and buried in the common cemetery. In 1385 her former confessor, the Dominican, Blessed Raymond of Capua, had her body removed from the cemetery and buried near the last pillar on the right side of the church, just opposite the Rosary Chapel. On this pillar was erected the first monument to St. Catherine. It is an angel holding in his outstretched hands a broad scroll: Here tarries the humble, worthy, prudent, kind Catherine who had the zeal to save a dying world. Under her mother, Lapa, and later her father, Dominic, this pure virgin of Sienna flourished".

During the refinishing of the church in the last century some pachydermous soul cast this venerable, but possibly shabby, monument on the refuse pile. Fortunately it was recovered in 1868 and is still preserved on the stairs leading to the Casanate Library adjoining the Minerva.

In 1430 St. Antoninus, the prior of the Minerva, removed the relics of St. Catherine to the Rosary Chapel and set them in a handsome marble tomb. There they remained until 1855 when they were placed under the main altar where they are now venerated.

The heavenly artist, Fra Angelico, who had been called to Rome by Nicholas V to work in the Vatican lived the latter part of his life at the Minerva. A simple carved figure of the Angelico marks the place where lie his remains. Immediately below the feet of the Angelico runs a modest line stating: "Hic jacet ven.

pictor Fr. Jo. de Flor. Ord. P. (Here lies the venerable painter, Brother John of Florence, of the Order of Preachers). The elegant Nicholas V, however, did not consider this wording sufficient distinction for his friend and artist. The Pope himself, therefore, composed two epitaphs which he ordered inscribed on marble beneath the tomb of Fra Angelico.

Although the Minerva possesses the bones of Fra Angelico she has lost his artistic works. The Angelico had painted an altarpiece for the main altar and an Annunciation for one of the chapels; but both these works have been lost. There is a tradition, however, that the painting of the Annunciation is still preserved in the Rosary Chapel under cover of some lesser work. A second 'Annunciation' in the Annunciation Chapel is sometimes attributed to Fra Angelico, as is also a Madonna and Child in the Rosary Chapel. But excluding conjectures, the Minerva can not claim an unquestioned work of the great friar-artist.

Tombs

Besides its own great dead the Minerva offers final hospitality to five Popes and many other notable figures of history. Two of the Popes are Medicis, Leo X (Giovanni de Medici) and Clement VII (Giulio de Medici). Benedict XIII, himself a Dominican, belonged to the ancient Orsini family and Paul IV was a Caraffa. The fifth Pope is Urban VII.

Other historical personages buried in the Minerva are the famous English Cardinal, Philip Howard, Cardinal Torquemada, Bishop Durandus, the father of liturgical science; Robert Wilberforce, Margaret of Savoy, the Colonna and Frangipani families and numerous lesser Cardinals and nobles.

Two American Cardinals, although they were not buried in the Minerva, were connected with it during life. Both John Cardinal McCloskey, the first American Cardinal and the late Cardinal John Farley of New York had the Minerva as their titular church.

Present Restrictions

The glories of the Minerva have suffered somewhat from the overthrow of the Papal Government in 1870. For ages previous to that time the Popes and the whole Pontifical Court had come

to the Minerva every year on the feast of the Annunciation. Up to the time of Pius VI the Pope rode a White mule in the procession and carried the Blessed Sacrament himself; but since that infirm Pontiff could not conform to the reigning custom he appointed the Grand Almoner to sit on the papal mule and carry the Sacred Host. The Holy Father followed in a coach. This custom held sway until 1870. All of this, of course, was abandoned when the Pope became the Prisoner of the Vatican.

Moreover, the Italian government has taken over some parts of the convent for government work and deprived the Order of its remarkable Casanate Library. The headquarters, for so many centuries the world offices of the Holy Name Society, remain one of the principal points of observation for Roman tourists. They are magnificent and venerable, old and yet well preserved. And their glory is no less real because so much of it is of the past.

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BEGINNINGS OF THE HOLY NAME SOCIETY

by

Theodore English, O.P.

Few societies in existence today can boast an age of six hundred fifty years. But age alone is no recommendation. When such an organization is brought to the fore men ask at once, has it kept faith with the ideals of its founders? is it true to its original purpose? or has it kept merely the same name throughout its history, so that the founders, if living today, would never recognize their own creation? The Holy Name Society on September 20th celebrates its six hundred and fiftieth birthday. What the Society is, its vitalizing, dynamic effects on the spiritual life of men, its universal appeal to all classes and creeds, the results it has accomplished are told elsewhere. This article will show that the Holy Name Society today clings unswervingly to the ideals laid down for it at its inception by its founders.

The vices of profanity, obscenity, blasphemy, and perjury are as old as the human race. Man's nature is ever the same. Men of the thirteenth century were exactly the same as men of today, no better, no worse, and the vices of unclean speech were as wide-



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Richmond Diocesan Union.



John M. Harman, President,
Seattle Union.



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spread as they are today. With such moral diseases rampant, the situation is fraught with dangerous possibilities, not the least of which is the moral corruption of youth. A concrete instance of the logical conclusions to which the vices opposed by the Holy Name Society lead is seen in the recent disgusting murder trial in Chicago, the sordid details of which have been spread broadcast by the newspapers of the country.

Alive to the dangers of the situation, and anxious to procure due reverence for the name of God, the authorities of the Christian Church, to the number of fifteen hundred, assembled in council at Lyons, France, in the summer of 1274, and determined on a vigorous campaign to wipe out or at least curtail the prevalent abuses. These prelates represented every country known to the civilized world, and were presided over by the head of Christendom in person, Pope Gregory X.

This Pope is known to history as a peacemaker. Due to his strenuous efforts, unimpaired peace and harmony were maintained in the Christian world during his reign. He succeeded in quieting warring factions in Germany and Italy, in settling internal difficulties in the German Empire, and in re-uniting the Greek Church with Rome. He desired furthermore to promote peace among individuals as well as among nations. To this end he sought to crush the widespread evils of profanity, obscenity, blasphemy and perjury. At his insistence, the closing session of the council at Lyons on July 17, 1274 unanimously passed a decree ordering that increased reverence for, and devotion to, the name of the Deity be shown by all Christian peoples.

Gregory himself expressed this legislation in his famous brief "Nuper in Concilio", issued on September 20, 1274, marking the birth of the Holy Name Society. The Pope said in part: "Recently during the council held at Lyons, We judged it proper to urge the faithful to demonstrate more reverence for that Name above all names, the only Name in which we claim salvation, the Name of Jesus Christ Who has redeemed us from the bondage of sin. . . . Wherefore, with a view to obeying that apostolic precept, 'In the name of Jesus let every knee be bent', We wish that at the pronouncing of that Name, every one should bow his head as a sign that interiorly he bends the knee of his heart."

Institution of the Society.

This letter was addressed to the head of one of the great bodies of Christian preachers, John of Vercelli, Master General of the Dominican Order. At that time the Dominicans numbered over eight thousand, a closely-knit, compact organization, all the members of which were actively engaged in preaching or teaching in every country of Europe, western Asia and northern Africa. To the head of this army of Christian preachers was the papal command addressed. It is most explicit. In concluding the brief the Pontiff says: "Therefore, We by Our apostolic authority enjoin upon you and the members of your Order to use solid reason when preaching to the people, that thus they may be led to comply with Our desires." What these were, the Pope had already signified.

Thus the Holy Name Society was launched, September 20th, 1274. The convention being held this week in Washington thus commemorates the actual birthday of the Society, September 20th. The machinery for carrying on the campaign was already at hand, the organization of the Dominicans which had been in existence since 1216. At once the general of the Order took up the duty, and on November fourth of the same year transmitted a copy of the papal instructions to the local superiors of the Order throughout the world. John of Vercelli then added his own instructions to those of the Pope: "Desirous of increasing the honor of God, and anxious to obey the apostolic precept laid upon Us, and to incite the faithful to increased devotion, We command that as We personally are fulfilling the will of the Pontiff, you also shall see to it that the preachers subject to your jurisdiction carry out the orders of the Pope with scrupulous diligence, and by methods best calculated to persuade."

Without telephone, telegraph, radio or automobile, some weeks had to elapse for the message to travel. But when it was received, the Preachers plunged at once into their new assignment, and the Holy Name Crusade was inaugurated. No time was lost, and soon, in every country of Europe, the campaign was actively under way, continuing thus down to our own day, when in the United States alone the Society numbers nearly two million active members, each solemnly pledged to fulfil the unchanging purpose of

the Society, namely, to demonstrate proper reverence for the name of God and His Only Son by refraining from the use of profanity, obscenity, blasphemy, and perjury.

Such was the Holy Name Society in 1274. It is the same today. The mind of Gregory X in instituting the Society is still its unique purpose, the promotion of peace and harmony among individuals and nations by public profession of faith in the divinity of Jesus Christ, exemplified and illustrated by clean living and clean speech.

* * * * *

THE DIVINE NAMES

by

Ferrer Cassidy, O.P.

At break of day, Jacob said to the angel who had wrestled with him: "What is thy name?" But the angel only chided him and said: "Why dost thou ask my name?" The angel's name, why must it remain hidden from the patriarch Jacob, when the two had wrestled until dawn? It was because the angel represented the person of the Son of God, and could no more give an adequate name to the Almighty than a stammering child can paint in word-picture the beauties of the nightly sky. God is above all names and no title that man can designate describes Him as He is. The only response Moses received when he asked the name of the Apparition in the burning bush was this: "*I am who am.*" By such a reply God made it known that He is so far above man's comprehension that no one can aptly define Him.

How is it then, if God is above all names, that the Bible is full of appellations which God applies to Himself—Emanuel, Jehovah, the Ancient of days, and many others? Because by this method God teaches us some truth about Himself. Have you ever heard it said: "That man is a lion?" You do not look around with a start, expecting to see a human head on tawny four-legged body, but you understand exactly what is meant: that man is powerful in muscle and strength. Even so God gives Himself the names "Life", "Sun", "Truth" and countless others, to give men some idea of what He is. Every name that He bestows upon Himself opens to us one or another of His infinite perfections, or

bespeaks His intentions in regard to man.

"What is Thy Name? Oh show! My Name ye may not know

'Tis a going forth with banners, and a baring of much swords:
But My Titles that are high, are they not upon My thigh?

"King of kings" are the words, "Lord of lords!"

It is written "King of kings, Lord of lords."

(Francis Thompson)

"My Titles That Are High."

The inspired spokesmen of old, the prophets, were the first to breathe many of those divine titles which century after century has successively caught up, cherished, and passed along. Daniel saw God in a vision and called Him the "Ancient of days," because from eternity He always was, and shall always be even unto eternity. In the many wars which David waged he had frequent occasion to call upon divine assistance and he never ceases to name the divine Helper the "Lord of Hosts," the "Lord of lords," the "God of gods," "my rock and my strength and my savior." The prophet Osee calls Him the "dew" because Israel shall be refreshed by Him; Moses names Him "a consuming fire" because of His zeal for Israel. Elsewhere in the Sacred Writings He is called the "Powerful," the "Searcher of Hearts" the "Father of mercies and the God of all comfort."

If we confine ourselves to those titles which have peculiar reference to the Son of God, immediately we hear the cry of Isaiah: "Emanuel—God with us" stirring up in us the hope of a Redeemer to come. "Emanuel—God with us" writes St. Matthew looking back over the centuries to Isaiah and then pointing to the crib at Bethlehem: "Emanuel—God with us!"

The same wintry scene in the land of Juda inspires Isaiah again: "And His Name shall be called, Wonderful, Counsellor, God the Almighty, The Father of the World to come, the Prince of Peace." And as the shadow of the Cross fell athwart the prophet's vision, he said: "Call His Name: Hasten to take away the spoils: Make haste to take away the prey." For the Cross despoiled the kingdom of evil. "The Saint of saints" is Daniel's tribute to the Child, and Aggeus the prophet calls Him "The Desired of all nations." Malachy sees the birth of Christ and hails

Him as the Sun of Justice, and Zachary, the prophet, twice repeats the title that the other Zachary is to employ later on: "I will bring my servant the Orient"—"Behold a Man, the Orient is His Name:" that is, the Dayspring, the Light of the world. The other Zachary, the father of John the Baptist, takes up this word when he declares that it is the duty of his son to prepare the ways of the "Orient from on high." Some thirty years later this same John shall also add his utterance to those of the other prophets and then strange to say we shall be indebted "to the most austere of all the Prophets" as a certain writer says, "for the loveliest imagery under which pious souls have ever delighted to contemplate the Lord Jesus—those two greatest types, the Lamb of God and the Spouse."

It was no other than John, the Beloved John, to whom the Precursor addressed himself when he pointed out Jesus and cried: "Behold the Lamb of God." The Evangelist in his old age became himself a prophet of the Lord, and in the last of the prophecies—the Apocalypse, he re-echoes the prophets of the Old Law and bestows upon the Son of God titles expressive of His wonderful prerogatives. He is called "Alpha and Omega—the Beginning and the End," the "Amen" that is, Truth itself, "the bright and morning star," the "Lion of the tribe of Juda," "King of kings, Lord of lords," the "lamp" of heaven, and "the temple thereof." But the prophecy ends with the name that is above all names "Jesus."

"His Name Was Called Jesus."

Jesus means "Savior." This name was imposed on Christ not by any man, but God Himself ordered that Mary's Son be called "Jesus." This name had been borne by the leader who took up the standard after Moses and brought the Chosen People into the Promised Land, and it was also the name of one of the deliverers who led this same people back from the Captivity of Babylon. Now it receives a deeper significance. It becomes the name of the Christ, the Savior, the Jesus Who saves His people from spiritual captivity. In its far-reaching significance it comprises all those titles which the prophets gave to the Savior. "For," as a great thinker has said: "the name Emmanuel, which being interpreted is God with us, designates the cause of salvation, which is the union of the Divine and human natures in the Person of the Son of God,

the result of which union was that 'God is with us.' When it was said: "Call His name: Hasten to take away the spoils, Make haste to take away the prey," these words indicate from what He saves us—namely, from the devil, whose spoils He took away. When it was said: "His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace," the way and term of our salvation are pointed out: inasmuch as by the wonderful counsel and might of the Godhead we are brought to the inheritance of the life to come, in which the children of God will enjoy perfect peace under God their Prince. When it was said: "Behold a Man, the Orient is His name," reference is likewise made to the Incarnation, by reason of which 'to the righteous a light is risen up in darkness.'

The Gospels record many other titles which the Lord gave Himself, in order to develop more fully and bring out more clearly the depth of meaning contained in the one word 'Jesus.' "Son of man" was the term He used time after time, to proclaim His human nature. He called Himself the "Bread of life" both because His teaching is life-giving and because of the Sacrament which he was going to institute. He was the "Light of the world," who made manifest the ways and the will of God; He said "I am the Door," because no one can enter heaven save through Christ; again, He is the "Good Shepherd" bringing the sheep to the fold of His Father; He called Himself the "resurrection and the life" because those believing in Him shall not die forever; and when about to expose in all its fulness the meaning contained in the title Isaiah had given Him of "Man of sorrows" He made a long discourse in which He called Himself the "Vine" throwing out life to the branches which adhere to Him. Finally, He called Himself the "Way, the Truth, and the Life"—the Way, because no one can come to the Father, save through the Son; the Truth, because He is the Light of men; the Life, because He rewards with everlasting life.

Thus the name 'Jesus' is a compendium of the Scriptures; "Jesus," says St. Bernard, "is joy in the heart, rejoicing in the mouth, melody in the ear."

THE APPEAL OF THE HOLY NAME SOCIETY

by

Gerald Corbett, O.P.

Probably no other religious organization has had such a popular appeal to the people of the United States as the Holy Name Society. The very idea of an organization whose express purpose is to suppress cursing, swearing and obscene language, to instill into the hearts of its members a reverence and honor for the Name of God, has the approval of every clean living, decent minded American citizen. Practical experience has taught all of us the truth of those words of Our Blessed Savior recorded by St. Matthew: "The things that proceed from the mouth come forth from the heart," (XV-18) and that "Not that which goeth into the mouth defileth a man, but that which cometh out." (XV-11)

A society that can teach a man to control his speech can teach him how to control his life. Clean speech and clean living go hand in hand. Everyone who believes in the Divinity of Jesus Christ wishes to see that "Name of all names" honored and revered; everyone who holds that the ten commandments still have a binding force wishes to see the second of these enforced, "Thou shalt not take the name of the Lord, Thy God, in vain;" everyone who is interested in the social welfare of our country desires to see vile language suppressed.

There is no suggestion of Puritanism about the Holy Name Society; it has nothing in common with the odious Blue Laws. Its appeal isn't made to the narrow-minded and bigoted but to the high-minded and liberal. The Holy Name Society is known as an organization that makes a man respect himself and respect his God. And as a result it has produced good citizens, for love of God and love of country are closely allied. Patriotism is a sacred sentiment and only a good man can experience its real meaning.

Development in America has not been limited to industrial and financial lines. In spite of our European reputation of being worshippers of the almighty dollar, we have made progress not alone in the monetary field but in many others of equal importance though of a less spectacular nature. One of these is progress in refinement. The American public is growing more refined. Our

proverbial back-woods manners are disappearing as fast as our valuable back-woods themselves. A few years ago pistol shooting was not uncommon on the streets of our cities. Tobacco chewing and spitting,—so greatly abhorred by Dickens and Kipling on their visits to America,—has ceased to endanger the innocent bystander. One of the few remaining barbarities is profanity.

Profanity, An Evil of the Day.

One does not have to travel far to convince himself that the use of profanity and vulgar language is one of the greatest evils of our day. We are well acquainted with the man who punctuates every sentence he utters with an oath or a curse. Our ordinary vocabulary is entirely too meagre for him to express his thoughts, so profanity is substituted for superlatives and for the sake of emphasis. What could be more disgusting to any well-bred person than to have to listen to a group of these men talking. Scant of words in ordinary conversation how voluble they are in profanity. Have you ever wondered why they do not grow tired of the same senseless, useless, silly, stupid, rotten repetition? If they attempt to discuss world affairs they cannot do so without dragging the name of our Blessed Savior down into the muck and mire; If they speak of a friend he is joyfully and enthusiastically damned; if the topic happens to be the home, or even religion, the subject is smeared and stuccoed with precisely the same round of dirty, disgusting epithets. Laying aside the moral aspect, if there was the slightest variation, the least spark of originality, any new twist or turn, the listener might be amused in spite of himself. But there is no change, it is just one clatter, one appalling bedlam, a hideous jingle of offenses to Almighty God. It almost makes one wish he were born deaf.

Here is where the effective work of the Holy Name Society comes in. This foul-mouthed creature needs encouragement. He needs a sympathetic atmosphere. When he is in the presence of his mother or his sisters he usually is able to control his nasty tongue. And when he is in the company of men who respect the Holy Name of Jesus, men who show by their silence and example that they do not relish his filth, he will either watch his language more closely or seek other company. This applies to the vender of

the dirty joke and the "smutty" story as well. Like his brother who specializes in cursing and swearing this fellow needs encouragement too. He wants to see his stories "get across." When they fail to do this he becomes disheartened and,—if he should continue to talk,—changes the tone of his conversation considerably.

Intelligent men in all walks of life are becoming more and more disgusted with their foul mouthed brother. As an evidence of this a recent editorial in the St. Louis Sporting News,—about the last place in the world we should look for spiritual council,—comes to mind. The editorial written at the close of the baseball season said in part: "There has been entirely too much profanity used this year on the benches, and the quicker the players realize that there is no place for it in baseball, the better for the national game. There is nothing so needless or so revolting as the utterance of vile language either in the sense of emphasis, description or anger. It fails to sooth a single nerve which is vibrating under strain, although there are some who profess to believe that a single damn is a wonderful panacea for a threatening brain storm. Filth will drive women away from the game. Filth around the benches of the home and visiting players is as disgusting through the medium of language as it would be by the presence of material. A ball player with a sister would hang his head in shame if he knew that his sister overheard some of his conversation."

In the business world men have found profanity and other forms of foul language to be unprofitable and unnecessary. The placards stringently forbidding swearing among employees when on duty which are hung in the offices and factories of large manufacturing concerns is an evidence of this. It simply doesn't pay. Employers know that they must treat their customers with courtesy if they wish to hold their trade; they know that the successful salesman is a gentleman, and the man whose language is vulgar most certainly is not a gentleman.

In refined society indecent language has always been tabooed, but this aversion is now extending to all classes of society. Perhaps the "snappy" story still gets a laugh, but the teller isn't usually the sort of chap a father wants to see courting his daughter. He is looked upon with suspicion even by those who seem to enjoy his particular brand of filth, and he is very seldom if ever intro-

duced into the home of his listeners. Our speech too frequently betrays our lives.

The home, above all, should be free of profanity. What could be more pathetic than the picture of a home where the father is a blasphemer, where the little ones breathe an air that is lurid with curses and oaths. Mothers know well the disastrous effects a filthy story, told by a companion, has upon the receptive minds of their growing boys. How often it has been the first step on the road to ruin. The father who really loves his wife and family does not want them exposed to foul language, cursing and swearing in public. An organization that takes a definite stand against this pernicious evil and is effective in uprooting it wins his heartiest approval.

That is why the Holy Name Society appeals to people of all classes regardless of their own personal religious creed or convictions. This is the reason why men in all professions have given public utterance to their whole hearted approval of this great Society.

The universal favor which the Holy Name Society has met with in America is not hard to explain when we remember that all classes of people come within reach of its beneficial influence. Its members come from all stations in life. In the great Holy Name parades you may see a banker walking beside a grocer's clerk; a grandson may be his grandfather's partner,—for the Junior Holy Name is a flourishing branch of the Society. In every big city the police force and the firemen form imposing units of the Society. In this great organization all members are put on the same plane of equality. They are all working for the same grand and noble end. As a result the Holy Name man has spread his good work everywhere. He makes his community better — he makes his country better. He is the ideal type of citizen, a benediction to any nation in which he lives.

Non-Catholic Views on the Society

Some few years ago when the public Holy Name rallies first began in this country, many non-catholics looked upon the idea with more or less disfavor. This was manifested principally by a lack of interest—the chief cause of which was, undoubtedly, mis-

understanding. They didn't know what the parade meant. They didn't know that it was "simply a public act of faith in the great belief of Christ's Divinity; a public protest against perjury, blasphemy, profanity and obscene speech; a public pledge of patriotism and of the support of law and order", as Father Ripple, the National Director of the Society expressed it.

In the last few years thousands of non-Catholics have given a practical demonstration of their approval of the society. For example, many have asked permission to parade with parish societies, which permission was always gladly granted. So strongly does the vast outpouring of Catholic manhood appeal to the Protestant clergy that the Holy Name rally has frequently been made the subject of their Sunday sermons. Several ministers have expressed an ardent desire to unite their forces with the society's. Others have encouraged Catholic men of their acquaintance to join the society because they believed it a religious duty.

The attitude of the secular press has been manifested time and again through favorable editorial comment on the effectiveness of the society. But, after all, who could help but admire and respect the swelling lines of men who march before their fellow citizens, unmasked and unashamed, as representatives of an organization that preaches and practices clean living and loyalty to noble deeds. President Roosevelt was but voicing the sentiments of the whole United States when he said in addressing the Holy Name men gathered at Oyster Bay in the August of 1903:

"I am particularly glad to see such a society as this flourishing, as your society has flourished, because the future welfare of our nation depends upon the way in which we can combine in our men, our young men, decency and strength. I hail the work of this society as typifying one of those forces which tend to the betterment and uplifting of our social system. I should hope to see each man who is a member of this society from his membership in it become all the better to do the rough work of the world, all the fitter to work in time of peace; and if, which may heaven forbid, war should come, all the fitter to fight in time of war."

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AMERICA'S APOSTLE OF THE HOLY NAME.

by

Leonard Callahan, O.P.

In the midst of the rejoicing which prevails among the Holy Name men assembled in convention one hears a sad note struck now and again, an expression of regret at the absence of him who made such a gathering possible. How it would have gladdened the heart of Father McKenna to witness this greatest of events in the history of the Society; how he would have been cheered by the thousands of his spiritual children. But Father McKenna, pioneer apostle of the Holy Name in the United States, has been dead these several years. He is present at the Convention only in memory and in spirit, but his name is on every tongue,—although unseen he is, in fact, the moving spirit behind the entire celebration.

The Very Reverend Charles Hyacinth McKenna, O.P., was born in Ireland in 1835, but at the age of sixteen emigrated to the United States and made his home with relatives in Lancaster, Pa. His early education was very meager since his assistance was required in supporting a large family. Pious and devout by nature he early experienced a yearning to enter the religious life, but it was not until 1859 that he was in a position to fulfill this desire and enter the Dominican college at Sinsinawa, Wisconsin. Three years later he was admitted to the habit of the Friars Preachers at St. Joseph's Convent, Somerset, Ohio where he spent his years of training. In 1867 he was ready for ordination to the Priesthood and on the eleventh of October of that year, at the age of thirty-two, realized the cherished dream of his youth by becoming a priest of God in the Order of St. Dominic.

The years immediately following his ordination were spent in modest yet fruitful labor as Master of Novices in the Convent of St. Rose, Springfield, Kentucky. But the good priest felt that he was called to other fields and he earnestly prayed that he might be assigned to active work as a missionary. In 1870 he was transferred to the Dominican parish of St. Vincent Ferrer in the city of New York and at once threw himself heart and soul into the routine of his new life. Shortly after his arrival he was placed in charge of the Holy Name Society of that church, to the success and advancement of which he was to give the best part of his

life. It became the great purpose in Father McKenna's life to propagate this society in every section of the country, but his efforts in this regard were greatly hampered by ecclesiastical restrictions. For reasons of its own the Church deemed it wise to forbid the erection of more than one society of the Holy Name in any city, a piece of legislation which had been in force since the first part of the seventeenth century. For a while, therefore, the zealous priest had to be content with fostering the branch of the organization in his own parish and establishing new contingents, wherever the law permitted, in the cities which he visited.

From his experience among the laboring classes Father McKenna had observed the potent appeal which the grand old Dominican devotion of the Holy Name held for Catholic men, and he soon recognized its power to bind together the units of various parishes. Wherever he went he preached this great devotion, in season and out, and when at home devoted his energies to his own body of men, since he felt that the societies in the churches of his Order should be an example to all others. At this period, in addition to his exacting work as a missionary, he was engaged in compiling an English "Manual of the Holy Name," a book of prayer couched in simple language and well suited to the comprehension of the multitude of humble and uneducated workingmen who comprised the bulk of the Society's membership. The success of this little volume was instantaneous; the need of a prayer book designed especially for men had long been felt, and the many thousands of copies since printed attest the fact that the unpretentious work of the humble friar fulfilled its mission in a manner far beyond the hopes of its author. No greater testimony to the humility and piety of Father McKenna can be had than the fact that he stoutly refused to sign his name to his famous "Manual".

Labors in Behalf of the Society.

The following years were full of strain. His missionary work often took him far afield to distant cities and he felt that his beloved work was suffering from his enforced absence. He never failed to attend the meetings of the society whenever this was possible and was especially desirous of being present on the second Sunday of every other month, when his flock attended Communion

in a body. To this end he had to make many hurried journeys from distant points and countless sacrifices were demanded from him for the good of his children. Consequently he was anxious to resign his position as spiritual director, since he thought that he could not bestow on this duty the attention which it deserved. But his superiors and the Holy Name men were of a different opinion and could not bear to have their idolized director removed.

In 1878 Father McKenna was elected prior of the Dominican convent in the city of Louisville and left New York much to the sorrow of his former parishioners. As in the east, he now directed all his efforts to advance the Holy Name and Rosary Societies in the west and south. He brought out a new edition of his "Manual", preached continuously of the power of the Name of the Son of God and formed the colored men of his parish into a special branch of the Holy Name. To this day the beloved friar is held in reverence by the colored folk of Kentucky.

On the expiration of his term in Louisville he returned to New York since his superiors felt that his presence on the eastern missions was much to be desired. He was soon appointed head of the missionary band in the east and from that time began to exert all his influence to obtain the removal of the restrictions which impeded the progress of the Holy Name Society. He presented his petition to the officials at Rome and after many months his request was partially granted. The Society might be erected in several churches of the same city but only on condition that special permission was asked in each instance. An inconvenient method of procedure, but the zealous priest did not hesitate to write for the required permit whenever he saw the chance to erect his confraternity in a new locality. In his travels he found that many branches had been organized contrary to the regulations of the Church, and hence lacked legal status. Great labor was necessary to heal such irregularities but Father McKenna did not spare himself to set things aright. Leaflets were printed and notices inserted in the Catholic papers advising the public of the laws which concerned the establishment of this devotion, and as a result of this campaign thousands flocked to the standard of the growing society.

In 1887 Father McKenna was sent to Europe for the sake

of his health. Upon his return he labored again on the missions until in 1889 he was elected prior of St. Joseph's Convent in Ohio, only to resign this post within two years. The following years were nerve-racking and in 1895 it again became necessary for him to return to Europe, this time with the intention of pleading the cause of the Holy Name with Pope Leo XIII. In an audience with this Pontiff he urgently solicited a relaxation of the laws which had retarded the growth of the Confraternity in the United States, and although he did not receive an immediate answer yet he was advised that his request would be favorably considered. Rome acts slowly and it was not until his return home in 1896 that he received a copy of a rescript stating that Pope Leo XIII had dispensed with former restrictions and practically left the establishment of the Holy Name Society in the hands of the hierarchy. Great was the missionary's joy when he received this crown of his efforts. He begged his superiors to release him from mission work that he might devote his remaining years to the advancement of his beloved societies, the Holy Name and the Rosary. Gently but firmly this request was denied, and for the while Father McKenna, now sixty-two years of age, continued his work of evangelization.

At last, in 1900, he was given permission to center his labors entirely upon the welfare of the two societies and was appointed director of the Holy Name and the Rosary Confraternity in all the country east of the Rocky Mountains. Immediately he commenced a vigorous publicity campaign, obtained permission from the bishops to establish the confraternities for all pastors who should desire them and for the six following years labored incessantly, preaching and exhorting to arouse interest in already existing confraternities and to establish new branches.

In 1906 he undertook a pilgrimage to the Holy Land and after his return gave himself more than ever to the apostolate of the Holy Name. The growth of the organization brought him calls from all parts of the country and it was necessary for him to undertake trying journeys to far off points. At this time steps were taken to launch a periodical devoted to the interest of Holy Name men and Father McKenna contributed greatly to its success and honored its columns by many fervent and inspiring papers.

He inaugurated the custom of holding rallies in the cities and large towns and lent his hand in organizing huge street parades as solemn professions of faith in Christ's divinity, and as protests against profanation of His Sacred Name. His presence was in constant demand for sermons and retreats, and his strength was sapped beyond repair in the attempt to comply with all such requests. Under his direction was formed the Junior Holy Name Society which might supply the senior branches with recruits and assist Catholic youths to a virtuous life, and he carried his campaign into the Catholic colleges and seminaries.

The greatest triumph of this grand old priest was the Holy Name Congress held in Baltimore in 1911, an event which "had been in his mind and prayers for many years". Father McKenna made one of the principal addresses at this convention, he received a hearty welcome from the assembled delegates who stood erect for a moment to do homage to the venerable friar who had accomplished such great good for their organization. This congress was the culmination of his labors in behalf of the Holy Name Society; the strain of his active life was beginning to take its toll and it was now time for the work to pass into other hands. But he still continued to devote his feeble energies to the success of his children, and in 1912 established the society in the Ohio State Penitentiary and attended the huge rallies of New York, Brooklyn, and Pittsburgh. Thenceforward his active participation in the workings of the Society practically ceased; he had completed a noble and momentous task; he had crowded into the space of five years a labor which others might well be content to accomplish in a lifetime.

In September, 1914, he was stricken with heart failure and for a time no hope was entertained for his recovery. Yet he rallied and lingered on as an invalid for three years. These last days were occupied in visiting several of the houses of his Order in the United States, and nearly half of this time was spent in the Dominican House of Studies at Washington. Occasionally he addressed the Holy Name men through the pages of "The Holy Name Journal", spurring them on to new efforts in the service of Him in whose name they were banded together. A touching incident of this epoch was his address from a wheel-chair to the



Section of the immense throng assembled before the speakers' stand at the Washington Monument Lot.

aged veterans of the Soldiers' Home at the National Capital where he had established a branch of the Holy Name. In 1916 he followed the advice of physicians and went to Florida, and there he died in the February of the following year. There was much mourning in Holy Name circles at the demise of their beloved director. Several hundred members kept nightly vigil over his bier in the convent of St. Vincent Ferrer of New York, whither his remains had been removed, and fifteen hundred Holy Name men escorted the hearse to Calvary Cemetery, the last resting place of the great apostle of a great society.

Such, in brief, are the life details of that sainted Apostle of the Holy Name Society, to whom the Society in the United States is indebted for its present status. The welfare of this organization was his life work; from early years the name of Jesus was sweet music to his ears and his life as a friar of St. Dominic could not but strengthen this devotion. He builded better than he knew; not even in his most sanguine moments could he have foreseen a gathering on such a stupendous scale as that of the present Convention. The Holy Name Society in this country is yet in its infancy. The memory of its well-loved Apostle is still fresh in its annals. It will age; present members will disappear, their places to be filled by younger men, but the name of Father McKenna will be ever handed down and gently revered in conventions yet to come.

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HOLY NAME STALWART OPPONENT OF THE REDS.

by

Charles Gainor, O.P.

The Holy Name Society is aggressively opposed to Communism, Bolshevism, Socialism and all radical forms of "red" propaganda. The Society stands four-square for constituted authority. Its attitude is one of sympathetic faith in the laws and government of our country, as contrasted with the distrust and destructive criticism of the "red" protagonists.

The highly articulate disciples of the Communist creed, or their less deeply dyed brethren, the Socialists, have about as much prospect of converting the Holy Name members to the "red" cause as they have of persuading them to eat meat on Friday.

The foundation stone upon which these two groups split is on the right of the individual to own private property. On this question they are as far apart as the north and south poles. The Holy Name Society is the avowed defender of the Christian doctrine of property. Where the "reds" would destroy the present order, based on private ownership, the Holy Name Society would preserve it. Where the less deeply hued ones would tear down, the Holy Name would build up and improve.

All the great radical movements for industrial reform rest upon the destruction or confiscation of private property. Bolshevism, Communism and Socialism are typical organized movements which represent various degrees of attack upon private property. The extreme "red" view held by the organized communists in this country, who subscribe in a large measure to the Moscow bolshevik program, entirely rejects the right of the individual to own land. They maintain that all land should be held in common trust as the common property of all, and that all labor and all products are to be contributed for the common good.

Next to them are the orthodox socialists with their proposal of common ownership and management of all means of production and distribution, or as some of the less radical advocate, the common ownership of all the key industries with all persons working in them employees of the government.

The Holy Name Society putting into practice the Christian concept of property cannot do otherwise than oppose the principles of all these groups who would destroy the right of individuals to hold private property. Its policy is simple. It recognizes the Catholic Church to be the teacher and interpreter of morals, in economic no less than in the other relations of life, and hence regards her doctrine of property to be of the highest importance.

Briefly that doctrine reads: an individual or a group of individuals possesses the right to acquire and hold in private ownership some of the means of production. This principle of ownership is in harmony with the moral law of nature, for such ownership is necessary for the human welfare and the good of society in general. Hence, the State would injure human welfare and violate the moral law if it were to abolish all private ownership in the instruments of production.

Socialism Condemned.

It is this concept of property that brought about the condemnation of Socialism by Pope Leo XIII, for, as he pointed out, such state ownership is detrimental to the working people, and to society, and it is contrary to the natural rights enjoyed by the individual.

The Society maintains that progress and social betterment do not come by such revolutionary methods as the "reds" propose—aside from the moral wrong of such confiscation. The evils or abuses which are recognized as existing in the present system cannot be righted by tearing down the very pillars of civilization, as the Communists would do; nor by hacking at these pillars or undermining them as the others propose.

From this opposition to Socialism it must not be understood that Catholic teaching condemns all public ownership, or, on the other hand, fully approves the existing order. It approves the right of man to own private property. It condemns what is detrimental to society, namely, State ownership of all natural and artificial capital. That is to say, it condemns Socialism in the strict and complete sense. But many proposals are loosely called "socialistic" although they bear no relation to Socialism as a doctrine or movement, such as, coöperation, public ownership of some utilities, etc. These in no way incur any disfavor from Catholic teaching. The need for such regulations is fully recognized, as also are the evils of the present anti-social concentration of ownership.

Between complete State ownership and private ownership there is much middle ground. All of this space offers a field where the best talents of our economic students and our public-spirited citizens may be exercised. It is safe ground, open alike to all lovers of our country, Holy Name men and others, for full play of their economic ideas. Somewhere in this ground must ultimately be found the remedies for our economic problems.

In this huge field may be found the public ownership of public utilities, such as railroads, telegraphs, telephones, water powers, lighting systems, etc. Public ownership of these utilities is not condemned by Catholic teaching, nor disapproved by the Holy Name Society. Nor do they condemn state regulation, or even state ownership of some national industries, like mines, oil, etc.,

if such ownership is necessary for the public welfare, as for example, as a means to prevent monopolistic extortion, or to assure an adequate supply of these products. But in these cases, when they do arise, the Catholic teaching insists upon one thing, namely, that the private owner must be justly compensated for his goods before they are appropriated to public use.

In addition to the fundamental objection of the Holy Name Society to Socialism on the question of private property it has many other objections to the system based on economic considerations, the attitude of the socialistic group towards religion and towards the family. The Holy Name Society objects to the absorption of the individual by the State; to the idea of the individual existing for the State rather than the State existing for the individual and the family.

It objects to the materialistic conception of religion held by Socialism; to the denial of the actual living God as professed by the Holy Name Society. It objects to the socialistic concept of the family as the product of economic conditions and without natural rights. The Holy Name Society objects to the loose conception of the family ties, which favor the freest kind of divorce and makes the children the wards of the State rather than the loved ones of the parents.

Respect for Authority.

It is these fundamental principles that establish the Holy Name Society in its attitude towards established government and its opposition to the tenets of the "red" groups. The Holy Name Society in upholding these views does not operate as a political party. It merely represents a body of Christian men influenced by Christian ideals; pledged to the support of lawful authority; interested in the preservation of our country and the welfare of all our people.

The organization in no manner attempts to dictate to its members what political creed they shall subscribe to, but—what is quite another matter—it does emphasize the rights and duties of citizenship in accordance with Christian teaching. It insists upon the respect that is due to lawful authority and the rights possessed by private ownership.

It emphasizes the intrinsic worth and sacredness of the human

individual and the essential equality of all human persons. It does not hold up the present system of ownership as perfect in its operation. It recognizes the evils and abuses that have crept into private ownership; acknowledges the need of reform and improvement; deplores the intense concentration of wealth in the hands of the few; but it leaves its members free to work out the solutions to these evils and to institute the necessary reforms without destroying government or trampling on the rights of the people.

Citizenship Pledge.

The Holy Name Society has a clear-cut idea of the duties of citizenship and it impresses these ideas upon its members. This is evident from the pledge which every Holy Name man must take upon joining the Society. The portion of this pledge which deals with the duties of citizenship is as follows: "I pledge myself against perjury, profanity, blasphemy and obscene speech. I pledge my loyalty to the flag of my country and to the God-given principles of freedom, justice and happiness for which it stands. I pledge my support to all lawful authority both civil and religious."

In its fulfilment of this pledge the Holy Name Society is rigorous in its denouncement not only of Socialism, but also of all associations that are a menace to the welfare of the State and the common good. It recognizes the right of any group to organize in accordance with our cherished principle of freedom, but for that group when organized to plot against the welfare of the State that gave it life is something that cannot be condoned by the Holy Name Society.

It arrays itself against all such organizations that walk in darkness; that plot behind locked doors; that take the law into their own hands; that place the interests of one class above the common good; that would sow the seeds of rebellion and through revolution tear down all the hard earned progress of centuries.

The Holy Name Society maintains that by its opposition to those groups which are a menace to the State and to the common good that it is rendering a loyal and useful service to the country. It claims that its service is not merely a defensive one of opposition to threatened dangers, such as "red" propaganda, but that it gives a positive and habitual service of faithful obedience to the State

through its observance of its laws and the respect for its institutions.

The value of such reverent service cannot be measured by an available standard, for there is no higher test of day-by-day patriotism and allegiance to country than this respect for the lawful authority and this willingness to obey the laws and support the government.

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JUNIOR HOLY NAME SOCIETY.

by

Damian Goggins, O.P.

The late Woodrow Wilson gave expression to a deeply significant principle when, in his memorable little classic "The Road Away from Revolution", he told the American people that "our civilization cannot survive materially unless it be redeemed spiritually"; that "it can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit". Such a statement, coming as it does from a statesman whose renown shall live in history, well merits the careful consideration of every thinking mind. Indeed, it is in religion, and in religious principles and practices alone that the solution for prevailing unrest and disturbance must be sought.

It was this conviction in the minds of its founders and early promoters that figured prominently in the establishment of the Junior Holy Name Society, an organization for the guidance and training of boys approximating the ages of twelve and eighteen years. Modeled upon the senior society, it has for its object the same aim, namely to maintain and increase faith in Christ's divinity by promoting, through the dangerous period of adolescence, respect and honor for His Name. From its very inception it was intended, and in reality became, a practical and popular channel for inculcating in the minds and hearts of our American Catholic youth sound principles of religion, loyalty, obedience and honor,—principles which are and must ever be the very life-blood of the individual and the nation.

In life's glorious springtime, when the tingling sap of reason and judgment begins to course through the mind and heart and soul of the boy; when life itself seems one gay holiday in which he dreams and plans and builds castles and towers of an impossible

future; when the paths stretching out to the future seem blazened in halos of glory and renown, and a thousand ambitions fire the soul within him; then it is that the brawny arm of hard experience must be brought to his assistance; must carefully protect and guide and prune his bubbling vivacity until he shall have passed through the zone of danger into the straightened path of manhood. Profoundly convinced of the necessity of such guidance and instruction in this formative and impressionable period of life, and deeply conscious, too, that "as the twig is bent, so will the tree incline", the pioneers of the society set about the task of its organization in eighteen hundred seventy five as the most fitting and effective means for instilling sound virtue and nobility into our growing manhood. By a process of gradual development the society became definitely organized into parish units under the general direction and supervision of diocesan unions. Short conferences at the regular meetings of each parish unit, constant vigilance over the conduct, interests and amusements of the boys, and the virtuous and manly example of the senior unit of the parish are accountable for the marvelous success and wide-spread diffusion of the organization in the training and moulding of boys.

Loyalty

Loyalty to God is a fundamental teaching of the society. To Him Who is the Creator and Father of all, the Junior Holy Name boy pledges allegiance in thought and word and deed. From his earliest childhood he has been taught that most important truth of life—that from God he came, by God's Providence he is now here, and to God he must soon return. "Not by bread alone doth man live, but by every word that proceedeth from the mouth of God" is a principle, the truth and far-reaching significance of which must early be assimilated in the formation of his character. Knowing God as a Father, a Law-giver, a just Avenger and a Friend, he soon acquires that attitude of filial piety and reverence which is an essential to the life of the family and the state. By insisting on the rigid observance of His laws and precepts with regard to purity, honesty, fraternal charity, reverence and piety, the society weaves into the growing fabric of his life the lesson of loyalty to God and to His laws. Inevitably, the boy who, in his youth,

knows not God and His laws—who has never learned the “thou shalt” and “thou shalt not” of the divine code—will grow up to be the man who is a law unto himself, who condemns as antiquated superstition all reference to the supernatural influences bound up in the scheme of life,—a pitiable member of a more pitiable society.

For the Junior Holy Name boy, loyalty to country is not less an obligation binding in conscience than loyalty to God. This, too, he has learned from his earliest childhood. As a youthful member of the society, he is grounded anew in the eternal principle that loyalty to country is a Christian virtue, a positive religious duty imposed by Jesus Christ and His Apostles at the very dawn of Christianity. The words of the Saviour: “Render therefore unto Caesar the things that are Caesar’s, and to God the things that are God’s” have for him a significance which time can never alter. Patriotism, loyalty and allegiance to his country and to her laws in all things not opposed to the law of God is, therefore, no mere caprice or sentiment with him. It is a sacred duty, an obligation founded on gratitude and honor, from the fulfilment of which conscience precludes escape. Both by instruction and example he is taught to enter heart and soul into every movement that will make for the betterment of society; to be prepared to make every effort and sacrifice in order to secure the greater glory and happiness, peace, prosperity and spiritual advancement of the nation that gave him birth. Disloyalty to country he therefore knows to be disloyalty to God.

Respect for Constituted Authority.

But in religion and loyalty alone is not to be found the complete training of the Junior Holy Name boy. The virtues of obedience and honor are stressed in all that he is called upon to do. Respect for constituted authority is a fundamental virtue which cannot be too much insisted upon during the formative period of a boy’s character. It is precisely then that he must be trained to obey, and to obey promptly and cheerfully; trained to reverential submission to the voice of authority; trained to realize that he is not a law unto himself. At no other stage in life is the freedom of the will—one of man’s noblest, though most abused gifts—so without restraint and, at the same time, so pliable. It is in taking hold of that flighty will, teaching it subjection and

filial obedience to religious and civil superiors, to parents, teachers and guardians, that the Junior Holy Name Society has been able to effect with lasting results in the minds and characters of its youthful members. And were this its only achievement, well, indeed, would it merit a worthy place amongst the many benevolent, social and religious organizations and societies of our land,—for they “that instruct many unto justice”, that give to the family, the state and the nation the virtuous, obedient man, are true patrons and benefactors of society.

Trained to be Men of Honor

Honor and uprightness of life must dominate the character and actions of the boys of the society. In their dealings with companions they are taught to be fair and square. Pettishness, pouting, retreating from the field of action in fear or disgrace they easily learn to despise. Proverbial it is that boys will have their differences and dissensions, and it is precisely in such a healthy atmosphere that honor and frankness and uprightness of character can best be fostered. In the multiplicity of games, field and gymnasium sports which the various parish units enthusiastically support, honorable sportsmanship is made to stand on a higher pedestal than mere physical prowess. And as in their sports, so also in their studies, their reading, and their little industrial and commercial enterprises they must learn to be fair and square,—learn that justice and honor alone can win lasting success in any struggle.

Nor are the friendships of the boys overlooked or neglected. “Show me your friends, and I’ll tell you who you are” is an adage, the significant truth of which they are early taught to realize. Bitter experience has taught many a man the lasting evils of bad companionship in youth. The fruit of these experiences is afforded the Junior boys both at regular meetings and through their official publication. The constant vigilance of the senior society of the parish also affords an adequate check to the dangers of evil companionships of the boys.

In short, the Junior Holy Name Society plays a very definite and important role amongst the various organizations and societies destined to promote a better, cleaner, healthier, nobler American manhood. Of American origin, its happiest achievements

have been amongst our native American youth. By nature, by birth and by inheritance free and vivacious, they have swelled the ranks of the society in every diocese throughout the land; have imbibed therefrom the living waters of religion and loyalty and obedience and honor that alone can alleviate the religious, political and social disorders of our times; have gone forth as chastened men into our industries, our society and our government,—into every walk and station of American life, bearing on their lips that Christian Name they learned to love and venerate in youth; in their hearts, a message of love and loyalty; on their countenances,—the nobility, freedom and blessedness of American manhood.

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CARDINAL PROTECTOR.

by

G. B. Stratemeier, O.P.

The Holy Name Society in the United States enjoys the distinction of having a Cardinal Protector who represents the religious interests of the organization in the Roman Curia. On September 18, 1917, Pope Benedict XV, recognizing the great work of the Society in the United States, named such an official to be the first Cardinal Protector of the "Confraternity of the Most Holy Name of God" in the United States, in the person of Thomas Pius Cardinal Boggiani of the Order of Preachers.

Cardinal Boggiani was born on January 19, 1863, in the town of Boscomarengo, in northern Italy. He entered the Order of Preachers in 1878. After his ordination to the priesthood he labored as a missionary in Constantinople. Later he became Prior of the Monastery at Ragusa. Thereupon he became Regent of Studies in the Dominican House of Studies at Graz. His next position was to the pastorate of the church of Santa Maria di Castello in Genoa. At the same time his brilliant talents were manifested in his teaching of theology at the diocesan seminary of that city.

The pastor-professor was a man of unusual executive ability. This was recognized by Pius X who charged him with the onerous task of Apostolic Visitor to a number of dioceses in Italy, notably the Archdiocese of Bologna. Upon the completion of his work

he was promoted to the Bishopric of Adria by the same Pontiff on October 14, 1908.

In 1912 he was promoted to be titular Archbishop of Edessa and sent as Apostolic Delegate to Mexico. Owing to turbulent conditions in that country his career there lasted but two years, and on account of the persecution of priests and religious he was forced to leave Mexico. It was on this occasion that the future Cardinal Protector of the Holy Name Society had occasion to witness the splendid work of the Society whilst staying for a short space of time with the Dominican Fathers at St. Vincent Ferrer's Convent, New York. Having returned to Rome, he was chosen Apostolic Administrator of the Archdiocese of Genoa on March 7, 1914. On July 7th of the same year he was named Assessor of the Consistorial Congregation. In the conclave which elected Benedict XV, Archbishop Boggiani was Secretary of the Conclave. He was created Cardinal Priest by the same Pope on December 4, 1916, and assigned the titular Church of SS. Quirico and Giulitta. In 1919 he was appointed Archbishop of Genoa. After two years marked by a wise and zealous government of the illustrious archdiocese he retired to Rome to take up his duties in the Roman Curia. The splendid and learned pastoral letters of his Eminence has been gathered in a good sized volume entitled "The Two Years of the Genoese Episcopate of His Eminence, Thomas Pius Cardinal Boggiani". In the Roman Curia Cardinal Boggiani is connected with the following Congregations: Consistorial, of the Sacraments, of Extraordinary Ecclesiastical Affairs, and of that of Seminaries and Universities of Study. Besides being Protector of the Society of the Holy Name, his Eminence occupies the same position with regard to a number of other institutes, notably the Dominican Sisters of the Most Holy Rosary of Sinsinawa.

The Cardinal Protector has ever taken the keenest interest in the affairs of the Society entrusted to his care. It is worthy of note that in his official escutcheon the Cardinal has emblazoned the initials of the Holy Name.

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THE HOLY NAME SOCIETY
SERMONS ON THE HOLY NAME

The Holy Name

by

Rev. Michael Cullanan, San Francisco, California.

"Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved."
(Acts 4-12)

Wherever throughout the whole earth the Cross of Christ rears aloft its symbol of infinite atonement there human souls are drawn. "When I shall be lifted up I shall draw all things to myself". The bosom of God's creation is bedecked with its golden chain of tabernacles consecrated to the service of Jesus Christ. But these same temples, while they are places of refuge and comfort for the weak and weary of spirit, are also the object of man's exasperation. They are the centres round which rage the terrible war of the moral world. They are the arenas in which meet the mighty forces of God and Satan, of good and evil, of deep piety and the destroying rage of the victims of sin. And we are witnessing the mighty struggles of spiritual forces, the results of the tendencies toward spiritual murder and spiritual suicide in the human race. We feel within ourselves the soul stirring vibrations of multitudes of human souls engaged in the never ending struggle for truth. We hear round about us the thunderous echoes of militant bigotry, hateful intolerance of social and moral upheavals. We witness the flash of exotic spiritual forces spending themselves in unsuccessful but harmful endeavors to supplant Jesus Christ and the efficacy of His Cross. We are even offered the unsavory dish of false philosophical principles bedecked and ornamented with a halo of intellectualism so profound, that even the elect are often deceived. We are living in the midst of the greatest moral struggle which the world has ever seen.

Since the advent of the so-called Reformation a religious chill seems to have fallen upon the world. In every generation since the greatest thinking minds of every religious affiliation have spoken and written strongly and emphatically giving causes and suggesting remedies. The spirit of religious rebellion and unbelief

has been spreading more and more for the last four centuries, and it has never been so widespread as it is at the present day. As early as 1838 Cardinal Newman pointed out even while still a member of the Anglican Church, the terrible havoc which the Liberalism of the Reformers would make, not only of the Gospel itself, but even of Christianity as a whole. He foresaw, as if divinely inspired, that from the first shattering of the foundations of revealed truth, the minds of men would be swept into the gulf of Indifferentism, and left shipwrecked on the barren rocks of Agnosticism, Infidelity, and Atheism. The first born child of the law of private interpretation of the Scriptures must be that every man's view of revelation is equally acceptable to God, and this vicious offspring must end in the conviction that all religions are useless. After thanking the Holy Father for the great honor he was conferring upon him in making him Cardinal, he said: . . . "For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did the Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading as a snare the whole earth. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another and this is the teaching which is gaining substance and force daily. It is inconsistent with the belief that any religion is true. It teaches that all are to be tolerated as all are matters of opinion. It teaches that revealed religion is not a truth but a sentiment, a taste, not an objective fact, not miraculous: and it is the right of each individual to make it say just what strikes his fancy".

This spirit is not only the enemy of the Church of Rome but it is also the enemy of the various non-christian sects. It is the offspring of Protestantism, yet it tends to destroy her. The older it grows the larger it becomes and the more seriously does it threaten her life. It is a kind of preparatory school for infidelity. If religion is only a matter of opinion, then every religion may be wrong since every opinion may be wrong and since every opinion may be wrong there is no possibility of arriving at any certainty about the matters religion professes to deal with. This spirit is the fruit of protestantism.

It is this vicious spirit eating for centuries into the souls of

men which has brought the Christian world face to face with its greatest and most deadly moral conflict. The mighty men who framed the Constitution of this our Land, were men of religion. They possessed in their souls, not only the God-given ideas of political and social liberty, but also the spirit of Divine Christian leadership and inspiration, guiding them in laying the foundation of the greatest Republic in the world's history. But we in our day are witnessing a sad departure from these ideals. We behold, with hardly a protest the shattering of that Constitution—and for approval, the destruction is done in the name of religion. We are writing the most unglorious chapter in our country's history, just as we had completed the last word of one of one of the most glorious chapters.

History tells the story of the varying fortunes of the human race. Across its pages run the varied human emotions and passions responding to the varied influences which can touch the human soul. Echoing these influences the human mind has at times been crazy and at times calm, the human will has at times been brutish or at times devilish. The history of the world is the most interesting of novels, except that it is true, but its truth is full of mystery, full of gladness and of anguish, full of courage and of cowardice, full of hope and despair, full of the plottings of Satan and full of the Providence of God. Our individual national story—while most of its chapters are resplendent with the light of heroic deeds done for liberty, yet are some of its chapters dulled, and the story marred by periodic inane and insane outbreaks of religious bigotry and intolerance.

To-day we are in the midst of one of these. The children of this world, the children of darkness, are more active in their various guises and disguises than the children of light. They are unconsciously fulfilling the prophecy of Christ: "Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted." These were the inspired words of Simeon concerning Jesus Christ used two thousand years ago. And even today that same Jesus Christ is "to the Jews a stumbling block, and to the Gentiles folly".

The unending crisis of the world is the war on Christ, and on His teachings and doctrines. The Light still shineth, but the dark-

ness still remains. The spirit of the world is still opposed to the spirit of Christ. The spirit of the world is opposed to Christ; so much so, that not only is His Divinity attacked and openly denied even by those who pretend to be the interpreters of His revelation, but even His sacred name at whose mention, "those in heaven and on earth, and under the earth bend the knee," is used on every possible occasion either through forgetfulness or derision or for the purpose of decorating, or giving emphasis to foulness or obscenity. With the first rending asunder of the foundation of revealed truth, the only bulwark to religious reverence, social morality, respect for God or His rights or laws, was utterly swept away. With the new freedom from all restraint—with absolute license and freedom of conscience in adopting or rejecting laws, or even conventions, necessarily came world wide onslaughts on the infinite majesty of God Himself, and on the Name of His Son, Jesus Christ. The Ten Divine Commands given to man for his own happiness both here and hereafter, are simply sneered at as antiquities, no longer suited to the conditions of modern life.

The earth reeks with blasphemy and there is scarcely a friend of the old reverence for God and His name ready to come forward in the midst of the tempest of irreverence to stand by the rights of the Son of God. On every possible occasion the Holy Name of Jesus Christ—that name of power, of love and of victory, is slandered and mocked.

That name of power, which reminds us of Him by whom all things were made; the Word of God, who holds the world in the hollow of His Hand; the King of Kings, and the Lord of Lords, whose spiritual kingdom is of all times and of all climes; the Lamb for whom the centuries succeed one another, for whom kings and peoples, whether willingly or unwillingly, are like a staff in the hand of a traveller, or like servants under the authority of a master; servants whom He exalts and glorifies if they are faithful and whom He destroys as a vessel of clay if they dare to rebel against Him.

A name of love! The sweet sounds of the two syllables that make up the name of Jesus rouse our attention and awaken our gratitude towards the Author of our Salvation . . . Who became man to bring us near Him, Who was born in a stable, Who was

persecuted, calumniated, laden with reproaches, mocked and crucified for men, Who, to reconcile us to His Father rose from the dead, Who ascended into Heaven, where He is our advocate and mediator, Who to console and strengthen us made Himself the Companion of our pilgrimage by remaining night and day in our midst on our altars.

A name of victory! Jesus signifies—Saviour, Conqueror, Triumpher. Man and the world had fallen into the power of the devil, who, strong and well-armed held his prey in chains for hundreds of centuries, and God knows the use He made of his power. The Son of God came down from heaven to drive out the usurper, to break the tyrant's sceptre, to set free the enslaved universe, and His name reminds us of His victory. Jesus is the Saviour of man in every respect. He saves our minds from the slavery of humiliating errors and superstitions. He saves our hearts from the slavery of its passions. He saves our body from the evils which surrounded and oppressed it under Paganism, and gives to it the promise of a glorious immortality. He saves the child, the wife, the father, society. He saves all. In a little while after His coming into the world, it is changed into nations, with slavery and paganism shattered. And even now He keeps us from falling into the abyss from which He drew us forth.

Jesus is always our Saviour, and the Saviour of the whole world. Without Him the physical world would return to chaos. Without Him the intellectual world would shroud itself in the darkness of error. Without Him the moral world would immediately plunge into a sea of vice.

The history of the world in the Christian era, bears ample witness to these truths—but the world has almost again returned to paganism. Of the one hundred and ten millions of souls in this vast country, nearly seventy millions are without religion of any kind. For us Christians it is difficult to understand, how in our age of civilization and enlightenment Jesus Christ should be so abandoned. The spirit of the age is sinking from unbelief to indifference. Men no longer bother saying: "I do not believe." They rather nonchalantly say "I do not care." We have again reached that place in the history of peoples when the only hope of men, of nations, of souls, of peace, of virtue is in putting Jesus



Hundreds of Thousands of Holy Name men and friends from all parts of the United States gathered beneath the shadow of the Nation's Capitol for the historic and magnificent profession of faith in the Divinity of Jesus Christ and the patriotic demonstration enacted there during the Holy Name Convention, Sept. 18-21.

Christ back again in the hearts of men. The only hope of drawing the nations out of the abyss of error into which they have fallen is to hold aloft before the eyes of men the Crucifix; "Jesus Christ and Him Crucified." Christ travelled the whole course of human life and left for every age an example to copy. He was a little child and before He was yet able to make use of His feet, He was presented in the Temple of Jerusalem where He offered Himself to His Eternal Father.

When He reached the age of maturity He was weary. Yet He allowed Himself neither rest nor quiet, for a great work was set for Him to do. His was the task of saving the world. His life may be summed up in these words, "He was wearied of the toil of the day and spent the night in prayer." Here is the perfect model of the age of maturity—to pray and to work. But our age no longer prays, no longer works, as Christ worked, for God. This, our age works for the world. This our age is opposed to all that Jesus Christ stands for. This is an age of unbelief, of irreverence and irreligion. No longer are the sacred names of God and Jesus Christ respected—those august names which even the angels in heaven dread to pronounce except in terms of prayer—those holy names at which every knee should bend, both in heaven and on earth and even in Hell itself.

The Holy Spirit saw that Name throughout the ages of man's existence, and, in all His works for the sanctification of souls, knew that through this Name He could find entrance into the hearts of men. Whether before that day or since, His grace, as it is powerful in the inspirations with which He favours men; as it is manifested in the unerring guidance of the church; as it is poured forth through the Sacraments, could do its work only through the merits of Jesus, whose act of salvation was required that men might return to God.

Thou shalt call His Name Jesus. For He shall save His people from their sins.—Matt, 1-21.

He humbled Himself, becoming obedient unto death, even to the death of the Cross;—For which cause God also exalted Him, and hath given Him a Name which is above all names:—That in the Name of Jesus every knee should bow, to those that are in Heaven, on earth, and under the earth,—And that every tongue

should confess that the Lord Jesus Christ is in the glory of God the Father—Phil. II, 8-11.

Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved—Acts IV,-12.

Visit the bedside of the dying Saint; see him as life is ebbing away and the dawn of a truer life and love is breaking; see him fix the eyes that are being dimmed by death in a steady gaze upon the crucifix that he clasps in his hand: listen to the last word of his voice, uttered with unspeakable affection, and you will hear the sound of the name Jesus.

Gaze back into the past, and on some Roman holiday stand in the amphitheater of the Imperial City; behold a man, despised of men, an outcast about to meet his death; see approach the raging beasts ready to devour him; see the smile of Heaven that lights up his countenance, and hear the martyr's last word in which he finds strength and courage—*Jesus!*—

Jesus! Speak the word, and you have made an act of faith. You have professed your belief in Him who taught men the way of salvation, who said that He was the way, the truth and the life. You have yielded the homage of your intellect to Him who had the power and the right to teach men the things of God.

Jesus! Speak the word, and you have made an act of hope. You have brought up before your soul the vision that gives you the right to hope. Despite the fall of the human race, despite your own sins, despite the cruel persistence of the powers of evil, despite the discouragement of many temptations, and the bitter weariness of the warfare of life, despite the weakness of the flesh and the infidelity of the world, in that Name your soul is raised above the struggling, tossing strife and empowered to look into the very courts of Heaven.

Jesus! Speak the word, and you have made an act of love. Through faith and hope you are enabled to utter it with that which surpasses these—love itself. If you were to ask the rabble that surrounded the Cross upon Good Friday why that name of Jesus was written above the form that hung upon the wood, they would tell you that it was the name of one who had blasphemed against God. If you were to ask your own soul why this name

was there inscribed, you would be compelled to answer: "It was because of my sins." But if it were given you to gaze with the spiritual eyes of faith, to read what the eyes of the executor and the sinner could not see, you would behold, burning with the light of Heaven and emblazoned in letters of gold, another word besides that sacred Name, and that word—Love—.

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THE HOLY NAME

by

Rev. L. E. McWilliams, Jersey City, New Jersey

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Just about a year ago, on a crisp and bright autumnal Sunday in October, it so happened that the center of a great park in one of our large cities was made the rendezvous for all the Holy Name Societies in the surrounding districts, and we are sure we do not err when we say that it presented a spectacle well capable of arousing the profoundest emotions in the human heart. Twenty-five thousand souls marching for God and His holy religion, twenty-five thousand hearts moved and inspired by one impulse, that the sacred name of Jesus be better known and loved, surely all this was a sight well calculated to enkindle anew the smouldering ashes of love and fan into flame the flickering embers of devotion. Heavenly choirs of angels on a starry night two thousand years ago, with silver throats and golden tongues had sung the praises of the most lovely babe ever born of woman, but here were myriads of men not singing it is true, but re-echoing in their own way the praises of the angels, giving silent but eloquent testimony to the name of the Most High, to Him who down through the ages had been secretly and invisibly working among men, directing all and guiding all and now finally reposed in the sanctuary of their own hearts, and on the altar of their own inmost souls. Oh yes, the Holy Spirit was at work here, illumining and inspiring with his grace, so that now even as of old they might be his people and He their God. And in an age in which the supernatural has gone out of the hearts of men and a belief in the

sacredness of things is passing away, such demonstrations as this cannot fail to have an influence and leave an impress. For behind these serried columns and silken banners and flapping pennants, above the measured tread of marching feet and mellow strains of sacred music, there rose a mighty protest against all irreverent and indecent speech; there was written across that wave of exultant humanity in letters of living light, the teaching and practice of that Church which has ever registered itself as the champion of God's holy name, as the avowed and sworn enemy of cursing, blasphemy and bad language. It shall be our purpose on this occasion to briefly consider this threefold violation of God's second commandment, and from the consideration endeavor to gain spiritual strength and armament for ourselves.

Human life my dear brethren, is as great a mystery as everything else in God's creation. Our companions cannot fully understand us nor can we fully understand them. And so on account of this smallness and limitation of our natures it oftentimes happens that frictions and misunderstandings arise between friends which cause no little pain and anguish to every one concerned. But in human commerce and intercourse this injury is really small in comparison with that which we feel when made the victim of the detractor's tongue. With Christian charity and forbearance we endure all things, knowing that in unconscious brotherhood each one is helping to bind the self-same sheaf. Nevertheless the realization is ever present of wounded personality, of honor due to self, and our whole being clamors with unwonted importunity for re-establishment of harmonious relationship, for re-adjustment of injured order, for reparation of violated rights. Here then, as of something rooted in our very nature is undoubted proof and testimony of the inestimable value and prime importance we attach to our good name and reputation. God our Creator, the Epitome of all being, the living personification of all things that are, that can be or will be representative of everything that is best and highest in human life,—this same God seeking from us but a reasonable service, asks that in our dealings with Him we observe the proper reverence and decorum, just as we from our fellow-men exact the honor we feel to be our due. It is only when we speak contumeliously of God and of His creatures inasmuch as they have

a relation to Him that we blaspheme, it is only when we call down evil on God or His creatures inasmuch as they have bearing to God that we curse and make use of bad language. We laugh when we think of the ant trying to injure the elephant and his standing in the animal kingdom, yet this is only a faint illustration of what man attempts to do, when by blasphemy, cursing and bad language, he injures the divine excellence and majesty and endeavors to bring God and His Holy Name into disrepute.

The ways in which we can bring about this threefold violation of God's second commandment my dear brethren are varied and numerous. Such expressions as: "God is manifestly forgetful of me", "Wherefore did God create me?" "If God existed these things would not have happened to me"—such expressions as these my dear brethren are blasphemies if uttered in all seriousness and with advertence to the fact that God's excellence and majesty are thereby dishonored. "God unjustly burdens me with trials", "He unjustly allows the evil to be happy in this world",—the man who would speak in such a manner my dear brethren with consciousness of the import and malice of his words is a blasphemer. Likewise to say: "God is cruel", "God is not omniscient," "I can do this as well as God,"—all these modes of speaking my dear brethren are blasphemous, because in each event we are either attributing something to God which is repugnant to Him or denying something which belongs to Him, or attributing to a creature that which is proper to God alone. We must keep in mind also, that divine and sacred things, such as the sacraments are intimately connected with God, that the Blessed Virgin and the saints are His particular friends and close associates,—facts all of which forbid us speaking of them with disdain and contempt without incurring the sin of blasphemy. Cursing and bad language to the shame of men be it said, are too well known to need enumeration here, and we content ourselves with saying that maledictions are generally identified with blasphemies and as such besmirched with the same heinousness. It is God generally who is the target of all these evil imprecations we call down upon creatures, it is He ultimately who is the victim of all these poisonous shafts, and when so we sin grievously against Him. "The man that curseth his God", we read in the twenty-fourth chapter of Leveticus, "shall bear his

sin. And he that blasphemeth the name of the Lord, dying let him die. All the multitude shall stone him whether he be a native or a stranger." O, my dear brethren what a terrible condemnation and pronouncement! God grant that in our ears never may sound such a sentence. God grant that upon our souls never may fall such a judgment.

It was never the intention of Our Maker my dear brethren, in creating us, to have the tongue used for any other purpose than to praise, reverence and serve Him. The Church which alone knows what is in man and holds the secrets of the world's problems, teaches us among other things, that creatures are nothing more or less than crystals or mirrors designed to show forth and reflect the multiform beauty of Him who is all beautiful in heaven. Our brightness, our beauty, our coloring, is not our own, not from ourselves, but from the Divine Light that permeates us, from God who dwells in us. And although we are all in varying degrees a temple of his presence, yet it is in our souls with their spiritual powers and perfections that God's image is most perfectly and nobly displayed. Here too we distinguish a two-fold indwelling. In the indestructible nature of the soul and in those powers and perfections which are common to both good and evil alike, God dwells in the manner in which He wills, nor does His dwelling depend upon our consent. But if he would manifest those attributes which are essentially perfections not of mind alone but of the power of choice or free will, if He would dwell in us as sanctity or charity, if He would crown our natural perfections and raise them to the order of Divine Grace, and by His indwelling Spirit work faith, hope and charity in our hearts,—then He must wait upon our will, He must stand at the door and knock until we open and receive Him. This, God's highest gift, we call the state of grace, and man when adorned with it is truly the masterpiece of infinite art. But now my dear brethren the most perfect symbol of this two-fold element, this composite nature of man, is speech, being itself a body and a spirit, a kind of immanence of intelligence in matter. What a destiny then the tongue has to fulfill, what a message to deliver. The tongues of church bells never speak but to scatter far and wide sweet and blessed sounds, and so too should our tongues, the appointed spokesman of God's handiwork, breathe

forth good and beautiful thoughts, the celestial flowers of a holy soul. "Glorious things are spoken of thee, O thou soul of man, thou city of the great king". Surely you who breathe in your heart the air in which resides God's sweetest and purest sunshine, have a duty to breathe it forth again clothed with a fairness similar to that which it had before you converted it into speech. "By thy words thou shalt be justified, and by thy words thou shalt be condemned" is the solemn dictum of Holy Writ. O, my dear brethren the tongue is a royal power, it has an exalted function and on account of its symbolic excellence in the human organism has as its peculiar office, the praise of the Creator. Surely we Christian men and women shall never use it, but to serve that purpose for which God instituted it.

All things in life my dear brethren have their archetypes to which they are referred as to their proper perfection. The union that exists between Christ and His Church is the model or pattern of Christian Matrimony, and the happiness of a wedded couple is great or small, according as in their lives, they have reflected the wedded life that exists between Christ and His Church. And so, too, the exemplar after which our tongue is moulded is the tongue of Christ, and it approaches nearest to what it should be when in work and action it resembles the tongue of the Saviour. How far we have wandered from our ideal my dear brethren, we ourselves know better than anyone else can tell us. We remember well the grief and sorrow of Our Blessed Redeemer, as He gazed over the fair and beautiful city of Jerusalem and contemplated the fate that awaited it. But what lamentations must have been ascending ever since from the loving heart of Jesus as year after year looking down upon us, His chosen ones, He has seen ruin and destruction brought about in the city of our souls by cursing, blasphemy, and bad language. When he cured the deaf mute in the Decapolis he groaned and said to him: "Epheta". And he groaned, commentators tells us, not on account of the sad condition to which sin had reduced mankind, but on account of the many hearts still hardened to the truth. Frozen hearts, my dear brethren, souls who have shut the door in God's face,—these are the ones that have ever and anon, made sad and disconsolate our most kind and gentle Saviour. Every time we turn our tongue into

channels into which the Creator never destined it to flow, we exhibit cool indifference for God's friendship, we manifest genuine contempt to the invitations of the greatest heart that ever beat in human bosom. The earth exercises a constant attractive force, by which it draws back to itself whatever would vainly fly from its thrall. Yet no more so than God who by His sweet and persuasive grace is ever beseeching men to come to Him, the place from which they were taken, the place to which they must return. Oh! that men would ever remember that their souls are Christian by nature, that the candle was no more made for the flame that adorns it, the eye no more for the light, the ear no more for sound than our souls have been made for the triune God. Nay the monstrosity with its golden rays and gleaming jewels was no more made for Christ and His sacramental presence than we have been made to receive and enjoy Him in heaven. We know what a glittering mockery of its former self is a cracked and broken mirror, but let us not forget that a corrupt and polluted tongue is but a sordid image of the former beauty of a spotless soul. Nor doth it avail anyone to say that on account of the circumstances in which he is placed, it is impossible for him to remain from sin in speech. The white pond and yellow lily both spring from the same black mud over which the river sleeps and where lurk the slimy eel and speckled frog. Yet the one secures for itself a lovely and fragrant existence, the other but an obscene life and noisome odor. A good will and co-operation with God's grace will enable us also to assimilate from the conditions in which we find ourselves, only that which is profitable for salvation. And from pure hearts will emanate clean utterances for "Out of the fulness of the heart the mouth speaketh."

Such reflections as these my dear brethren were never more necessary than at the present hour. For we live in an age when truth and justice sit lightly on the consciences of men, and traditional notions of right and wrong are lightly thrust aside. The foundations of morality on which our country rests have been so violently shaken that our night of ruin seems imminent. The idea of God is pushed aside, either because he is considered not to exist, or if he does exist, has no further connection with this sphere of ours. He is only a stranger in a strange land, an outsider

looking in. And with the disappearance of respect for God, has come disregard for all authority and widespread diffusion of irresponsibility. Crime was never more common, nor human life ever held more cheaply. In fact so low have we sunk in morals that teachers in the universities and writers in the press have come out flat-footed for the "new freedom" and approved the worst kind of immorality. The old pagan days of Rome are with us once again and unless something arises to stay the advancing tide of ruin, our civilization like theirs will be precipitated into the valley of doom. The quest of the age is self-expression, self-revelation and not the revelation of God. "An act is right", says a so-called great philosopher of our day, "if it results in satisfaction to the doer." It matters not that God has spoken and decreed the ways of righteousness for man. Henceforth man is to be the captain of his own soul, the arbiter of his own destiny. Take away human life if it gives you satisfaction, make woman once more a mere instrument of your pleasure, for all these things are in perfect conformity to the new ethics.

What builders of the nation you can be then by reverencing the Holy Name, by bringing back respect for God and the things He has made. It may seem a great task when you are so few and the others so many. But remember what the Lord accomplished through twelve, and you will see that you too, by consistently reverencing the name of God will influence others to love and respect Him.

In conclusion therefore my dear brethren let me remind you once again that the tongue is that instrument upon which the crystal beads of speech are strung and whence they take their hue. Let ours therefore ever radiate with a celestial glow, and this they will do if in our hearts there resides God's grace, if each time before we speak we reflect that it is God's honor and glory we must promote, His majesty and excellence we must preserve intact and inviolate. Everlasting joy or eternal sorrow can be ours according as we use or abuse this little interpreter of our thoughts and feelings to others. "In the hand of the tongue" the Scripture assures us, "are life and death." Blasphemy, cursing and bad language may not seem so great to us with our childish knowledge of sin and feeble grief for God's dishonor but in reality

one single transgression is sufficient to ruin God's sanctuary in the heart, to profane His image in the soul, to darken the intellect and enslave the will, to bring about chaos in the affections and passions. Oh! my dear brethren let us be mindful of the great dignity that has been conferred upon us as sons of God and brothers of Jesus Christ. Our life must be heavenly, because our true home is in heaven. It must be divine because we have been made partakers of the divine nature. Let us therefore say in the words of the Psalmist: "In God shall we glory all the day long; and in thy name we will give praise forever." Then one day when no longer beholding God as through a glass darkly, but face to face it will be our right and privilege to exclaim: "Thou art my God, my love, my all, and I am all thine."

THE HOLY NAME.

by

Rev. Joseph Och, Columbus, Ohio.

A courtroom in Jerusalem. The governor of the Province sitting and acting as a judge under the authority of the Roman Caesars. Standing before his judicial tribunal is a Man clad with uncommon dignity, but strikingly modest withal; innocence and wisdom radiating from his countenance and his noble brow crowned with the majesty of calm. "And Jesus stood before the governor". The first official meeting of the Saviour of the world with the representative of the Roman state: the heir of the world and king of all the nations thereof confronted with the power of imperial Rome. "Art thou the king of the Jews?" And Jesus answered: "Thou sayest it." And again: "Thou sayest that I am a king. But my kingdom is not of this world. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth my voice."

These words stand for a program by the acceptance or repudiation of which every age will be measured, every civilization will be evaluated, and the history of the world will be judged. Every generation and every century was by proxy present and witness to that declaration which, while physically addressed only to the representative of the imperial power of Rome, was designed to be of universal application to all powers that exist in the company of

man: to the power of the intellect, the power of the will, the power of society and civilization, and of every department of the life of men. While the Roman governor and the judge of the King of truth with wavering, weakly will evaded the issue of truth, he respected His claims and with resolute hand himself wrote the inscription of His title of Kingship, affixed it to the cross, and with words of prophetic emphasis, "quod scripsi, scripsi," "what I have written, remains written," exhibited Christ's royal title to the world, Aye, quod scripsi, scripsi,—what is written will remain forever written: from an altitude of 2000 years this royal title shines down from the cross upon the world, undiminished in its pristine splendor, unimpaired in its saving powers, with ever increasing appeal to those that labor and are afflicted, and extending the spiritual empire of its divine Bearer over every continent of the globe according to His own prediction: "When I shall be lifted up from the earth, I will draw all things unto myself."

"Art thou a king?" So compelling is the issue and so commanding the personality of Christ, that this question of Pilate has never died; the issue will not down, and the conscience of the world ever since has had no rest; and no matter how it might try and struggle to evade the issue and the claims and consequences of that royal title of Jesus on the cross: ever and again like Banquo's ghost that title would appear and present its claims to each unwilling, doubting, struggling mind. For He that enlighteneth every man that cometh into this world has laid His hand on every mind, on every will, and claims recognition of His royal title and His leadership for He said: "One only is your master, I, who am the way, the truth, and the life." 'Tis true, false witnesses have risen up against Him in many generations, as they had risen when He stood before the high priest at Jerusalem. And their testimony did not agree and never will agree, for the argument of St. Paul in all its force and boldness remains unanswered to this day: "If Christ be not risen again, your faith is vain, for you are yet in your sins. If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen from the dead." And because this argument remains unanswered therefore the title of His kingship is forever established, therefore the stone which was rejected by the builders has become the head of the corner.

Many have been the attempts to consign again to the grave the risen Christ, to keep Him there, and to extinguish Him from the memory of men. Many have been the assaults upon His name and royal title and the consequences which that title involves for the conscience of the human race. Yet none of these assaults has ever prevailed, nor ever will prevail, and all around the foot of the cross, where it is imbedded in the soil of Golgotha, the ground is strewn with the heaps of ruins of false theology, of false philosophies, of false science, of ridicule, of hatred and of persecution, madly designed and devised to bring that cross and Him who hangs there and His royal title down, down to the ground, with the result that every attempt ended in defeat and its inglorious confession: "Galilean, thou hast conquered."

Aye, "quod scripsi, scripsi," the kingship of Christ written by the hand of His own judge Pontius Pilate, who found no guilt in Him, is indelible and is written large across the centuries of history, none of which has found a guilt in him, and each generation of which has been compelled to answer with reverent awe and with silent admiration His standing question to the world: "Which of you shall convince me of sin?"

Here, then, is the parting of the ways: Either an impostor, or the King of truth and, as He had claimed, the Son of God. There is no middle course, no other choice, no compromise: there is either complete surrender to the King of truth with all the consequences that go with that surrender, or there is perpetual despair of truth, of guidance, of salvation.

The life of Christ, His wondrous personality have been exposed to the scrutiny of science, of doubt, of envy, of human pride and cowardice shrinking from the consequences of conviction, and the invariable verdict of them all has been: We find in him no guilt. And therefore Christ defies the history of all future by His own argument: "Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? If you do not believe my words, believe my works, they give testimony of me. He that is of God heareth the words of God."

Thus, by the spotless sanctity of His life Christ wished to present to the world unanswerable proof of all His claims: of His divinity, His Messianic mission, His royal title, His possession of

absolute and final truth for the entire human race, a proof whose logic the world has not been able to demolish or withstand, a proof which has wrested even from the most unwilling in every age the confession of the centurion beneath the cross: "Indeed, this was the Son of God."

And in Him the philosophy of God which chose the weak things to confound the strong, and the foolish things to confound the wisdom of the world—in Christ this divine philosophy achieved its greatest triumph, the expression of which St. Paul has coined in his immortal words: "He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him and given Him a name which is above all names: That in the name of Jesus every knee should bow, of those that are in heaven, on earth and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." This, then, is the stone which was rejected by the builders, which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." Acts 4, 12.

My dear Catholic people, we are assembled in this Cathedral church today for the purpose of solemnly professing, on this first Sunday of the year, together with the Bishop and clergy, our faith in Jesus Christ, the Saviour of the world, the King of truth, the only Name in which we can be saved: that Name which shines to us from and through the distance of two thousand years; the Name of Him, of whom the ancient Law, the prophets, Moses and Elias spoke; for whom the apostles, martyrs and confessors gave their witness; that Name which shone into the soul of Paul and made him its greatest preacher to the world; that Name that shone into and so wondrously illumined the minds and hearts of Augustine, of Thomas of Aquinas, Francis of Assisi, Philip Neri, Theresa, Bonaventure, and of all saints and faithful of twenty centuries. And with them all and with the entire Catholic past and present, and with Peter and Pope Pius the Eleventh we make confession and we say: Thou art Christ the Son of the living God; and with bended knee we yield Him homage as our Lord; and for this entire year and for its every day and moment we choose, declare and we proclaim Him our King: King of our

minds, King of our hearts, King of our entire selves and our fortunes.

And upon this King shall we build this year, or such portion of it as God may have vouchsafed to us; Him shall we make the head of the corner in our building. Nor is He distant from any one of us. His power has not fallen from His hands. And when He ascended into heaven, He gave us the promise of His abiding presence: He stretched forth His arm into the future, and with His sceptre touched the centuries that were to come and said: "All power is given me in heaven and on earth, and behold I am with you all days even to the consummation of the world." Therefore is He the lord of time, therefore is He king of the entire span of our lives, lord and ruler of our future, and the father of the world to come.

"Behold, a Child is born to us, and a Son is given to us, and the government is upon His shoulder. His empire shall be multiplied, and there shall be no end of peace." Thus the Church in her Introit of the Mass on New Year's Day solemnly presents to us the Lord of time, the King and Master of each new year, at once declaring that the right of empire over the year belongs to Him, and this empire alone bears with it the promise of happiness and peace. He stands in the midst of men.

And in the Introit of the Mass of Epiphany we read: "Power and dominion are in His hands"—*Et regnum in manu eius, et potestas et imperium*. He stands in the centre of the history of the world; all affairs are subject to His rule. And the more the world will yield to this rule, and the more each one of us will make Him the centre of our being, our lives, ambitions, hopes, and strivings, the more will peace abound and happiness result. He must grow and we must diminish; His empire in us must be multiplied and must expand, and must control our minds and wills; and by living soberly and piously throughout this year we must crown Him our King, be to Him an acceptable people, and thus work out our happiness in the present world as well as in the next.

For, my friends, even as there is no other name under heaven given to men, whereby we must be saved, so there is no other name by which we may work out our happiness and peace on earth. Neither is there salvation in any other from the trials, hardships,

tears, and disappointments that the year may bring. No power on earth, no progress, no culture, no success however great, in business, no satisfaction of ambition in whatever field and however gratifying can speak to the heart of man, as spoke He who said: "Come to me all ye that are burdened, and I will refresh you:" and none other has the power to say: "Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you." Oh, the world can give no peace, the world can grant no happiness, despite its promises and despite its annual felicitations and good wishes that custom has established to exchange, for a happy, prosperous New Year. Peace and happiness do not grow upon the soil of a sinful world, whose utter bankruptcy of happiness and peace was the very cause that prompted the King of Peace to break the olive branch of peace in the garden of Gethsemani where it had grown under the bloody sweat of His brow for the salvation of the race.

Ask those whose temples are crowned with the silver of age; ask yourselves, especially, if you are advanced in years: whether you have achieved the happiness which you dreamed to be within your reach; ask the aged, ask the dying, who after a struggle and life-long hope for happiness and peace, disappointed, broken and defeated will confess there is no happiness, no peace on earth for any human heart until it rests in God. And if we could open the graves upon the cemeteries of the world and collect the wreckage and the ruin of illusions, of disappointed hopes, of vain ambitions, and shattered dreams of happiness—all heaped up in human hearts until they broke in death: we could construct a ghastly monument of woe reaching to the very sky and preaching the ancient truth of St. Augustine; there is no peace, there is no happiness except in God, and the human heart is without rest until it rests in Him.

So, then, we commit the government of this New Year and all it has in store for us, of sadness or of joy, of triumph or defeat, of life or death, and all our affairs into the hands of our King, and lodged there, we know them safe. Most of all, however, we lay into His hands the care of our immortal souls and pray that, whatever may be written in the decree of God with regard to ourselves in 1924: that from the midst of sadness, sorrow, sickness, disappointment, loss of fortune, ruin and defeat our souls may rise

triumphant, safe and pure and holy and without mortal wound or stain from the perils of the world.

Then will it be, indeed, a happy year. And, to guard the soul and our spiritual interests is our supreme duty this entire year and one by whose fulfilment our loyalty to our King will meet its surest test.

We have no lasting dwelling in this world, but we seek a celestial and an everlasting one. "See, therefore, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil." (Ephes. 5, 16.) "For what things a man shall sow, these also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting." (Gal. 6, 8.) We all strive for greatness and for immortality. Although we know how short-lived is the fame of men; although we read upon a thousand tombstones in the cemeteries of the world the humiliating epitaphs of the end of human glory, power and renown—the spark of hope in our hearts will never die, and our thirst for immortality will not be extinguished: and all the graves and cemeteries of the world will not prevent us from exclaiming until the very breaking of our heart in death: "I know that my Redeemer liveth." I believe in the resurrection of the body and in an everlasting life to come.

To achieve which, however, my dear Catholic people, assembled here today, in honor of the Holy Name, we must build this year and all the remainder of our lives upon the right foundation. And "no other foundation no man can build than on that which is laid, which is Christ Jesus." (1 Cor. 3, 11.) He is the keeper of our souls, He the architect of our greatness and the guarantor of our immortality. For He placed His seal upon our souls which He redeemed and which He claims as His possession since the day we were baptized, when He, through the ministration of His Church, placed in our hands the burning candle, symbol of faith and grace and of perseverance to the end, and said: "Accept this burning light, and keep thy baptism without blemish, keep the commandments of God, so that when the Lord shall come to the nuptials, thou mayest meet Him with all the Saints in the heavenly court, and mayest have eternal life, and live forever and ever."

Ritual of Baptism.

Oh, the burning light! With His assistance shall we carry it through this year, as the token of our faith, as the symbol of the Holy Ghost who dwells in us, and as the sign of our abiding allegiance to His Name, the King of Truth, who shines into the darkness of this world, whose divine lead and guidance through 1924 we have pledged today to follow in all our interests and affairs: for He alone is the Way, the Truth, and the Life. And, though darkness may at times descend on our path; though the lights about and in us may grow dim or be extinguished—aye, even though every star should fall from the firmament of our hopes and from the heavens of our self-constructed future—so long as this burning light, our baptismal candle and all that it implies still shines in our hearts, all's well, and we have won the day; we may have bled, we may have suffered, but we are not defeated: we still hold the greatest treasure firmly in our grasp, and we have achieved the victor's crown. Nor may we forget when crosses are laid upon our shoulders, that it is from the cross that Christ would rule the world and ourselves, that it is from there that His royal title shines down upon a world of sin, and that it was by the cross that He himself achieved His Name, His triumph and His glory. For, the cross remains the royal road for all, and the servant is not above his master.

Unless the seed die and if it stays alone, it will not bring forth fruit; but if it dies, it will bring forth fruit abundant. And unless we die to ourselves with our passions and our sins; unless we put the I out of ourselves and give room to Jesus Christ, we cannot bear fruit. But if we abide in Him and He in us, even as the branch abides in the vine, we will bring forth much fruit and in Him have life, for without Him we can do nothing.

Therefore shall we pray in 1924 as we have never prayed before: Thy Kingdom come! Thou must grow and I must diminish. But the kingdom of God is in individual souls, and for these He died. Therefore is He King of every man, King of every child, King of every soul. All power is given to Him in Heaven and on earth; in His name every knee should bow: therefore is He Lord and King of all mankind in all its relationships and its affairs: King of the family, King of Society, King of every state and na-

tion, King and Master of the present and of the world to come.

So, then, my dear Catholic people, in union with the Church, in union with the entire Catholic world do we reverently write the name of Jesus Christ, our Saviour and our King, over the portals of this New Year and trust ourselves entirely to His hands. To Him we pledge our loyalty, our love, our worship and our faithfulness until the end. To this Name do we promise to bear witness, this Name shall we confess before men, this Name shall we honor by our daily lives and we shall yield it reverence in all places; this Name do we solemnly purpose to defend, to guard and cherish as the greatest treasure we possess. In this Name we place our trust, and in His holy Church against whom the gates of hell shall not prevail. His royal title shall we ever bear before us, His truth we shall believe, His claims on our souls we shall respect throughout this year and to the end of our lives.

Now, then, Lord and Saviour Jesus Christ, King of ages, Father of the world to come, be Thou forever our King: our mighty King in this battle of life, our merciful King in the struggle of death, our bountiful, glorious King and God, now and forever.

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